

The Brooklyn Jewish Center Review

January, 1948

BETRAYAL BY INACTION

By WM. I. SIEGEL

ZEBULUN BUILDS A MERCHANT MARINE

By LEO GLASSMAN

THE JEW'S MYSTIC FLIGHT

By JACOB S. MINKIN

LIFE IN PALESTINE THIS MINUTE

By MEYER LEVIN

THE DUBNER MAGGID

By LEON SPITZ

MARTYR TO THE A-BOMB

By PHIL GLANZER

BROOKLYN JEWISH CENTER FORUM LECTURES *and* DISCUSSIONS

MONDAY EVENINGS AT 8:30

FEBRUARY 2nd

DEBATE

"MUST WE FIGHT RUSSIA?"

•

Speakers

WM. HENRY CHAMBERLAIN

Writer, former foreign correspondent, author of "Russia's Iron Age," "The Russian Engima."

•

DR. EMIL LENGYEL

Feature writer and foreign correspondent for the New York Times since 1927. Teacher of history and economics at N. Y. U.

FEBRUARY 9th

ROUND TABLE DISCUSSION GROUP

"WAS WALLACE JUSTIFIED
IN FORMING A THIRD
PARTY?"

Negative

MAX HERZFELD

Prominent attorney and member of the Center Board of Trustees.

Affirmative

LESTER BLICKSTEIN

COURSE OF LECTURES

Every Wed. Evening in February

"THE PSYCHOLOGY OF
EFFECTIVE LIVING"

by

DR. LUTHER E. WOODWARD

Noted Psychologist; Field Consultant, National Committee of Mental Hygiene. Formerly with the Bureau of Child Guidance of the Board of Education. Dr. Woodward conducts the radio program "Inquiring Parent" over WMCA Sundays at 12:45 p.m.

February 4th

"What Makes for Peace
of Mind?"

February 11th

"How Can Parents Adjust to
Their Children's Growth?"

February 18th

"How to Maintain Healthy
Family Relations?"

February 25th

"How to Age Successfully"

All Welcome

FEBRUARY 16th

PROF. SCOTT NEARING

Noted Sociologist, Educator and Economist. Formerly connected with Swathmore College and Toledo University.

Subject

"IS WORLD WAR III
INEVITABLE?"

•

FEBRUARY 23rd

Washington's Birthday

NO FORUM

•

MARCH 1st

DEBATE ON

"DO WE HAVE A FREE PRESS
IN AMERICA?"

Speakers

TULLY NETTLETON

Associate Editor of the
"Christian Science Monitor"

IRVING GILMAN

Research Director of the
"American News Guide"

*Admission to Forum Lectures (except when a special charge is made) is free to Center members.
All others are charged 40¢ (incl. tax).*

**DOORS TO THE AUDITORIUM WILL BE CLOSED PROMPTLY AT 9:15
AND NO ONE WILL BE ADMITTED AFTER THAT HOUR.**

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

JANUARY, 1948 — SHEBAT, 5708

No. 20

BETRAYAL BY INACTION

THE decision of the United Nations to partition Palestine resulted in a moment of high moral exaltation rare in the international annals of our modern world. It was of transcendent importance in its specific purpose in that it proposed to mark the end of the two thousand years of Jewish homelessness. It was perhaps—if that be possible—of even greater importance in that it was the first agreement reached in the United Nations on a problem of major consequence, and thus gave foundation to the hope that the United Nations could in other problems dispel conflict and achieve unity. All men of good will welcomed the partition agreement as a significant contribution to the building of a new world order and as an augury of better times to come in the lives of men and nations.

There has, therefore, been a correspondingly great feeling of loss and defeat because of the subsequent failure of the United Nations to bring to practical realization the plan projected by the partition decision. In a schedule where time is of the essence, time has been frittered away. In a condition where firmness towards dissidence was the first consideration, there has been an indecision nothing short of cowardly. On a scene where good faith among nations has been essential we have witnessed a chicanery which even the past record of some of the exhibitors has not led us to suspect. In this role of dishonor certain nations are conspicuous. They should be known. Other nations, not excluding our own, while subject to lesser criticism, are

nevertheless so much at fault as to compel an admission of blame.

Here are the small, weak, backward, despotic and semi-medieval countries of the Arab League, themselves members of the United Nations and thus pledged to a faithful acquiescence in the decisions of the majority, truculently refusing to accept that will and that decision and belligerently announcing their determination to bring about, if necessary to their plans, the very destruction of the United Nations itself. Can it be doubted that in this program of violence, death and destruction these countries are encouraged by the example of a greater, if less open and shamelessly bare-faced, participant? Does any reasonable person believe that the Arab countries would dare to risk the displeasure and punishment of the major powers were they not instigated by the direct, if hidden, command and encouragement of the British power-crats? Have they not had sufficient encouragement in the anti-Semitism of Bevin as Prime Minister, and the subtle dialectics of Cadogan in the Councils of the United Nations? "The hands are the hands of Esau but the voice is the voice of Jacob." (With apologies not alone to Jacob but even to Esau.)

That the British are partners in the Arab reaction is so clear that even he who runs rapidly can read readily. The record is replete with proof which has both the systolic and diastolic rhythm of a single heartbeat of purpose. England sends to Trans-Jordan and Iraq munitions in the fulfillment of conveniently made treaty obligations, but at the same time disarms the Haganah. England re-

fuses to inform the world of its plan for departure from Palestine, but England still hunts down displaced persons by its mighty ships and its far-ranging air fleets. England protests the inviolability of its national honor, yet English officers not only wink at the murder of Chalutzim and the destruction of kibbutzim, but submit to the indignity of search and identification by Arab marauders. The English know their scriptures well indeed, but they have learned to quote it with devilish ingenuity for Satan's purposes.

Nor have we any particular reason to be proud of the stand of our own government in this matter. It is true that, after some backing and filling in the wake of a hesitation which shamed many citizens of the United Nations, our government finally took a stand in favor of partition. It was a stand which would have done greater honor to the men in charge of our national policy had it been more forthright and earlier in decision; but at least and at last it was a stand for right and justice. However, what has followed has gone far to nullify the warm feeling of admiration earned by the original action. The United States has treaty rights in Palestine by virtue of its being a signatory to the Treaty of San Remo. We are therefore vitally interested in the continued violation by the British of their obligations as the mandatory. Nevertheless, we have said not one word of protest to the British. We are vocal in admonishing other governments concerning actual and even alleged breaches of treaty. We are not at all hesitant in applying to these governments strong and condemnatory characteriza-

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President
Israel H. Levinthal, D.D., D.H.L., Rabbi

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents
Manuel Saltzman, Asst. Rabbi

Joseph Goldberg, Administrative Director

David Goodstein, Treasurer

Frank Schaeffer, Secretary

Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

All contents of the Brooklyn Jewish Center Review are copyrighted

tions. There appears however to be something sacrosanct in the minds of our State Department about British actions. There is an almost colonial dependence by Washington on Downing Street. It is as though the Revolution and the War of 1812 had never been fought, and almost as if the British had saved us in World Wars I and II instead of we having rescued them from utter destruction.

Of course, there may be good considerations of international policy involved, too esoteric for ordinary minds to follow. But certainly if this subservience is tested on the basis of right and justice and on the scale of the interests of the United States, the policy of our State Department remains mystifying on the one hand and unjustifiable on the other.

No one knows better than our own State Department the fact that the defense of Jewish rights and Jewish lives in Palestine rests ultimately on the Haganah. The fiction of British protection is exploded by the day-to-day record of British inaction. At the same time, no one knows better than our State Department the fact that the Pan-Arab League countries and the British are shipping arms eastward for the express and known purpose of use by the Mufti's hoodlums. To issue an arms embargo against the Haganah at this point and under these conditions as our State Department has done is a stupidity too great to be merely stupid, and one which compels the conclusion that it is designed first to cripple the Haganah, and, eventually, to destroy the Jewish State before it has a chance to draw its first breath.

There must be an end—and an immediate end—to this situation. The following steps must be taken without further debate:

1. The Haganah must be armed by the United Nations or by the United States, whichever can do the job more quickly and efficiently;
2. The British must be compelled either to protect Palestine or to leave Palestine long before the May 1st deadline;
3. The Arab League governments must, under penalty of economic sanction and, if necessary, by military force, be warned against a continuance of their revolt against the United Nations.

This must be done today and not to-

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

FUTILE BASKETS FOR THE BEREAVED

I HAVE unfortunately frequent occasions to visit people during "Shivah," when they observe the week of mourning. Again and again I am struck by the sight of huge baskets of fruit, candies and other delicacies, sent by good friends to show their sympathy for these sorrowing folk.

I wonder how many of these well-meaning people ever give a thought to the wastefulness of this gesture. In most of the cases the people do not need these delicacies, and certainly do not want to derive any enjoyment from something that is linked with their sorrow. Much of these offerings usually go to waste, and in many cases, they are sent to some institution.

A nobler gesture could be made in such circumstances, one that would have a far greater meaning to the bereaved and would be an effective way of perpetuating the name of the deceased. If these friends were to plant a tree on Palestine Jewish National Fund land in memory of the departed one, how much finer, how much more useful, this action would be. Imagine the feeling of the mourners upon receiving the certificate from the Jewish National Fund with the name of their dear departed inscribed upon it, and telling of a tree that will blossom in the sacred soil of the new Judea and bear the name of their beloved one. Certainly the act would be far more appreciated than the receipt of another basket of food.

I do not mean to limit the suggestion to the Jewish National Fund. The offer-

ing may be a contribution to any worthy cause, to any fine institution to which the departed one was devoted in life. We sometimes receive a gift in our Center Library in memory of someone who died. The family is notified of this act, and I am confident that they experience a joy in the midst of their sorrow that the name of their beloved one will be blessed by readers of these books for years to come. I often see a request, included in the death announcement published in the press, that friends who wish to honor the memory of the deceased should make a contribution to some specified charity that was close to the heart of the one who has passed on. Such acts have meaning. They are productive of good. They help to keep alive the name of the dead.

It is high time that people of intelligence drop this senseless practice of wasteful spending now in vogue in order to express a sacred feeling of sympathy with one's loss. But let the motive which prompted the rise of this custom be utilized in a manner worthy of the solemnity of the occasion. Let us unite the name of the dead with a cause that brings blessedness to the living, and then in truth will the name and memory of the departed ones live on in the hearts of grateful people.

Israel H. Berenthal

morrow, with sincere meaning and not idle gesture, by friendly officials and not by hardened enemies. Jews demand it; all decent people demand it; the present safety of the world demands it; and, above all, any possibility for the emer-

gence of a decent international relationship demands it. Woe upon us all in this and in future generations if those in power remain deaf to the call of these demands.

—WM. I. SIEGEL.

Meyer Levin, Jewish Telegraphic Agency war correspondent and a well-known novelist, was arrested by the British authorities recently when he arrived at Haifa, Palestine, aboard the blockade-runner, "You Can't Frighten Us." He was later released on bail of \$4,000. This is his story of life in Palestine as it is lived now.

FROM the comparatively safe vantage-point of the Haifa jail, I have been assimilating the Haifa situation. I was locked up here by the British for arriving with a film of the crew on an illegal ship. (The vessel bore a Hebrew name meaning You Can't Frighten Us.)

The jail is in the Jewish center, halfway up Mount Carmel, amidst a strategic area for Arab snipers. The British occupy the surrounding rooftops, shooting into the Arab section near the port area. Therefore, rifle-firing and short bursts from automatic weapons are going on all around us night and day.

Nevertheless, the most cheerful atmosphere prevails in the jail. The friendly police stop at my cell door and give the latest news. A 20-year-old policeman tells of his effort to enjoy a holiday last night: "I went down to a cafe in the port area with a pal. We settled down for a third beer when the Army mortars began firing overhead into an Arab snipers' post, so we pulled stakes, heading for the Jewish section in Carmel.

"I knew a nice music spot in Herzl Street, but no sooner had I opened the door when I saw a girl whose ankle had been messed up by a stray bullet. After evacuating her, I again tried to find a peaceful spot. But a tracer started across the street so I gave up and headed for the barracks."

Meanwhile, riflemen in a neighboring building were firing. I asked how they knew where the target was. They don't, replied the police, they fire at random in the air.

It is impossible to arrive at a wholly accurate description of such a situation. However, stray bullets yesterday killed a woman hanging out the washing on the roof block of our jail.

Other police explain that they are only shooting down at the Arabs who are shooting at the Army while Haganah (the Jewish unofficial militia) is in the middle shooting at both. This scarcely

illuminates conditions. Haganah also asserts that their men have been shot at by both Arabs and the British.

In our cell, two 17-year-old youths are awaiting trial on charges of carrying arms. They are typical of the situation.

(At this moment, a passerby at the cell door says that on Shapiro Street near here a girl was just killed.) Our Haganah youths raised their heads, muttered curses and returned to their reading. They were here because they had been stationed to protect a Jewish house in a narrow street bordering on the Arab quarter. For three days the boys held out, until finally the roof of their house was burning and they ran out. On seeing the police, they dropped their weapons. In the curious Palestine tangle, these home-defenders were arrested for carrying arms.

They are the perfect Sabra (Palestine-born) type, six-footers with undisturbed souls. By a coincidence, the father of one of them was brought in the next day charged with possession of a revolver found in a truck in which he was riding to help Jews move from an Arab area. The father is a dock worker.

At noon the wife and mother arrived for a visit, but not as the traditional wailing Jewess. This Palestinian woman was brisk and courageous, her face radiant with pride in her sturdy son and the brave, muscular father.

Under the regulations against terrorists, it would be possible to receive life sentences, even execution, for conviction of carrying arms, but the British Summary Court is at least appreciative of the difference between these home-defenders and the terrorists. The father, as a test case, was fined 50 pounds (about \$200). The youth, his son, is still awaiting trial.

The general complaint of Haganah is that the British do not make an effort to afford sufficient protection, while concentrating on self-protection. The situation is doubtless most difficult for the British soldiers, who are not to be blamed for a dislike of risking their lives a few months before their evacuation from Palestine.

A Dramatic and Poignant Account of Violent History

LIFE IN PALESTINE THIS MINUTE

By MEYER LEVIN

However, ugly tales persist, such as the report that a Sten gun was taken by the Army from the Jews and recaptured a few days later by the Jews from Arab hands.

The Jews also tell how a special type of grenade known to belong only to Jewish forces had passed to Arab possession after being confiscated by the British.

The Jews generally declare that they are well able to take care of the situation, but "meantime we are bleeding with our arms tied. It is certain the British hope to weaken us in the next few months so that we will beg them to remain to protect us."

My own impression, from my cell, is more depressing than that of the Palestinians who seem to be exhilarated by the crisis. I witnessed attacks of terror last year, but when I arrived this time and was jailed I read how a chap I knew, named Robert Stern, who wrote for the *Palestine Post*, was shot dead while walking 200 yards to his home from his office. I felt cold.

Then I read an item about an attack on the Negev colony of Revivim, the founding of which I helped to film last year for "My Father's House." Three of the boys taking part have been killed.

The Palestinians are braver than I. They say that naturally they must expect final blood payments, but at last the Jews would have their own country.

The stretch of main road between Tel Aviv and Jerusalem, which is normally an hour's drive, gave me the most hair-raising four hours since I accompanied a United States Army advance-patrol into German territory, seeking contact with the Russian troops.

On that occasion, however, I rode in a convoy of eight vehicles, six of which were tanks, while yesterday I rode in a seven-vehicle convoy of buses and automobiles, feeling utterly exposed.

I was compelled to risk my neck to drive up to Jerusalem and try to retrieve

the films I took aboard the "You Can't Frighten Us," together with my cameras, which the British authorities confiscated. The prize place in the convoy was a seat in two armor-plated buses recently put into service by the Jewish Line, while the remainder of the convoy consisted of one unarmored bus and ordinary automobiles.

The last passenger to climb aboard was a girl who carried a string-tied box which she carefully set down on the floor of the bus, explaining that it contained cakes. I sincerely hoped that she belonged in the ranks of Haganah, and that her cakes were not the inedible kind.

At certain points the convoy avoided the main road, circling Arab areas and sometimes crossing through fields and down improvised lanes. Once we held our breaths as we drove directly through an Arab village and saw an idler with a revolver butt sticking out of his pocket. Arab children mimicked the chatter of machine-guns as we passed.

At this juncture, a small truck containing a few riflemen of the official Jewish Settlement Police joined our party, escorting the convoy as far as Latrun, which is half the distance to the Holy City. This area is ideal for snipers since orange groves and high lanes of cactus line the road.

From an isolated patch of woods we were surprised to see a hooded lad holding a Sten gun merrily wave us on. The bus driver explained that formerly the woods hid Arab snipers.

Just as we reached Latrun, an Arab bus overtook our convoy and halted among our vehicles at the British barrier where Tommies perfunctorily examined the Jews and Arabs for arms. Here we hit the main road and saw a huge British Army convoy containing Bren carriers and even cannon, and we wondered why it could not spare a single vehicle for a civilian convoy.

We now entered a hairpin road winding into the hills, every turn possibly harboring an ambush. At each turn a Haganah lad and the girl who were with us recited tales of Jews killed here last week or in the course of previous troubles. Since this stretch of road is the most dangerous of all, the transport companies risk only their worst cars, and there was an added hazard when one of

our machines broke down and the entire convoy waited a half hour in an exposed spot. We congratulated ourselves that the day was drizzly, thus reducing the snipers' visibility.

When the line of cars crawled into Jerusalem, every head in the streets was turned toward us and we could watch the news travelling cheerfully that the "convoy made it today!"

It is tragic to reflect that among Palestine's main cities, where busloads used

to depart every quarter hour, the traffic is now reduced to two such tiny convoys daily, plus a few convoys of food-trucks.

Jerusalem immediately produces the grimmest effect of people apprehensive over the food and fuel shortages. The cafes and movies are nearly empty and the streets are deserted after dark as completely as during the curfew. Haifa is optimistic, and Tel Aviv is belligerent; but the nerves of Jerusalem are frayed by the war.

LETTERS TO THE REVIEW

A Neutrality Clause for the Jewish Constitution?

Editor, *Brooklyn Jewish Center Review*

AN ARTICLE in the December *Review* regarding the inclusion of a neutrality clause in the constitution of the projected Jewish State appears to have been in error. This conclusion may be reached as the result of some correspondence carried on with the Jewish Agency for Palestine.

Enclosed please find a copy of that correspondence, which indicates that such a clause was not included.

Mr. Moshe Shertok
% The Jewish Agency for Palestine
16 East 66th St.
New York City

Dear Sir:—

In a statement made by Dr. Nahum Goldman and reported in the *Brooklyn Jewish Center Review* for the month of December it was indicated that the new constitution would include a clause binding the Jewish state to permanent neutrality. This clause it was indicated would be modelled after some portion of the Swiss constitution.

As a member of the Zionist Organization of America and as one who has spent his life in the study and teaching of history as it relates to antiquity I feel called upon to object very strongly with regard to the promulgation of any clause such as that described above. I have no knowledge of the existence of such a clause in the Swiss constitution which can be taken as a model, for I believe that the neutrality of Switzerland was guaranteed at the Congress of Vienna. At any rate,

that action of the Swiss at the time of the Neuchatel disagreement with Prussia is sufficient to indicate that this provision, if it does exist, is not operative. As further proof of this the state of the Army in Switzerland is worthy of note. The practice of universal male conscription there has been in force for many years.

Such a clause, however, limiting the action of the sovereign in a military sense, is in existence in the latest Japanese Constitution, with which I am quite familiar. This clause was inserted into the Japanese Constitution as a result of the recent defeat suffered by Japanese arms. Since I am quite familiar with the mood of the Japanese and the applicability of this clause I feel quite certain that not too much weight should be given to it.

Because of these facts I feel called upon to express my disapproval of the proposed clause. It seems to indicate a lack of foresight on the part of the drafters of the new constitution. We must not underrate our neighbors, and we certainly should not take the defeatist attitude which was evidenced in the statement of Dr. Goldman as reported. Despite the fact that Palestine in the past has been a land in which the Jews as a whole have very strong pacifist tendencies, they—that is, the people and the drafters of the new constitution—should not be blinded into placing themselves in an unfavorable position.

I hope that the viewpoint expressed in this letter, which I believe is shared by many others, will be given careful consideration before definite action is taken.

Howard L. Adelson

[Continued on next page]

Reply from the Jewish Agency

Dear Mr. Adelson:

I am obliged to you for your letter of December 26 with reference to the report which appeared in the press some days ago of an interview said to have been given by Dr. Nahum Goldman in London, suggesting international neutrality for the Jewish State.

I think that there are many who will agree with the criticism expressed by you, and I would merely like, at this stage, to assure you that no authoritative decision along the lines indicated has been taken by any responsible Jewish body, nor am I sure that Dr. Goldman's speculations on the subject were correctly reported.

We are making further inquiry in this connection.

Arthur Lurie, *Director*

The Jew No Different From Other People

Editor, Brooklyn Jewish Center Review

I write this letter as a member of the Center to protest against a common practice in Jewish circles.

In the article, "Heine as a Jew," which appeared in the November *Review*, the author overlooked the significance of the psychological motives in Heine's life, but nevertheless I thoroughly enjoyed reading it.

But he writes "But in one way Heine was 'Jewish' throughout his life . . . in his profound interest in the social struggles of his days, in the attempts of the oppressed to get rid of their oppressors . . ."

The point I wish to make is this: There is nothing inherent in the Jew—since he is no different than others—which would make him fight oppressors more so than other people.

Any people who have been oppressed for generations are conscious of such feelings. Heine's whole life consisted of struggle.

But one can't say that Jews, as such, are one way or another.

It's anti-Semitism from the reverse side, so to speak—it's pro-Semitism, which is just as dangerous when based on bad thinking.

—A READER

MARTYR TO THE A-BOMB

By PHIL GLANZER

AT a recent ceremony in New York an award was presented to the family of Dr. Louis Slotin, the 35-year-old Canadian-born physicist—and it bore this tribute: "Martyr of Science in 1946."

Dr. Slotin gave his life and saved seven fellow scientific workers from death after a laboratory mishap at the Los Alamos atomic bomb assembly centre in New Mexico in May of 1946.

He lived only nine days after the accident, and was conscious for the first seven. For his family's sake he kept secret the grim fact that he must die. He pretended that he confidently expected to recover. Even during his last two days of coma and delirium that pretense survived in his subconscious mind.

It was on the morning of May 21, 1946, that Slotin summoned his group to finish a laboratory experiment entrusted to his direction. That afternoon he was to leave for Los Angeles. He was bound for the atomic test at Bikini. His bags and equipment were packed.

"Why not run along and let us attend to this one ourselves?" a co-worker asked him. "No," replied Slotin, "if anything happened to the rest of you I would never forgive myself. Your wives would never forgive me. I've been too busy to find a wife."

He knew that this was the crucial point in the experiment. In a certain quantity of either U-235 or plutonium, they are harmless. It is when a mass is increased to a definite point that it becomes the "hottest" explosive on earth.

(The clarifying details cannot be published.)

The slip of an instrument in Slotin's right hand caused such an increase and the "explosion" of the fissionable material. It was a silent blast but it flashed with a horrible blue glow and terrific heat.

Official U. S. army reports tell how Slotin instantly threw himself in the path of the Gamma rays to prevent his assistants from absorbing thousands of times the amount of radiation that the human body can endure.

All raced for cover. Soon after this Slotin summoned the seven to assume the positions they had taken in the test. He calculated their distances from the explosion centre and accurately estimated the amount of radiation suffered by each.

After checking on this vital information he called for doctors and ambulances.

"I am sorry you were hurt," he apologized to the group "If you say so," one spoke up, "we'll go back and take another whack at it."

"No. I would say that now your chances of recovery are 10,000 to one in your favor. That is how I wish to leave it."

"And what about your chances, doctor?"

"About 10,000 to one against."

Yet, despite this knowledge, Slotin waited two days before he telephoned his home in Winnipeg, Canada. His father, Israel, a livestock commission agent, and his mother, Sonia Slotin, had returned from visiting friends about 10 o'clock that Thursday night when the long-distance operator reached them at home.

From 2,600 miles away the father heard: "Hello, dad, hello . . . I'm glad you both are well. There's been a slight accident and I am afraid that Bikini trip is off. I may be here for some time. Could you and mother fly down to see me?" Then with a laugh: "I have a drag with the army and they will arrange a plane priority on one condition—that you won't worry about me."

Next evening, telephoning his brother, Sam, he said: "Glad dad and mother made the plane. Listen to me, Sam, I am okay. No, I wouldn't try to fool you for the world."

Arriving Saturday noon at the Los Alamos hospital the parents saw their Lou, smiling and cheerful, his face glowing with a tan from "that wonderful sun down here."

The Gamma rays left no mark on his body. He never looked healthier except for his hands.

They lay limp in ice packs "The doc-

tor says I must cool them off," he explained.

On their visits Sunday and Monday he spoke about a couple of technical books he wanted to write. "Perhaps I can dictate them if my hands are sore," he said.

On her hospital visit Tuesday Mrs. Slotin remonstrated. "Lou," she said, "I am worried. You know yesterday I wanted to brush your hair. And I know why you wouldn't let me. Your hair is as stiff as wire. Why, it was always so soft and wavy."

"Purely a symptom of radiation, mother. Give me time to work it off."

The same night he sank into the coma. Wednesday he was delirious. At his bedside the parents heard him murmur. "I wish they would let me out of here. I could start on the books."

Those were the words by which they will remember him. They were the last coherent words he spoke. Thursday at 10 a.m. Lou Slotin died.

Then came the revelation of his death-bed conspiracy.

For that casual call to his parents in Winnipeg an army nurse held the telephone to his mouth. His hands were useless and ice-packed.

Slotin's seven co-workers recovered; four after a two-week stay in hospital and three after four and a half months. One scientist lost a lot of hair. It is growing in again.

One American writer suggested this extract from the official army report as a fitting epitaph for the martyr: "He took affirmative action."

His brother, a couple of years younger, said: "Lou would appreciate that. He prided himself on being thorough, not brilliant. He liked to do all kinds of things. . . . He did not have to work his way through college but when 18 he took a job as cook on a railway dining car. He knew how to live—and how to die."

EDITORIAL BOARD

Brooklyn Jewish Center Review

LOUIS J. GRIBETZ, *Chairman*

JOSEPH GOLDBERG

M. H. LEWITTE

JOSEPH KAYE

MANUEL SALTZMAN

I. H. LEVINTHAL

WILLIAM I. SIEGEL

DOES THE BIBLE FORBID ART?

The following is an excerpt from an address delivered by Dr. Levinthal at the opening of the Jewish Museum.

THERE is a notion, prevalent among many, that the Jew was opposed to art, that his religion discouraged an appreciation of beauty. We often hear repeated Mathew Arnold's dictum that the Jew revealed the beauty of holiness, while the Greek revealed the holiness of beauty. It is not as simple as that. The Jew was wary of art for the sake of art alone, for that meant the worship of the external. The Jew insisted on inward beauty, which, in essence, is the beauty of holiness. But where art inspired that inward beauty, when art served as a means to a holy end, then it was very precious in the sight of the Jew and in the sight of God.

Zeb Eli V'anvebu, "This is my God and I shall adorn Him," was the song that came from the lips and heart of the Jew as he crossed the waters of the Red Sea, beginning his life as a free man. And the Rabbis in the Talmud develop these words into a whole philosophy of Art. "Adorn thyself before Him in the observance of precepts. When you make a Sukkah, make it beautiful; see to it that your Lulav is beautiful; your Shofar, your fringes. The Scroll of the Law should be one of beauty, written beautifully, with fine ink, fine reed pen, by an artist penman, and wrap it about with beautiful silks" (Shabbat 133b).

The Jew did appreciate the value of Art, the importance of beauty as an aid in the development of religious life. In fact there is an important principle known as *Hiddur Mitzvah*, the adornment of a *Mitzvah*, which is emphasized again and again even in our legal codes. With reference to the bringing of the *Bikkurim*—the first fruits—to the Temple in Jerusalem, we are told in the *Mishnah* (*Bikkurim* III.10): "There were three degrees in offering the first fruits." There were those who observed the literal injunction and merely brought the normal amount of the fruits enjoined by the law. Others, with a higher sense of religious values, brought *Tosefet Habik-*

By DR. ISRAEL H. LEVINTHAL

kurim, more than was expected of them. But there was a third group that fulfilled the injunction by *Ittur Habikkurim*, by bedecking their gifts, by adorning the baskets artistically, and these, the Rabbis would have us understand, fulfilled their religious duty in highest perfection.

If the Jew could not always enact the obligation of *Hiddur Mitzvah*—adorn the religious rite—it was not because he failed to understand and to appreciate the great value of art, but because of the cruelty of the world in which he lived, a world that shut from his eyes all sight of beauty, a world that surrounded him with ugliness, and that did all in its power to crush the very concept of external beauty from his life.

It is the most eloquent testimony to the Jew's love of art that in the very beginning of the Jew's return to *Eretz Yisrael* in our own day, before the communal life was yet fully organized, the Bezalel School for the promotion of every phase of art was established, and that its founder, Professor Boris Schatz, was able to recreate and to refashion the artistic spirit that ruled in Jewish life in the classic eras of its history.

Many of our people in America have learned this truth; but, alas, not enough. Too many, we must admit, perform *Mitzvot* without *Hiddur*—they fulfill religious duties in routine fashion, without beauty, without soul, and therefore lose the *Sinchat Shel Mitzvah*, the joy of the religious act that is the very purpose, the essence of the act itself. And that is why so many, alas, who see only such type of religious observance, fail to see any value, because they see no beauty, in our religion, and have become lost to our heritage, spiritually dead to that faith that gave meaning and purpose to the Jews in the ages past.

We need a revival of the sense of beauty. "This is my God and I shall adorn Him!" must again become the slogan in our religious life if our religion is to become a dynamic force and influence in our life and in the life of the generations that are to come after us.

THE forthcoming establishment of a Jewish State, brings into focus the movement of the Zebulun Seafaring Society, which is dedicated to the revival of seafaring among Jews and seeks to create a Jewish Merchant Marine in Palestine. It is clear that a strong and active merchant marine will constitute one of the basic elements of the future Jewish State. Strangely enough, although the Zebulun Society has been in existence since 1929 and has to its credit a record of important achievements, very little is known about it in this country.

The Zebulun movement combines the romance of Jewish history with the hard practical realities of Jewish pioneering in Palestine in our time. The organization takes its name from the sixth tribe of ancient Israel, which was engaged in seafaring activities. Today, when Palestine, standing at the crossroads between East and West, is emerging through Jewish zeal and enterprise from its centuries-old neglect and is assuming a crucial position in the world, the revival of maritime endeavor is of vital concern not only to the Jews, but to all nations.

With its long coast line on the Mediterranean, Palestine must have a merchant marine as an essential part of a healthy national economy. Prof. Joseph Klausner, of the Hebrew University of Jerusalem, has stated:

"Palestine must look to its economic resources, not only to agriculture, industry and commerce, but also to independent seafaring, without which the Jews in Palestine will not be able to keep industry and commerce in their hands."

The development of a seafaring industry in Palestine will provide tens of thousands of Jews with employment as officers, engineers, and crewmen on passenger vessels and freighters, in all branches of shipping administration on land and on the sea, as architects and laborers in ship-building and repair yards and as stevedores on docks, as well as in all fields of deep sea fishing. Mr. Israel Rokach, Mayor of Tel-Aviv and one of the original founders and leaders of Zebulun, has given his authoritative opinion that: "Seafaring and fishing activities in Palestine will provide employment for 100,000 Jews."

Already, during the eighteen years of its existence, Zebulun has made marked progress in the maritime sphere, which

ZEBULUN BUILDS A MERCHANT MARINE

By LEO GLASSMAN

hitherto had been entirely in non-Jewish hands. Zebulun has today a small but efficient fleet, manned by its own fully trained disciplined Jewish seamen. The fleet consists of training ships equipped with motors and sails, motor boats, cutters, fishing vessels, life-boats and row boats. Zebulun has its own training stations, workshops, boat-building repair yards, and boat houses in Tel-Aviv, Haifa, Herzlia, Hadera, Bat Yam, Ramat Gan, Nathanya, Naharia, Karkur and Tiberias. There is a Zebulun yacht club and school rooms with nautical instru-

ments and library at Haifa, and also yacht clubs in Tel-Aviv and Athlit.

At Karkur, near Hadera, Zebulun has built a rest-house for Jewish seamen on land provided by the Henrietta Diamond Fund through the generosity of Mrs. Henrietta Diamond, of Leeds, England, whose tireless efforts and material support have been a tremendous mainstay of the Zebulun movement since its inception. Zebulun, through the Henrietta Diamond Fund, participated in the building of the



The New Heroes of the Seas—Palestinian Young Men Trained by Zebulun to Create Sea Trade for Eretz Israel

docks in Tel-Aviv, Herzlia and Hedera. In 1936, when construction of the Tel-Aviv Harbor began, the seamen trained by Zebulun won high praise for handling cargo and passenger boats under extremely difficult conditions. Zebulun life-guards are on duty on all Palestine beaches.

During Arab riots in 1936, the Jews in Palestine found it necessary to build the port of Tel-Aviv as an emergency measure and also with a view to its future place in the development of the Yishuv. Because Zebulun had already trained a large number of Jewish seamen and had the experience and skill needed for this type of effort, it was possible to carry out this herculean project successfully practically over-night. The late Mayor Dizengoff, of Tel-Aviv, and one of the outstanding pioneers of the Jewish renaissance

in Palestine, declared in his inauguration speech as chief executive of the all-Jewish City:

"Were it not for the readiness of an active body of enthusiastic and fully trained young men of Zebulun we would not have dared to open and operate our Port."

When the second world war broke out, Zebulun stood ready to serve the cause of the United Nations. Zebulun sailors in small patrol ships hunted U-boats in the Mediterranean and helped to get vital supplies through to the Libyan forces. Their courage and heroism evoked the highest commendation from Admiral Sir Andrew Cunningham, Commander in Chief of the Mediterranean Fleet, and other top-ranking officers of the British Navy. Zebulun seamen have also been

cited for heroic action by the U. S. War Shipping Administration.

These achievements acquire great significance, when one remembers that the major part of Palestine's passenger and freight traffic is sea-borne. For this traffic millions of pounds Sterling are paid annually to foreign countries. Those who are concerned with the future of Palestine, will readily understand how vital it is for the Jews to conquer the sea and build up a great merchant marine that will perform these services, thus bringing additional strength and enrichment to the Yishuv.

In pursuing its aim of broadening economically and culturally the basis and scope of national redemption in Palestine through the revival of Jewish seafaring, Zebulun has undertaken a diversified long-range program which includes the following major projects:

1. Enlargement of Zebulun's training facilities by the acquisition of additional vessels, equipped with sails and motors. (At the present moment negotiations are under way for the purchase of the first such vessel in America. This craft, a luxury yacht, was used by the Government during the war, and would be suitable for training purposes.)

2. A fleet of cargo vessels, manned by crews of Zebulun trained masters, mates, engineers, engine room personnel and deck hands, to ply between the ports of Palestine and various ports of the Near East, the Mediterranean and elsewhere.

3. Passenger vessels, manned by Zebulun seamen, for tourist cruises between Palestine and neighboring countries, this service eventually to be expanded to other parts of the world.

4. Extension and improvement of the existing motor launch services of Zebulun between the Yarkon River and the beaches of Tel-Aviv, Tiberias, the Dead Sea, and other points. The plan embraces the establishment, as part of Zebulun's network of activities, of floating cafes and restaurants, at the various ports of call. (The first Zebulun floating cafe is already operating successfully at Tel-Aviv.)

5. The expansion of Zebulun makes it urgent to establish at once a large construction and repair yard to supplement the several smaller yards already in existence. The proposed yard will have

[Continued on page 23]



Some of Zebulun's
Training Ships at
Anchor

THAT a book on such a learned and highly-specialized subject as *Major Trends in Jewish Mysticism* should live to see a second edition after only five years of its first printing, is no less a tribute to the maturing American Jewish reading public than to its author, Professor Gershom G. Scholem, whose rare combination of gifts and qualities make it possible for him to write on obscure and little-known subjects with the learning and authority of the expert and the approach and feeling of the artist.

For twenty years Professor Scholem has been roving through the dim and weird corridors of Jewish mysticism and Kabbalah, haunted by ghosts concealed in the folds of faded and barely readable parchments a thousand years old. He had little or no help. He is a pioneer in the field, with no ancestors or predecessors to lean on. What voices were heard, what opinions on the subject were recorded, were discouraging. For Jewish scholars rejected mysticism as an ally of forces and tendencies which, in their pride and prejudice—and perhaps, ignorance—they hoped Judaism had overcome.

Professor Scholem, therefore, had to start from the beginning. Almost single-handed he did the spade-work, erected the scaffolding, cleared the road, and blasted paths not trodden before. From the confusing welter of facts and surmisals, from the almost innumerable books and manuscripts he absorbed into himself with a mystic passion, there emerged a book at once profound and readable, learned and fascinating, a rare blending of creative scholarship and superb, almost exciting, narrative. It is a unique and remarkable achievement which, it is to be hoped, Jewish scholars in other fields will emulate.

Dr. Scholem covers the whole sweep and whirl of the Jewish mystic flight. Gently he escorts the enthralled reader down the stream of Jewish mystic thinking and living through the Bible, the Talmud, the medieval Kabbalah to Hasidism, and from the patriot-mystic Rabbi Akiba to the poet-philosopher Abraham Issac Kuk, the late mystical Chief Rabbi of Palestine. And what strange and fantastic procession of men one meets en route! Saints and scholars, dreamers and visionaries, seers, prophets, and messianic pretenders. There are, too,

bizarre figures and odd characters in that picture—freaks, frauds and charlatans, and men of vague and vagrant lives. But, one and all, they helped to shed a glow of light and warmth over the Jewish scene, and cheered lives that were depressed and downcast.

Dr. Scholem vindicates the Jewish claim to the mystic life—a fundamental experience of the inner self which enters into immediate contact with God—as an inherent quality of the Jewish soul, not prompted by suffering, but part of a spiritual current common to both Judaism and Christianity, indeed, to all great historic religions. The misfortunes that befell the Jews during the Crusades, their expulsion from Spain, and the Chmielnicki massacres have no doubt sharpened and deepened the Jew's mystic sense and prepared the ground for a veritable saturation of the most fantastic apocalyptic dreamers and visionaries, but they cannot be said to have created it. For its roots one must trace it to the earliest manifestations of the Jewish spiritual life down to the great souls of the present day. Briefly, however, it may be said that whenever there was danger that Judaism might become sterile and barren, formal and mechanical, there arose those mystic yearnings and experiences which kept Israel and his religion fresh and strong.

But while the mystic rapturous longing for God, the revolt against the limitations of sense and time, was already present in the Bible, resounding most audibly in the psalms, its crystallization into a movement known as Kabbalah was of considerably later date. Reduced to its simplest form, Kabbalah may be said to be a doctrine which proclaims the Torah to be pulsating with life underneath the crust of its literal meaning. To quote Dr. Scholem's own words, to the Kabbalists, "the Torah does not consist merely of chapters, phrases and words; rather it is to be regarded as the living incarnation of the Divine wisdom which eternally sends out new rays of light. It is not merely the historical law of the Chosen People, although it is that

too; it is rather the cosmic law of the Universe as God's wisdom conceives it."

Although the mystic ideal is universal, the author points to differences which sharply divide Jews and mystics of other faiths. Thus, while many of their Christian kindred spirits were restive under restraint and showed little respect for authority, the Jewish mystics, with rare exceptions, not only remained loyal to Torah but continued their association with every phase of their family and community life. We therefore have the familiar instances of Jewish mystics who also figured as great legalists, of men of deep ecstatic piety who at the same time taught and interpreted the Law, of Rabbi Joseph Caro, a man who walked with God and had an angel for his mentor, yet was the author of the *Shulban Aruk*, a religious manual which regulates a man's daily conduct down to the smallest detail.

Although Dr. Scholem's book is a model of scholarship, heavily brocaded with learning and scientific precision, its chapters move along with almost dramatic swiftness. Thus, what more entertaining narrative than the story of Abraham Abulafia, that hapless, restless, philosopher-kabbalist with messianic illusions, who roamed through Spain, Greece and Italy and finally landed at the court of the Pope, whom he tried to convert to Judaism and where he almost lost his life? But his roving temperament was not the only quality of his eccentric genius. In reality, he was a man of great learning, a philosopher, mystic and admirer of Maimonides, who devised a mystical technique with which kabbalists are juggling to this day. He developed the mystical contemplation of the letters of the Torah; he pondered on the liberation of the soul through the ecstasy of prayer, or *devekut*; he coined that memorable adage, "whoever is full of himself has no room for God." He was luckless in everything, even in his

writings, for of the numerous books he composed only a few insignificant scraps were rescued from oblivion.

Someone described medieval German Jewry as the Great Inarticulate. But, like all generalities, this is only partly true. Unlike their Sephardic brethren, the German Jews did not write great poetry, great philosophy, or great talmudic codes to compare with those of Alfasi or Maimonides. Theirs was an unhappy lot, and therefore they wrote in terms of their experiences—lamentations, dirges, and penitential hymns. But in *Sefer Hassidim*, "Book of the Devout," by Judah, surnamed the Saint, they left a literary monument unequalled in Jewish history, mystical only in the sense that it invented a new scale of values, setting piety above learning and simple-hearted devotion to God higher than intellectual attainments. But in reality it is a drama of the spiritual life of a people condemned to the jungle of German barbarism. The life of medieval German Jewry is reflected in this volume in all its spiritual greatness and purity with almost artistic realism. That a people suffering so cruelly, so bitterly, experiencing every form of hurt and shame could rise to such grandeur of holiness that they lived and wrote without spite of rancor is one of the miracles in history.

The two chapters that the writer devotes to *Sefer haZohar*, "Book of Splendor," move in an atmosphere of color and learning, literary artistry and almost astounding scholarly craftsmanship, the combined effect of which is enlightening and enlivening. He subjects the book—a "mystical novel" he graphically calls it—to an almost microscopic examination, and comes to conclusions contrary to those held by other scholars. While he dismisses, of course, the previously held spurious authorship of this strange and mystical book and attributes its composition to the genius of Moses de Leon, he is more kindly and charitable to the author than was Graetz, who called him a base and despicable swindler. Although the *Zohar* is unquestionably a forgery, its author was just as unquestionably one of the rare geniuses of all time. To imitate a style and dialect in vogue more than fifteen hundred years before his time to such perfection; to reflect and describe an atmosphere of scenes, landscapes, towns, villages and people he had

never seen and which existed only in his imagination; to write a book of talmudic proportions which for nearly seven hundred years rivalled both the Bible and the Talmud in popularity and in the adoration of millions of men, deserves something better than was accorded to its author.

For 250 years after the appearance of the *Zohar*, Kabbalah, or Jewish mysticism, made little progress. No great teacher arose, no celebrated book was flashed upon the Jewish world. There was no need for either. The *Zohar* occupied all minds, absorbed all attention, claimed all love and devotion. It was like a torch set to dry wood. The time previously spent on the Bible and Talmud was now given to this strange, weird, and fantastic book. But in the middle of the sixteenth century a kabbalistic doctrine was formulated which

made its conquest worldwide. It made its appearance in the little town of Safed, nestling peacefully in the wooded hills of Upper Galilee.

Safed has its deservedly magnificent place in Jewish history for its kabbalists, mystics and prophets, but its fame was never so great as when it became the home of the little band of God-intoxicated men whose spiritual images Dr. Scholem etches with such consummate skill in one of the superb chapters of his book. They were Isaac Luria, surnamed "ARI," who became a legend during his brief lifetime; Chaim Vital, his pupil and Boswell; Moses Cordovero, the mystic and writer of whom Dr. Scholem says that he "transformed everything into literature"; Solomon Alkabez, the liturgical poet and composer of the Sabbath hymn *Lecho Dodi*; and Joseph Caro,

[Continued on page 23]

THE MEN IN GREY

THE number of Jews working for national, state and local governments is on the increase, but in few civil service departments is the percentage of Jews as large as in the postal service of New York City. Out of 22,000 postal employees, 7,000 are Jews in the boroughs of Manhattan and the Bronx—a total of 30 percent.

Around the turn of the century Louis Blumberg became the first Jewish letter carrier in lower Manhattan. The number of Jewish employees soon rose, and reached a substantial amount by 1925.

At that time, Jewish employees had one outstanding grievance—because of a lack of planned schedules, most Jews could not observe the High Holy Days. Blumberg, an officer of the Letter Carriers Association, and nine other carriers, decided that the time was ripe for an organization of Jews in the Post Office, particularly since a Catholic organization had been formed earlier. So they set up the Jewish Postal Workers Welfare League, with Blumberg as its first president. Blumberg retired from the department after 36 years service, but he is still the president, a post he fills without salary.

The struggle for recognition of the High Holy Days took a long time, and it was not until last year that it bore full fruit. This was the first time that

every Jew who asked for time off during that period was excused.

The League rapidly expanded to include social, charitable, religious and welfare functions. It loans money, aids the sick, provides convalescent facilities, owns a cemetery plot. Its membership has now risen to more than 5,000.

It is only during the past ten years that so many Jews have joined the department. While the salary is not high, there is a good deal of security attached to working in the post office.

The postmaster, Albert Goldman, is Jewish. He is an honorary member of the League and interests himself in many of its activities. More than 900 Jews are postal supervisors.

For the past few years the League has tried to expand nationally. It now has branches in some ten cities, but organization, except in the larger cities, is hampered because of the small number of Jewish postal employees in many regions.

The League takes an active part in Jewish affairs, contributing to yeshivas, hospitals and other worthy organizations, as well as to non-Jewish institutions. It is an unfailing contributor to the United Jewish appeal, and last year raised \$33,900 for it. It is a member of the American Jewish Congress.

—HARRY BROWN, through J.T.A.

THE glory of Rabbi Jacob ben Wolf Krantz of Dubnow was that despite his Talmudic erudition he chose to be a maggid, a preacher to the populace. But what a preacher he was!

Though born in a small town in the county of Wilna, in 1740, he spent the greater part of his career in Dubnow, which he made famous in Israel by his presence, and he in turn became known far and wide as *Der Dubner*. Fully fifty years had passed since his death in 1804 before his sermonic parables were collected, edited and published by an admirer in far away Cracow, Austria.

The maggid of yesterday was usually the preacher for the masses, the Every-Jew, and more often than not a gentleman-schmorrer who wandered from town to town and on each succeeding Sabbath preached from a new pulpit. He was not always possessed of much learning. His stock-in-trade was a store of tales gathered from the Midrash, from Holy Writ, and from the ordinary life about him.

Of such a maggid, who was a colossally ignorant man, the story is told that he knew but a single sermon, which devolved about the Biblical Korah who was punished for his rebellion against Moses, by being swallowed alive by the earth. Synagogue usage demanded, and still does, that a sermon be based on some text contained or suggested by the Sidrah of the week. This maggid was thus constrained to attach his Korah-sermon to such a text, and on a particular Sabbath he just could not forge the missing link. While standing in the pulpit and facing the congregation, he was fussing with his tobacco-*pusbke*, which slipped out of his hand and rolled out of sight. Straightway a gleam lit up the maggid's countenance. "Have you noticed, gentlemen," he announced, "how my snuff-*pusbke* rolled out of sight, as if the very earth had swallowed it? Verily, this reminds me of the memorable Biblical tale of how the earth opened and swallowed Korah and his associates alive. And now," he continued with a beaming smile, "since I have already mentioned this very interesting episode, it behooves us to enlarge on it." And once again our maggid found an outlet for his favorite sermon.

However, Rabbi Jacob Krantz was a far different type, a Talmudist of renown.

THE DUBNER MAGGID

By RABBI LEON SPITZ

It was his abounding love for the common people that moved him to become a maggid. He stands out easily as the master preacher of several centuries.

The key to his popularity was his use of the parable to illustrate and explain his comments on Holy Writ. When he was asked why he employed this technique, he replied, "When you give a child medicine you sugar-coat the pill to make it more palatable." His message was directed to the simple folk, and he spoke to them in terms they could understand and appreciate. He drew for his sermon material on the experiences of the coachman and the artisan, the petty trader, the ordinary householder, the housewife and the child. And he brought to them simple truths, plain thoughts which they could digest. In this way he taught them a morality which touched their lives and warmed their hearts with a glow of piety.

He did not love the rich. When some one taunted him, "Why do you go to the rich for alms for the needy, and they (the rich) do not come to you for moral instruction?" he replied, "I am aware that I need money so I go to obtain it from those who have it, but the rich people do not know that they lack wisdom. Therefore they do not come to me to obtain it."

At another time he spoke of the ignorant-rich with undisguised contempt. Why was it, he was asked, that a boorish man of wealth readily gives alms to a cripple or a blind beggar but shies away from a scholarly poor man? And the Dubner replied, "The boorish rich realizes that he himself might some day become a cripple or be afflicted with blindness. But he is quite sure that he will never become a *talmid chochem*, a man of learning."

It goes without saying that the Dubner was a man of great moral courage. We are told that when Elijah, the famous Wilna Goan, convalesced from a serious illness and was unable to pursue his studies, he sent for the maggid to divert him with his sermonic conversation. Once he pressed the Dubner for a personal message for himself. "You have something to say to the most ignorant of the ig-

norant," the Goan insisted. "Surely, you have a word of admonition for me as well."

Rabbi Jacob accepted the challenge. "You," he said, "the Goan of Wilna, are renowned for your scholarship and for your unblemished life, and you take credit for these virtues. You were able to achieve these because you have shut yourself away from the world in your Beth Hamidrash and have devoted yourself to never-ceasing learning. But, had you been compelled by circumstances to go forth into the sinful world and to earn your bread by the sweat of your brow, who knows whether you would have been such a renowned Saint in Israel?"

Elijah Goan bowed his head, and on the following day he took up the wanderer's staff and fared forth, *obzurichten golus*, to wander incognito from town to town and from village to village, to taste the bitterness and the temptations of poverty.

When this maggid turned to the Books of Moses, the Scrolls of the Law, the Wisdom of Kohelet, the Songs of Songs and the Book of Lamentations for the materials for his preaching, he revealed to his hearers a vista of spiritual treasure which he illuminated by his simple homilies, his homely parables, his peppery turns of phrase. He delighted the people and he instructed them. And they in their turn loved him and were genuinely happy to be instructed by him.

Why did God consult the Angels when he was about to create Man, the Dubner asked, and he gave this interpretation, "Because He, God, knew by His forevision that Man would sin and that the Angels would then chide Him thus: we warned you not to create Man! But now that God had consulted the Angels and had created Man despite their counsel to the contrary He could say, It was my own fault; you advised me not to create him, you warned me that he would sin, and I rejected your advice, and created him. So now I must stick to my

[Continued on page 22]

NEWS OF THE MONTH

THE WAR IN PALESTINE

THE Palestine Government is "carefully considering" the situation created by the Haganah's public assumption of responsibility for the blasting of the Semiramis Hotel in Jerusalem, in which more than a dozen persons were killed.

An official communique added that "the government is satisfied that reports allegedly from 'Jewish sources' that the Semiramis Hotel was used as a base for marauding Arab gangs and the headquarters of the military Arab youth organization Nejada and Futuwa are entirely without foundation."

The Jewish Agency, however, declared that it would stand by its statement of Monday that the hotel was a center for Arab gangs and military groups. It pointed out that the murder of Jews had elicited no such indignation from the government.

A Haganah intelligence officer told the Jewish Telegraphic Agency that the command staff of Jerusalem Arab bands was meeting at the Semiramis Hotel two hours before the Haganah blew it up. Only a technical delay saved the Arab leaders because the Jewish attack had been planned to coincide with the Arab parley.

The same source stated that one of the rooms in the hotel was used as an arsenal. It was also learned that the damages in the blasting of the Arab National Committee's headquarters in Jaffa last week were so severe because an ammunition and explosives cache in the building's cellar went off after the external explosion set off by the Sternists.

It was learned that High Commissioner Sir Alan G. Cunningham met with Agency Chairman David Ben Gurion and that sharp words were exchanged concerning the Semiramis blast.

☆

IN AN attempt to break a siege of some 4,000 Jews beleaguered in the Old City of Jerusalem, the Irgun carried out its sec-

ond bomb attack on a group of Arabs blocking off the gates to the Old City. The attack was made against Arab positions at the Jaffa Gate, main portal to the Old City, by five young Yemenite Jews in an armored car which they had stolen from the Jewish Settlement Police. Fifteen Arabs were killed and 43 were wounded. None of the raiders escaped;

three were killed by the police and two were wounded and captured.

Subsequently, the Irgun, in a daring action, rescued one of the two injured youths, Uri Cohen, who was lying in a first aid station guarded by a heavy detachment of police. Seven Jews arrived in the area in a limousine and nonchalantly walked in the back entrance of the building. They took Cohen out of his bed and placed him on a stretcher, then walked out the front door past several policemen and entered the car which was waiting for them.

Later, the Haganah made an abortive attempt to crash through the Arab road blockade sealing off the Old City. The

LATE NEWS

U. N. COMMISSION APPOINTS GROUP TO SET STATE BORDERS

THE United Nations Implementation Commission appointed a three-man group to set the boundaries of the Jewish and Arab states in Palestine. All three members will be non-Palestinians.

The Commission also appointed a three-man group to act as a preparatory economic body to lay the basis for the continuity of public services in Palestine after the expiration of the British Mandate, as well as for the formation of a Joint Economic Board provided for by a decision of the General Assembly. The names of the three members were not made known, but it is learned that one of them is an economist of world-wide reputation, the second a non-British expert on Palestine and the third is a member of the U. N. Secretariat.

The Commission, meanwhile, formulated eleven questions concerning the security situation in Palestine for submission to the British Government. The nature of the questions was kept secret in accordance with a British request. No deadline has been set by the Commission for a reply, but reasonable haste is expected.

The Commission also formulated 17 questions concerning the discharge of its administrative duties in Palestine prior to the complete withdrawal of the British troops.

The Palestine Arab Higher Committee notified the Commission that it was re-

jecting an invitation to appear before the Commission on a basis of equality with the mandatory power and the Jewish Agency. "The Arab Higher Committee is determined to persist in rejecting the partitioning of Palestine and in its refusal to recognize the United Nations solution in this respect and anything deriving therefrom," the reply said.

(United Nations Secretary General Trygve Lie, at a press conference in Paris, declared that to his knowledge, no "neutral" country has been approached for possible participation in an international armed force for Palestine. Mr. Lie reiterated that he may go to Palestine with the Implementation Commission or even earlier, if necessary.)

Moshe Shertok, head of the political department of the Jewish Agency, appeared at a closed meeting of the U. N. working group which is drafting plans for a governmental set-up and a constitution for the proposed international city of Jerusalem. He urged, among other things, that business enterprises in Jerusalem should have the right to choose registration either in the Jewish or in the Arab state. He also reiterated his request for a speedy appointment of a U. N. governor for the city.

Dr. Mordecai Eliash, leader of the Jewish Community of Jerusalem, asked the group to provide for legal recognition of all religious holidays by the Jerusalem administration. Daniel Auster, former mayor of Jerusalem, also testified.

attempt to run in a large convoy of supplies to the area was spotted by Arab snipers who opened fire. Jews from positions in a nearby Jewish quarter laid down a withering cover fire, including mortar shells, but it was not effective.

British troops soon entered the picture, raking all entrenched positions, with particular emphasis on the Haganah. Jewish and Arab casualties are believed to have been heavy in the shooting which broke out at spasmodic intervals all afternoon, and at least one Briton is known to have died from bullet wounds.

The siege of Safed was lifted by the Haganah which broke through road blocks and brought food, medicine and fuel to the Jews of the Upper Galilee town who had been virtually cut off from the rest of the world for four days.

☆

BRITISH police detachments have begun evacuating those parts of Palestine which have been designated as territory of the Arab state, it was learned here. It is unknown, however, whether the police will be concentrated in the territory which will be part of the Jewish state or whether they will be confined to barracks until they are evacuated from the country, possibly next month.

A British military court sentenced two young Jewish women to a fine of \$1,600 or three years in jail for illegal possession of arms. The women, 16-year-old Ruth Klinov, daughter of the Jewish Agency's information officer, and Carmela Yaari, were arrested on December 1, at the height of one of the early Arab riots, while defending a Jewish section of Jerusalem from attack.

The Palestine Government has asked the International Red Cross to send a representative to Palestine to investigate the situation and offer aid because the many casualties during the past five weeks have filled the hospitals to capacity, it was announced.

Reports from Beirut state that three Arab guerrilla units destined to join the Arab "armies" in Palestine have already been completely equipped and will leave for Syria shortly. No information is available concerning the strength, equipment or make-up of the units other than that they are named for Arab chieftains. The reports also revealed that the Farouk Sharia College in the Lebanese capital has

been converted into a training camp for Palestine volunteers.

A Sternist clandestine broadcast claimed that the Arab guerrillas are being assisted by "Serbian fascists from

FEBRUARY THE CRITICAL MONTH

By Boris Smolar

FEBRUARY will be the decisive month in Palestine. The Jewish position can either be strengthened considerably or immeasurably weakened during the month. It all depends on whether Britain complies with the U.N. decision and withdraws in February from a port area in the section of Palestine designated to be a part of the Jewish State. If Britain withdraws, the port area, presumably Tel Aviv, would be opened for Jewish immigration, thus bringing new manpower into the country. Arms and munitions could then also reach the Jews freely through the Jewish-controlled port. The question of "illegal" Jewish immigration would cease to exist. On the other hand, if Britain chooses not to comply with the U.N. decision and continues to bottle up the Tel Aviv port area even after February 1st, the Jewish defense forces might suffer greatly, and the Arabs will interpret the British action as an encouragement in their fight against the United Nations partition decision.

Some members of the U.N. Implementation Commission seem to display uncertainty as to whether the partition decision can be carried out if Arab-Jewish clashes continue. At least one of the five members—representing a European country—did not hesitate to indicate his feelings. He believes that one of the possibilities is that in the coming months the Jews and the Arabs will show themselves immature and not ready for independence. In this case, he thinks, it would be the duty of the Implementation Committee to report to the U.N. General Assembly that the partition scheme is impracticable and ask the Assembly to act accordingly.

(the late General) Mikhailovic's army, soldiers of (General Wladislaw) Anders' Second Polish Corps, and members of the British Union of Fascists and escaped German prisoners of war."

(The Sternists have been accused of an alliance with Communists.—Editors, *The Review*.)

☆

THE bullet-ridden body of Simcha Baumbblatt, 26, was found in Ramath Gan. The Irgun announced that it had executed him after it had learned that he had worked for the Gestapo in Europe and later served the British as an informer on the Irgun, of which he was a member. His connection with the Gestapo was revealed after he was recognized by recent immigrants who were former neighbors in Europe.

Michael Klitchon, a non-Jewish Ukrainian who had fled Poland, was shot and killed by three Jews while sitting in a Jerusalem cafe. Later it was learned that the Stern Group had "executed" him because he was acting as an informer for the Criminal Investigation Division and because it had pictorial evidence proving his collaboration with the Nazis in Europe.

☆

PLANS for the creation of a provisional Jewish government for the projected Jewish state were discussed at a meeting of the Jewish Agency executive in Tel Aviv.

Final approval of the plans have been held up pending the return of Eliezer Kaplan with a report on his negotiations in the United States for loans necessary to finance the Jewish State. The members of the executive also discussed the formation of a Jewish militia and turned the problem over to a group of military experts who will hammer out details.

The ratification of an agreement for the merger of the Haganah and the Irgun Zvai Leumi into one Jewish defense force is expected within the next few days. The rightist Citizen's Bloc, which includes the Revisionists, is known to favor the merger, as do the Laborites, including allegedly Moshe Shertok and David Remez. The left-wing Hashomer Hatzair, and the Tenua L'Achdut Avoda, which are slated to merge, have expressed vigorous opposition to including the Irgun within the Jewish community's defense organization.

Information from Arab circles indicates that there is a great deal of confusion among all sections of the Arab population in relation to the present

"War" on the Jews. The moderates maintain that there is a strong possibility for peace between the Jews and the Arabs if a neutral power were to govern Palestine.

☆

GUARANTEE of the human rights of American citizens is the first goal of the United States, President Truman told a joint session of Congress in his State of the Union message.

The President attacked racial, religious and national discrimination as "utterly contrary to American ideals of democracy" and announced that he would send a special message to Congress calling for "effective federal action" on civil rights.

He called for the immediate passage of suitable legislation by Congress to admit "many thousands of displaced persons still living in camps overseas." Declaring that the United States should do its share "in caring for homeless and suffering refugees of all faiths," the President expressed his belief "that the admission of these persons will add to the strength and energy of this nation."

Of the five goals outlined in his message, the President declared "our first goal is to secure fully the essential human rights of our citizens. The United States has always had a deep concern for human rights. Religious freedom, free speech and freedom of thought are cherished realities in our land. Any denial of human rights is a denial of the basic beliefs of democracy and of our regard for the worth of each individual," he said.

Assailing employment and educational discrimination, Mr. Truman stated that "today some of our citizens are still denied equal opportunity for education, for jobs and economic advancement, and for the expression of their views at the polls. Most serious of all, some are denied equal protection under our laws. Whether discrimination is based on race, or creed, or color, or land of origin, it is utterly contrary to American ideals of democracy."

Urging stronger educational, health and social security programs, the President called for establishment of an executive department for their administration and to provide "greater equality of opportunity to all our citizens for an education. Only by so doing," he emphasized, "can we insure that our citizens

will be capable of understanding and sharing the responsibilities of democracy."

☆

PRESIDENT TRUMAN received Dr. Leo Baeck, president of the World Union for Progressive Judaism, in the company of Dr. Maurice Eisendrath, president of the Union of American Hebrew Congregations.

Dr. Baeck, former Chief Rabbi of Berlin, congratulated the President on the magnificence and social vision of the social program outlined in Mr. Truman's State of the Union message. Rabbi Baeck is in this country as a guest of the U.A.H.C. and will tour the U. S. on an extended speaking tour as part of the organization's second annual American Jewish Cavalcade.

☆

THE NEW YORK State Commission on a State University has approved tentatively a statement condemning the use of racial and religious quotas by institutions of higher learning and outlining specific legislation to prevent such discrimination in the future, it was reported, although the Commission has made no official announcement.

The Commission will recommend that the State Legislature adopt the following measures: bar public funds to any institution practicing discrimination and the Commissioner of Education to investigate complaints of discrimination and initiate inquiry into discriminatory practices. If discrimination were found the Commissioner would have the authority to take both persuasive and legal action to end the practice. Denominational and sectarian institutions would be exempt.

In a section of its statement which discusses anti-Semitic discrimination, the Commission says: "Studies of the staff of the commission reveal that some non-sectarian educational institutions have criteria of selection that appear to be different for Jewish and non-Jewish applicants. This inequality of treatment is indicated by the fact that a smaller proportion of applications are accepted from Jewish than from non-Jewish applicants from the same geographical areas. Furthermore, as the academic standing of the applicant decreases, increased preference is given to non-Jewish applicants."

DISALLOWING tax deductions for charitable purposes for gifts or contributions to organizations and institutions which practice racial or religious discrimination was offered as a deterrent to discriminatory practices in colleges and charitable institutions by Morris L. Ernst, member of President Truman's Committee on Civil Rights. Ernst made the proposal in an address before the New York Section of the National Council of Jewish Women.

☆

LABOR Department support for bills that would establish a Fair Employment Practices Commission and that would admit a number of displaced persons to the United States is reaffirmed in the annual report for 1947 of Secretary of Labor Lewis Schwellenbach.

☆

ESTABLISHMENT of local Jewish community councils in cities throughout the country to coordinate and give expression to the viewpoints of the diverse groups within the community was suggested here by Dr. Mordecai M. Kaplan, founder of the Reconstruction movement, speaking at the annual conference of the group. The local councils should in turn be coordinated by a National Jewish Community Council, Dr. Kaplan added.

☆

A SCHOOL of Education and Community Administration will be opened at the Yeshiva University in September, 1948, Dr. Samuel Belkin, president, announced this week.

The school, which will be located in buildings now being constructed adjoining the University's main building, is the first to be opened under the University's recently undertaken physical expansion program. The courses at the new school will be offered to full-time graduate students as well as part-time students already serving in the respective areas.

The expansion program will provide for an adult education section, to expand undergraduate facilities in arts and sciences, extend mathematical studies and provide additional training for teachers and supervisors in Hebrew schools.

☆

DR. ISRAEL GOLDSTEIN was re-elected to his 20th term as president of the Jewish Conciliation Board of America, which attempts to settle out of court legal and moral problems.

NEWS OF THE CENTER

Rabbi Saltzman to Preach on "Is Prayer Worthwhile" this Friday Night

THIS Friday night, January 30th, Rabbi Manuel Saltzman will preach the sermon at our late Friday Night Services. He will take as his theme "Is Prayer Worthwhile?" We hope that many of our members, their families and their friends will be with us to hear Rabbi Saltzman's discussion of this very important subject.

Cantor Sauler will render a vocal selection and lead in the congregational singing.

Advance Notice

NEXT Friday evening, February 6th, at our late services, Rabbi Levinthal will occupy the pulpit and he will preach on "What Now in Eretz Israel?"

Successful Registration for Center Institute of Jewish Studies for Adults

THE members of our Brooklyn Jewish Center will be happy and proud to learn that this season's registration in our Institute of Jewish Studies for Adults shows a great increase over all former years.

We are grateful to the special committee of the Institute, headed by Dr. Reuben Finkelstein, for much of this success.

We are noting here the number of students in each of the classes that we have this year:

Hebrew A-1, Mrs. E. Zusman, 34; Hebrew A-2, Mr. Samuel Edelheit, 19; Hebrew B, Mrs. P. Weinreb, 20; Hebrew C, Mrs. J. Serbin-Beder, 12; Advanced Hebrew and Hebrew in Bible, Miss Lillie Rubee, 20; Yiddish, Mr. Samuel Edelheit, 22; Talmud A, Dr. Michael Higgin, 21; Talmud B (textual), Dr. Michael Higgin, 6; History, Mr. Leo Shpall, 26; Religion, Rabbi Manuel Saltzman, 55; Wednesday morning class in Bible, Dr. Alexander J. Burnstein, 36; Monday morning class in Prayer Book A, 20; B, 7.

Dinner to Rabbi Lewittes — Feb. 17th

Rabbi Mordecai H. Lewittes, Assistant Rabbi in charge of our Hebrew and Sunday Schools, will be tendered a testimonial dinner on Tuesday evening, Feb. 17th. The dinner is arranged under the auspices

IN THE HEBREW SCHOOL

IN AN attempt to raise the standards of the United Synagogue schools, an organization representing all United Synagogue Hebrew schools in Brooklyn was formed at a meeting held at the East Midwood Jewish Center, Monday, January 5, 1948. The Brooklyn Jewish Center was represented by Rabbi Mordecai H. Lewittes, Mrs. Julius Kushner, Mr. Julius Grossman and Mr. Leo Shpall. The new organization will consider problems of registration, curriculum, high school education, etc. The Brooklyn regional group was formed on the initiative of the Board of Education of the United Synagogue for the Metropolitan area.

The G. O. of the Hebrew and Sunday Schools arranged for talent assemblies on Sunday, January 4, and Sunday, January 11, 1948. The programs were highly successful. The following entertained: Conrad Lefkowitz, Ruth Berman, Renee Aranow, Barbara Kaplan, Dorothy Spinrad, Hannah Swirin, Lila Silverman, Jane Amster, Carla Lefkowitz, Martin Heilbraun and Alan Fried. The programs were coached by Mr. Julius Grossman. The Hebrew School G. O. is advised by Mrs. Beder and the Sunday School G. O. by Mrs. Tessler.

A Chamisha Asar Bishvat program was presented by the students of Miss Lila Marcus' 3rd grade class on January 18 and 25. Distribution of fruits for Chamisha took place on Sunday, January 25, and Monday, January 26, 1948.

The Parent-Teachers Association arranged a "Meet-the-Faculty Night" on Tuesday, January 27, 1948. Mrs. Beder, Mr. Shpall, Mr. Grossman and Miss Marcus spoke briefly on various aspects of school curriculum. Arrangements were under the direction of Mrs. Kushner, President of the P.T.A.

The Hebrew School collected \$405.00 for the Jewish National Fund. Representatives of the J.N.F. praised the work of the school and stated that a garden would be dedicated in Palestine in honor of the Brooklyn Jewish Center Hebrew School. Mr. Edelheit was in charge of the collection.

Mrs. Evelyn Zusman addressed the Faculty Conference of the Hebrew School on December 30, 1947, and of the Sunday School on January 11, 1948, on "The Place of Arts and Crafts in Our School." She described many worthwhile holiday projects.

Please communicate this information to our Mr. Goldberg (Pr. 4-1400).

Sabbath Services

FRIDAY evening services at 4:45.

Kindling of candles at 4:50.

Sabbath services, Parsha "Yitro" — Exodus 18.1-20.23: Prophets — Isaiah 61.7.6:9.5-6, will commence at 8:45 a.m.

Mincha services Saturday at 4:45 p.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi George Abelson will continue his lectures in Yiddish this Saturday afternoon at 3:45 p.m.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 4:45 p.m.

of the Hebrew Education Committee, the Sisterhood the Parent-Teachers Association and the school faculty, on the occasion of Rabbi Lewittes' completion of ten years of service to the Center.

Reservation at \$5.00 per person may be made with Mrs. Rabinowitz, in care of the Center.

To Members Who Lost Sons or Grandsons in Service

THE Center is contemplating the erection in the near future of a tablet to honor the memory of members of the institution, sons or grandsons of Center members who made the supreme sacrifice in World War II. In order that this tablet may be complete we would appreciate receiving the names, both Hebrew and English, as well as the Yahrzeit date of those to be included in this tablet.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BASKIN, HERBERT

Res. 567 Sheffield Ave.
Bus. Merchant, 598—9th Ave.
Single
Proposed by Harold Gumer,
Samuel Gitlin

BEREN, LEONARD

Res. 621 Montgomery St.
Bus. Textiles, 375 Broadway
Married
Proposed by Edward Fuchs,
Michael Kahn

BERGMAN, ROBERT

Res. 501 Avenue R
Bus. Tax Dept., 80 Centre St.
Single
Proposed by Harry Evans, S. Katz

BERKE, BEN R.

Res. 344 Osborne St.
Bus. Acc't, 344 Osborne St.
Single
Proposed by Abe Mann, Hy Rosen

BLUM, MISS HANNAH

Res. 2027 Pacific St.

BONFIELD, MISS FLORENCE

Res. 728 Driggs Ave.
Proposed by David Feit

BOSBI, MISS CLARICE

Res. 2146—77th St.
Proposed by Sylvia Lichtman,
Miriam Margolies

BRUNNER, JOSEPH

Res. 119 E. 38th St.
Bus. Salesman, 206 Lexington Ave.
Proposed by Lionel Brunner
Married

CANTOR, HAROLD

Res. 240 Crown St.
Bus. Student, Columbia University
Single
Proposed by A. H. Zirn, Frank Sugar

CHORNEY, MISS BERNICE

Res. 220 Kingston Ave.
Proposed by Leo Stam, Rhoda Kipness

COHEN, IRWIN

Res. 92 Maujer St.
Bus. 116 E. 18th St.
Married
Proposed by Irving Schwartz,
Percy Schwartz

EHRLICH, IRVING

Res. 372 Brooklyn Ave.

Bus. Real Estate, 1351 Flatbush Ave.
Single

Proposed by Abr. Hoffman,
Sidney Leonard

ENGEL, HARRY

Res. 919 Park Pl.
Bus. Importer, 170 Bway.
Married
Proposed by Abraham Grossman,
Max Pressner

ENGELHARD, MISS BETTY

Res. 400 Lincoln Pl.
Proposed by Hy Rosen,
Jerome J. Weiner

ERLER, MISS ANNE SARA

Res. 480 Montgomery St.
Proposed by Abe Mann

FEINSTEIN, MISS MILDRED

Res. 479 Pennsylvania Ave.
Proposed by Vivian Walker,
Edna Herman

FRANKLIN, ELLIOT

Res. 1122 Eastern Pkwy.
Bus. C. P. A., 500 Fifth Ave.
Single
Proposed by Irwin Schecker,
Louis Kogan

FRIEDLAND, IRA M.

Res. 1096 President St.
Bus. Plastics, 95 Madison Ave.
Single
Proposed by Moe Levy,
Leonard Lebow

FRIEDMAN, ALEX

Res. 1254 Union St.
Bus. Patent Attorney, 10 E. 40th St.
Married
Proposed by K. Karl Klein,
Samuel Rottenberg

FRIEDMAN, MISS CORINNE BARBARA

Res. 350 Lefferts Ave.
Proposed by Emanuel Berlin

FRIEDMAN, WILLIAM LOUIS

Res. 647 Barbey St.
Bus. Hairnet, 132 W. 21st St.
Single
Proposed by Joseph Leifer,
Bernard Pressner

GELB, MARK

Res. 39 E. 54th St.
Bus. Live Poultry, 25 Withers St.
Married
Proposed by Harry Preston,
Morris Gelbtuch

GOLDBERGER, DR. MORTIMER

Res. 919 Eastern Pkwy.
Bus. Dentist, 919 Eastern Pkwy.
Married
Proposed by E. David, R. Kaplan

GRAU, BENJAMIN

Res. 1245 Eastern Pkwy.
Bus. Interior Decorating, 484 Broad
St., N. J.
Single
Proposed by Seymour Kornweiss,
Rhoda Stern

GREENBERG, EMIL

Res. 240 Crown St.
Bus. Librarian, Brooklyn College
Married
Proposed by Wm. C. Smerling,
Harry H. Cohen

HADDAD, MISS ROSE

Res. 2058—67th St.
Proposed by Wm. J. Driesen

HARRIS, DR. FRANK

Res. 1755 Schenectady Ave.
Bus. Dentist, 141 Rockaway Ave.
Married
Proposed by Sidney Saffer

HELD, CHARLES

Res. 451 Kingston Ave.
Bus. Window Cleaning, 169 E. 88th
St.
Married
Proposed by Meyer Hausner

JOSEPH, MISS LENA

Res. 1497 Carroll St.
Proposed by Florence Gallant,
Vivian Walker

KAREN, IRWIN

Res. 763 Eastern Pkwy.
Bus. Insurance, 116 John St.
Married
Proposed by Joseph Goldstein,
Mack Ronick

KIFVAL, HARRY S.

Res. 921 Washington Ave.
Bus. Teacher, Brooklyn College
Single

KOLODNER, IRVING

Res. 210 E. 51st St.
Bus. Mfg., 324 Clarkson Ave.
Married
Proposed by M. Goldstein,
Milton Chasin

LEDERMAN, MISS TOBY

Res. 509 Belmont Ave.
Proposed by Albert S. Jaffe,
Norman S. Ruchman

- LEONARD, BERNARD S.
Res. 419 Jerome St.
Bus. Adv., 305 Bway.
Single
Proposed by Ira Brodsky,
Marvin Blickstein
- LUSTHAUS, Miss BETTY
Res. 308 Sterling St.
Proposed by Abe Mann
- MERVIS, ARTHUR W.
Res. 1634 Union St.
Bus. Securities, 60 Broad St.
Single
Proposed by Norman A. Schorr,
Rosalind Stashin
- OSTREICH, MRS. LAURA
Res. 255 Rogers Ave.
Proposed by Mrs. Philip Brenner,
Al Witly
- PESTER, Miss SHIRLEY
Res. 657 E. 26th St.
Proposed by Edward M. Heller,
Sam Rettinger
- POLLACK, WILLIAM
Res. 1053 E. 52nd St.
Bus. Lumber, 34-35 Steinway St.
Married
Proposed by Irving J. Gottlieb
- POSNER, DR. LEONARD
Res. 20 Plaza St.
Bus. Physician, 60 Plaza St.
Married
Proposed by Joseph Goldstein,
Joseph Goldberg
- RADER, MORRIS
Res. 1618 Carroll St.
Bus. C. P. A., 565 Fifth Ave.
Married
Proposed by Abraham Mantell
- RADWIN, MICHAEL
Res. 134 E. 56th St.
Bus. Real Estate, 850 Flatbush Ave.
Married
- RAUCH, SEYMOUR
Res. 20 E. 18th St.
Bus. National Optical Plan, 51 E.
42nd St.
Single
Proposed by Stanley Levenson,
Estelle Beame
- ROBERTS, DR. DAVID P.
Res. 8705 Avenue B
Bus. Physician, 3304 Glenwood Rd.
Married
Proposed by Dr. David Appelman,
Dr. Morris Glick
- ROTHENBERG, Miss RITA
Res. 670 Shepherd Ave.
Proposed by Doris Klein
- RUBIN, Miss THELMA
Res. 572 Lincoln Pl.
Proposed by Leo Stam,
Thelma Plafker
- SCHAUM, Miss PEARL
Res. 1068 Park Pl.
- SCHLAIFER, HERBERT
Res. 179 Tompkins Ave.
Proposed by Nathan Sapon,
Abe Mann
- SIDORSKY, SAMUEL
Res. 919 Eastern Pkwy.
Bus. Jewelry, 3122—47th St.
Married
Proposed by E. David,
Max R. Kaplan
- SIEGEL, Miss DOROTHY
Res. 156 Prospect Pl.
Proposed by Hy Rosen,
Jerome J. Weiner
- SILVERMAN, Miss DELLA
Res. 436 Eastern Pkwy.
Proposed by Raymond Lipshutz,
Philip L. Lipshutz
- SILVERMAN, Miss PAULA
Res. 436 Eastern Pkwy.
Proposed by Raymond Lipshutz,
Philip L. Lipshutz
- SOTZMAN, HARRY
Res. 925 Prospect Pl.
Bus. Fat Rendering, 58-64 Townsend
St.
Married
Proposed by Samuel Edelheit,
Abr. Shapiro
- SPICE, ALLAN M.
Res. % Crown, 1227 Lincoln Pl.
Bus. Thread, 1123 Bway.
Single
- STEINBERG, LESTER
Res. 264 E. 91st St.
Bus. Dresses, 498—7th Ave.
Married
Proposed by Edward Galler
- STRUMPE, MILTON
Res. 214 Van Buren St.
Bus. Auto Finance, 26 Court St.
Married
Proposed by Alfred Orlin
- TEICHER, AARON S.
Res. 15 Westminster Rd.
Bus. Jewelry, 1325 Bway.
Single
Proposed by Harold Frumkin,
Hyman Rosen
- WASSERMAN, LEON
Res. 862 Schenectady Ave.
Bus. Real Estate, 850 Flatbush Ave.
Married
- WEBER, LOUIS
Res. 584 Hinsdale St.
Bus. Textiles, 64 W. 36th St.
Single
Proposed by Harold Gumer,
Samuel Gitlin
- WEISHAR, IRVING L.
Res. 718 Empire Blvd.
Bus. Lawyer, 215 Montague St.
Married
Proposed by Abe Mann,
A. J. Stelzer
- WEISMAN, Miss EDITH
Res. 69-09—108th St., Forest Hills
- WEISSMAN, DR. ABRAHAM
Res. 766 Hopkinson Ave.
Bus. Dentist, 766 Hopkinson Ave.
Single
Proposed by David Appelman,
Benjamin Ain
- WINICK, CHARLES B.
Res. 701 Montgomery St.
Bus. Engineer, 711 Eighth Ave.
Married
Proposed by Albert Joley,
Ira T. Kraner
- WOLK, Miss SONIA L.
Res. 860 Eastern Pkwy.
Proposed by Florence Gallant,
Vivian Walker

The following have applied for re-instatement:

- KROHN, JACOB
Res. 1334 St. Johns Pl.
Bus. Hides & Skins, 100 Gold St.
Single
- MILLER, MANNY
Res. 919 Park Pl.
Bus. Clothing, 1418 Bway.
Married
Proposed by Murray T. Feiden,
A. M. Lindenbaum
- ROTHSTEIN, NATHAN
Res. 37 Dover St.
Bus. Attorney, 769 Rockaway Ave.
Married

Late Applications

- CARR, HERBERT
Res. 1385 Carroll St.
Bus. Auto Sales, 4650 Broadway
Married
Proposed by Maurice Bernhardt
[Continued on page 22]

YAHREZITS—FEBRUARY, 1948

Harry A. Harrison					
Selig Harrison		Mother	February 2	22	Shebat
Samuel Herman		Mother	February 3	23	Shebat
Morris W. Haft		Father	February 4	24	Shebat
Morris Brukenfeld		Father	February 7	27	Shebat
Leo Kaufmann		Father	February 7	27	Shebat
Sol Sussman		Father	February 7	27	Shebat
Mrs. Leo D. Kunin		Husband	February 8	28	Shebat
Mrs. Samuel Fleischman					
Mr. Abe Zirn		Mother	February 8	28	Shebat
Mr. Samuel Zirn					
Isador S. Koepfel		Father	February 11	1	Adar I
Jacob Koepfel		Father	February 11	1	Adar I
Ira Kraner		Father	February 11	1	Adar I
Lou Schockett		Father	February 11	1	Adar I
Louis Daum		Brother	February 12	2	Adar I
Jacob Doner		Mother	February 12	2	Adar I
Mrs. Bernard Isacowitz		Father	February 12	2	Adar I
Manes Malz		Mother	February 12	2	Adar I
Samuel Nicoll		Father	February 12	2	Adar I
Philip Rosenblum		Mother	February 12	2	Adar I
Ira Rosenson		Mother	February 12	2	Adar I
Elias Burros		Mother	February 13	3	Adar I
S. J. Fishman		Father	February 13	3	Adar I
Irving Rosenfeld					
Jacob Rosenfeld		Mother	February 13	3	Adar I
Dr. Max Goldstein		Father-in-law	February 14	4	Adar I
Louis Gordon		Mother	February 14	4	Adar I
S. Reich		Father	February 14	4	Adar I
Mrs. Gertrude Horowitz		Husband			
Mrs. Irving L. Cohen					
Dr. Joseph Horowitz					
Mrs. Max Lovett		Father	February 15	5	Adar I
Mrs. Larry Sobel					
Oscar Kurshan					
Samuel L. Kurshan		Sister	February 15	5	Adar I
Al Radutsky					
Harry Radutsky		Mother	February 15	5	Adar I
Milton Radutsky					
William Schutzer		Father	February 15	5	Adar I
Louis Brenner					
Phillip Brenner		Father	February 16	6	Adar I
Murray Lipton		Father	February 16	6	Adar I
Moses Siegel		Father	February 16	6	Adar I
Mrs. Dora Zurich		Husband	February 16	6	Adar I
Max Fabrikant (N. Y. C.)		Brother	February 17	7	Adar I
Isador Lowenfeld		Mother	February 17	7	Adar I
Irving Kramer (Carroll St.)		Mother	February 18	8	Adar I
Mrs. I. J. Riker		Father	February 18	8	Adar I
Mrs. Leo Kaufmann		Mother	February 19	9	Adar I
I. Hoffman		Wife	February 20	10	Adar I
Dr. Reuben Finkelstein		Mother	February 21	11	Adar I

[Continued on page 21]

Hebrew School Registrations

Parents are reminded that beginning September, 1948, no boys beyond the age of ten will be admitted to the beginners' class of the Hebrew School. Thus, each boy will be assured of at least three years of preparation prior to Bar Mitzvah. This, of course, is only a minimum. Since we have a six-year elementary Hebrew course, it is advisable for the child to be registered before he is eight so that he might complete the full course by the time he is fourteen. A minimum Hebrew education should be the goal of every student.

Junior Clubs

THE Junior Clubs are continuing to maintain their high standards of programs. The Vivalts planned a social meeting with the Shomrim which took place on Saturday evening, January 24th. Food or clothing to our brethren overseas was the price of admission. Having concluded their project in clay of topographical maps of Palestine, the Vivalts have decided to build a miniature Kibbutz. The Shomrim engaged the Yeshiva Talmudic Academy in their first competitive basketball game of the year. Our boys emerged victorious by a score of 16 to 12. "The Shekel and Its Significance" was the subject of another meeting. The Candle-Lites have been working with clay and soap and have been busy making various articles of religious and national significance. All the clubs are now preparing for their Chamisa O'ser B'shvat affairs. A gala music program of our Inta-League clubs in celebration of Jewish Music Month will take place on Saturday evening, February 14th.

Post-Consecration Societies

THE newly organized Junior group of the Post-Consecration Society met for the first time on Monday evening, January 5th, at the Center. Janice Levine reviewed Jewish current events. Rabbi Saltzman conducted a very interesting discussion of "Will I Keep a Kosher Home." Eleanor Zeldin led in the singing of Palestinian songs. The meeting closed with refreshments by the Sister-

hood. This group meets with Rabbi Saltzman on the first Monday of every month. The next meeting will take place on Monday evening, February 2nd, at 8 o'clock in the Ladies Social Room. Janice Glassman is Chairman and Phyllis Glass is Secretary.

The Senior group of our Post-Consecration Society had its first meeting of the year in the home of Clair Gumeiner, 481 Brooklyn Avenue, on Wednesday evening, January 28th, at 8 o'clock. Rabbi Saltzman led in the discussion "What Are My Religious Beliefs?" This group meets the last Wednesday evening of every month in the home of a Post-Consecrant. All Post-Consecrants are invited to attend these meetings.

Junior League

THE programs of the Junior League have been most interesting in cultural work and very successful in the social phase. Game Nights, Silent Movies and timely lectures were featured during the past few months.

The next meeting of the League which is scheduled for Thursday evening, February 5th, at 8:30 o'clock will include a discussion of "Can Judaism Survive in the Modern World?"

All Junior Leaguers are invited to attend.

Young Folks League

THE Young Folks League of the Center sponsored a "March of Dimes" dance on Tuesday evening, January 27th. The music for this affair was furnished by an orchestra. Refreshments were served.

The meeting of the Young Folks League on Tuesday, February 3rd, will begin promptly at 8:30 o'clock and will be held in the Dining Room. A special

welcome for new members will be featured. The program will consist of part of the "Eternal Light" program to commemorate the 100th anniversary of the birth of Solomon Schechter. New members of the Center are asked to come early for a brief get-together before the general meeting.

Acknowledgment of Gifts

WE ACKNOWLEDGE with thanks receipt of donations for the purchase of Prayer Books, Taleisim and Books for our Library:

Mr. and Mrs. Irving Kofsky in honor of the Bar Mitzvah of their son; Barbara Block; K. Karl Klein.

Personals

AT A recent meeting of the Board of Directors of the Beth-El Hospital, Dr. Reuben Finkelstein was appointed as the head Gastro-Enterologist of the hospital in recognition of his long and faithful service.

Mr. Morton S. Waxman of 313 Montgomery Street was named head of the Eastern Parkway Division of the Brooklyn Red Cross for the 1948 Drive.

Louis Lipsky at the Center Feb. 5th

The veteran Zionist Leader and orator Louis Lipsky will be the guest speaker at a Zionist mass rally to be held at the Center on Thursday evening, February 5th, at 8:30 o'clock. He will speak on: "The Struggle for a Jewish State." The meeting is under the auspices of the E. P. Zionist District No. 14, and all Center members and their friends are cordially invited to attend.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Bruman of 919

Park Place on the marriage of their daughter, Sunny, to Dr. Mordant Adler on January 29th.

Mr. and Mrs. Harry Cooper of 146 Lincoln Road on the announcement of the marriage of their daughter, Julia, to Mr. Arthur P. Gould on January 23rd.

Mr. and Mrs. Emanuel Davis on the celebration of their 17th wedding anniversary on January 24th.

Mr. and Mrs. Jacob Macklowe of 30 Ocean Parkway on the marriage of their daughter, Gladys to Mr. Leo Fisher on January 23rd.

Mrs. Louis Posner of 20 Plaza Street on the occasion of the birth of a daughter, Lois Susan, to her children, Mr. and Mrs. Charles H. Posner on December 31, 1947.

Mr. Jacob L. Holtzmann, member of the Board of Trustees of the Center, was elected a Director of the Title Guarantee and Trust Company.

BROOKLYN JEWISH CENTER

celebrates

"JEWISH MUSIC FESTIVAL"
January 24th to February 22nd

CALENDAR OF EVENTS

Sun., Feb. 1st — 11:15 a.m.

HEBREW SCHOOL JEWISH MUSIC ASSEMBLY

Mon., Feb. 9th — 8:30 p.m.

SISTERHOOD MEETING
PROGRAM OF JEWISH MUSIC

Tues., Feb. 10 — 8:30 p.m.

"CENTER YOUTH MUSIC FESTIVAL"

Co-sponsored by Young Folks League, Junior League and Inta-League
A program of Jewish Music by Professional Artists
Community Singing

Sat., Feb. 14th — 8:30 p.m.

Junior and Inta-Clubs
JEWISH MUSIC CELEBRATION

Fri., Feb. 20th — 8:30 p.m.

Late Friday Night Services dedicated to "JEWISH MUSIC FESTIVAL"

Sun., Feb. 22nd — 11:30 a.m.

Sunday School
JEWISH MUSIC ASSEMBLY

Tues., Feb. 24th — 8:30 p.m.

Membership Social
JEWISH MUSIC CONCERT

Mrs. Reuben Finkelstein	Father	February 21	11 Adar I
Harry Sankin	} Father	February 21	11 Adar I
Irving Sankin			
Abe Schlusberg			
Isaac Levingson	Mother	February 22	12 Adar I
Mrs. John Sklar	Husband	February 26	16 Adar I
Samuel Nicoll	Mother	February 27	17 Adar I
Dr. Maurice Schnall	Sister	February 27	17 Adar I
David Levkoff	Brother	February 29	19 Adar I
Abe Mann	Brother	February 29	19 Adar I
Samuel Schwartz	Father	February 29	19 Adar I

* The Yahrzeit commences on the evening preceding this date.

THE DUBNER MAGGED

[Continued from page 13]

creature, I must forgive him and teach him to better his ways."

Why is a Synagogue, he once asked, spoken of as a House of God? Hath not the prophet, Isaiah, told us, "Holy, holy, holy is the Lord of hosts, His glory filleth the entire Universe"? The Dubner here narrated a tale of a traveller who was pointed out a Royal Palace, but when he entered it, he was shown chamber after chamber occupied by the king's ministers and generals. Finally he was led into the throne room. The entire universe, explained the Dubner, is God's but the Synagogue is his private chamber set aside for His glorification, the Throne Room in which he holds his Royal Court.

When our maggid speaks in his comments on Jeremiah's Lamentations, which is part of the Tisha b'Av ritual, he bemoans the "breach of my people," and also the desolation of the Torah, which had been shamefully neglected even in his generation by many of his contemporaries who sought material gains at the expense of the spiritual life.

The Song of Songs, on the other hand, provides him with an atmosphere of exultation. It held out to him the promise of Messianic glory, and he in his turn transferred this joyous mood to his listeners. The Purim story evoked in him a healthy reaction to *nekama*, vengefulness at the bloody machinations of a cruel *Roshe*.

And he has well chosen as the crowning touch of his preaching the Words of Koheleth, that gentle cynic. But the Dubner is by no means the cynic the Biblical author was reputed to be. Still, he affords us a homely philosophy grounded in the common sense of everyday experience. His conclusion bears the stamp of Koheleth: whatever he has tasted of life, its bitters and its sweets, the Quest of EveryJew must always remain, *Torah, mitzvos and good deeds*.

Applications

[Continued from page 19]

EBNER, MISS DOROTHY

Res. 2818 West 23rd St.

KORN, IRVING A.

Res. 1153 St. Johns Pl.

Bus. Watches, 608—5th Ave.

Married

Proposed by Robert Krampner,

Morris Krampner

LIEBERMAN, NORMAN

Res. 1505 President St.

Bus. Accountant, 90 Church St.

Married

Proposed by Max D. Zankel

SHAPIRO, JAY

Res. 339 New York Ave.

Bus. Jobbing, 72 Duane St.

Single

Proposed by George A. Shapiro

SHLAKMAN, MARTIN J.

Res. 742 Montgomery St.

Bus. Dental Equip., 141—5th Ave.

Married

Proposed by Saul A. Shlakman

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Torah Scholarship Fund

All Center women are most cordially asked that they please reserve the afternoon of Wednesday, March 17th, for a dessert luncheon for the benefit of the Torah Scholarship Fund. The subscription will be \$6.11 for you and your guest. Reservations may be made with the Chairman, Mrs. Sarah I. Epstein, 701 Montgomery Street, SL 6-7413, or with the Vice-Chairman, Mrs. Dorothy Wisner, 760 Montgomery Street, PR 3-6973.

Cantor Sauler Soloist

With Vinaver Chorus

Our Cantor, Rev. William Sauler, will be the soloist with the Vinaver Chorus at the Concerts to be given by that group on Monday evening, February 2nd, and on Saturday evening, February 21st, at Times Hall, New York.

Basketball Game

Brooklyn Jewish Center

vs.

Hebrew Educational Society

(League Game)

Next Sunday Evening, February 8th

Preliminary Game at 8 P.M.

— Admission —

Center Members — 75c (incl. tax)

Non-members — \$1.20 (incl. tax)

Next Home Game

February 22nd

B.J.C. vs. Union Temple

FOR
FLOWERS
WEDDING
DECORATIONS
AND
FRUIT
BASKETS

HYMAN
SPITZ INC.

OUR ONLY STORE

DICKENS 2-4000

1685 PITKIN AVENUE

THE JEW'S MYSTIC FLIGHT

[Continued from page 12]

author of the *Shulban Aruk*. It was from the midst of these men that a neo-kabbalistic doctrine went forth which started its victorious march through the Jewish world.

The times and circumstances favored its appearance. After the expulsion of the Jews from Spain, Kabbalah ceased to be theoretical and became "practical." It no longer sufficed to implore the Deity; His hands, so to say, had to be forced by organized mystical action. For the first time, the Kabbalah became messianic; the End was sought; the fiendish reality of the *galut* was to be overcome by ecstatic prayer, mortification of the flesh and the practice of all sorts of magic formulae and incantations. A new set of mystical terms—*kelipah*, the shell of sin, *tikkun*, restitution, *gilgul*, incarnation, and *dybbuk*, possession—became the kabbalistic stock-in-trade almost to this very day. Surprising as it may seem, the aberrations of the so-called Lurianic Kabbalah initiated a mystical revival which, more powerful than the *Zohar*, was of the greatest influence among the Jews in the Diaspora.

The Sabbatian heresy, the last and most colorful messianic pagentry in Jewish history, was the natural sequence to the Lurianic Kabbalah. The so-called Prophet-Messiah of Ismir but acted the role prepared for him by the "Lion of Safed." That man, by the exercise of kabbalistic rites, may force the hands of Providence and bring about Redemption was one of Luria's delusions. And in the case of Sabbatai Zevi, the delusion was global in its effect for, according to Professor Scholem, there was not a household in the Jewish Diaspora that remained free from it.

Professor Scholem dwells at length on the Sabbatian paradox and comes to some striking conclusions. That a man of Sabbatai Zevi's physical and mental disabilities, of learning so undistinguished that at his death he left not even a single memorable phrase or epigram, should attract a following so large that even after he committed the two crimes most abominable to Jews, betrayal and apostasy, thousands should still believe in his role as a Messiah, is one of the riddles in Jewish history. But the paradox can be

partially explained when it is remembered that it was among the Sephardic Jews, themselves victims of a double life for a full hundred years, that the apostate Messiah enjoyed his greatest following. To quote Dr. Scholem, "That the Messiah should by the very nature of his mission be forced into the inescapable tragedy of apostasy was a doctrine ideally made to provide an emotional outlet for the tormented conscience of the Marranos."

After touching lightly on the corrupt and hideous Frankist sect, which made an orgiastic rite of the "fascinating" doctrine of the "holiness of sin," the author concludes his long odyssey with a chapter on Hassidism, all too brief for this last and captivating phase of the Jew's mystic flight. But it is a very intelligent and highly informative chapter, with fresh points of view on almost every page.

Hassidism, in the opinion of the writer, is neither a radical nor revolutionary movement as some claimed it to have been. In no single essential point has it departed from the general framework of traditional Judaism. It created no new religious ideas nor set up a new scale of Jewish values. But by the intensity of the religious feeling it injected into Jewish life it transformed everything. It was this almost incredible intensity of creative religious feeling, acting as a rebellion against the sterile and petrified religious values of orthodox Judaism, that gave rise to a fresh outburst of spiritual energy and produced so many truly original types of saints and sages, men not surpassed even in the classical period of the Safed mystics.

What made Hassidism a popular faith, evoking the enthusiasm and devotion of thousands, was not so much its theological as its social doctrine. From the very beginning, the Zaddik's court was a social center where the depressed, the defeated, and untutored met and received comfort and encouragement. Their life was dull and dreary; they needed someone to love and worship, and the Zaddik offered them what their starved and yearning hearts had longed for. This is why the Zaddik's personality was of higher importance to them than his

learning, and his friendship and intimacy meant than his doctrine. This is why, too, that while, in point of ideas it was the least creative of Jewish sects, Hassidism marched quickly and steadily on its victorious triumphant road.

Dr. Scholem has written a rich and challenging volume, deserving of the widest reading public. Profound scholarship matched by popular presentation have produced a memorable contribution to one of the most fascinating subjects of Jewish life and literature.

THE JEWISH MERCHANT MARINE

[Continued from page 10]

facilities for construction and repair of larger craft, as well as for the building and repair of such craft as lighters, pontoons, buoys, motor launches, trawlers and tugboats.

6. Construction of additional Zebulun marine training schools and mechanical workshops, equipped with nautical instruments and marine libraries, at Haifa and Tel-Aviv, to supplement the training schools and workshops already in existence.

7. Construction at Haifa of a marine salvage and ship supply center, which will be a vital adjunct to the Zebulun enterprises.

8. The establishment of a series of seafaring settlements for fishermen on the shore of the Mediterranean and on the rivers of Palestine. These settlements will include craft building and repair yards, fish conserving factories, rest and marine sport centers, and farms for the use of the fishermen.

9. Organization of a floating exhibition of Palestine products.

These projects can be realized with the support of influential individuals and organizations in America.

The Zebulun movement opens up new vistas for Jewish enterprise and achievement in a field from which Jews have, perform, been absent for 3,000 years. Zebulun has laid the groundwork for Palestine's re-entry into world trade, with unbounded possibilities in passenger traffic, cargo hauling, and deep sea fishing. The seafaring activities initiated by Zebulun, besides providing Palestine with a great vital industry, will give to the Jews throughout the world that profound sense of pride and dignity which all seafaring nations have enjoyed.

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE
ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW
667 Eastern Parkway, Brooklyn 13, N. Y.
Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

New York, N. Y.

61 Broadway

Mr. Lester Lyons

The Brooklyn Jewish Center Review

February, 1948

THE JEWISH COMMUNITY OF VIENNA TODAY

By ALFRED WERNER

CAUSE FOR ALARM—BUT NOT DESPAIR

AN EDITORIAL

PAYING DUES IS NOT ENOUGH

By ISRAEL H. LEVINthal

HERMANN SHAPIRO—FOUNDER OF THE JEWISH NATIONAL FUND

By LEO SHPALL

NEWS OF THE MONTH

BROOKLYN JEWISH CENTER FORUM LECTURES *and* DISCUSSIONS

MONDAY EVENINGS AT 8:30

MARCH 1st

DEBATE

**"DO WE HAVE A FREE PRESS
IN AMERICA?"**

Speakers

TULLY NETTLETON

Associate Editor of the

"Christian Science Monitor"

Mr. Nettleton has been a member of the "Monitor" staff since 1926 as an editorial writer and writer of special articles.

IRVING GILMAN

Research Director of the

Newspaper Guild

Mr. Gilman has been a newspaper man for 14 years and was formerly connected with the N. Y. Times. He conducted a radio program "The News and What to Do About It." During the war he served as a member of the National War Labor Board.

•
MARCH 8th

ROUND TABLE DISCUSSION

MR. DAVID ROSENSTEIN

Member, Reconstruction Committee of the J. D. C. and one of the American leaders of World ORT Union.

will speak on

**"IS PALESTINE THE ONLY
SOLUTION OF THE D.P.
PROBLEM?"**

The lecture will be illustrated with colored slides of D.P. camps.

*Admission to Forum Lectures (except when a special charge is made) is free to Center members.
All others are charged 40¢ (incl. tax).*

MARCH 15th

DR. L. M. BIRKHEAD



Founder and Leader of "Friends of Democracy". Lecturer and author of "Can Man Know God?" and "The Religion of a Free Man". Dr. Birkhead is in the vanguard of those fighting all forms of bigotry and oppression in this country.

Subject

**"SHALL WE JAIL THE
PROPAGANDIST?"**

MARCH 22nd

Subject and Speaker to be announced

MARCH 29th

Concluding Forum of the Season

JOHN HAYNES HOLMES

Famous liberal preacher, minister of Community Church. Dr. Holmes has recently returned from an extended trip to India where he interviewed the late Mahatma Gandhi.

Subject

**"INDIA TODAY —
AS I SAW IT"**

•
Concluding Lecture of Series

**"THE PSYCHOLOGY OF
EFFECTIVE LIVING"**

**DR. LUTHER
E. WOODWARD**

Noted Psychologist; Field Consultant, National Committee of Mental Hygiene. Formerly with the Board of Education. Dr. Woodward conducts the radio program "Inquiring Parent" over WMCA Sundays at 12:45 P. M.

WEDNESDAY EVENING, MARCH 10th

Subject

**"WHAT MAKES FOR PEACE
OF MIND?"**

Admission — Free to All

**DOORS TO THE AUDITORIUM WILL BE CLOSED PROMPTLY AT 9:15
AND NO ONE WILL BE ADMITTED AFTER THAT HOUR.**

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

FEBRUARY, 1948 — ADAR-I, 5708

No. 24

CAUSE FOR ALARM—BUT NOT DESPAIR

ALTHOUGH the decision of the United Nations Assembly to establish a Jewish State in Palestine seemed definite and unqualified, it has become increasingly evident that the approval of the Partition proposal by the overwhelming majority of the nations of the world was only the first phase in a long and difficult battle for its implementation. Our hopes for a quick and peaceful settlement of the difficulties in Eretz Israel because of the anticipated influence of the moral authority of the United Nations must give way to the disappointing realization that there are mighty and evil forces arrayed against us, forces which know not the meaning of justice and morality. We hoped for the best. Unfortunately, we must come to grips with the worst.

There is cause for alarm, but no reason to despair. In Palestine, where our brethren are writing a new chapter of Jewish heroism, all reports seem to indicate that the Yishuv has more than held its own. We have retreated from no position, however small, however isolated. The economic and social life of more than two-thirds of the Palestinian Jewish community has not been disturbed by the fighting. At the same time the Arabs have suffered great losses, and the economy of most large Arab communities has been seriously disrupted. In Haifa, for example, more than 20,000 Arabs have been forced to leave the city, and the manufacturing center is practically dormant. Jaffa is torn by starvation and internal strife.

However vital and stirring the achievements of the Yishuv are, the main battle

for our Jewish state at present will not be waged in the Hills of Judea or in Northern Galilee but in the Security Council of the United Nations at Lake Success. It is on this diplomatic front and in the propaganda war that our enemies have registered success. The greatest blow to our cause and to the cause of the United Nations has been the "neutralization" of the United States. Neutrality, in the King's English, means actively abetting the Arabs to liquidate the Yishuv, or forcing the Yishuv into a position where it will have to compromise even further with the Arabs and England. But England's hypocrisy and duplicity, although to be deplored, was anticipated. Most disappointing and discouraging has been the United States stand. Our neutrality, e.g., arms-embargo, means passive support of the English-Arab policy by shutting the door to the Yishuv's only source of armament strength.

It is no secret that it was only because of the direct and active intervention by the United States delegation in the Assembly that the Partition plan was accepted. Only by continued pressure by the United States will it have any chance of survival. If the United States will not assume active leadership in this implementation, it will be tantamount to a reversal in policy in spite of the vague reassurances of the President and the Secretary of State.

The key then to our future is Washington—and our enemies know it. The aims of all their propaganda is to insure the continued "neutrality" of the United States by deceiving the American people

into the belief that Jewish Palestinian immigrants may be communist agents, and that the active participation of the United States in Palestine would alienate the Arab world and jeopardize the supply of oil which is necessary for our national security. They would have us think that a pro-Zion policy is anti-American and pro-communist. We do not pretend to possess the omniscience of so-called military experts who are urging us to give heed to these propagandists. Moshe Shertok, in a speech made in this city, stated: "The Arabs cannot drink their oil, and they will not sell their oil for rubles. They want to sell the oil for dollars." Even if we were to concede (and we are not ready to do so) that we may lose some oil, let us ask wherein lies our security and the security of the world—in an oil pipeline or in effective international agreements made by the United Nations.

The second phase of the battle in the Jewish State is reaching a climax. Nothing less than the future of the United Nations and our hopes for world peace are at stake. When the stakes are that high, the United States cannot remain "neutral."

—MANUEL SALTZMAN.

Prof. Alexander Marx Is 70

THIS month we celebrated the seventieth birthday of one of the most revered and beloved teachers and scholars, Professor Alexander Marx. Practically every institution of higher Jewish learning in America, Palestine and those European lands where Jewish academies still exist, and many non-Jewish universities and academies, joined in a tribute of gratitude and affection.

[Continued on page 4]

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Frank Schaeffer, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Manuel Saltzman, Asst. Rabbi

Mordecai H. Lewittes, Asst. Rabbi

Hebrew Schools

Joseph Goldberg, Administrative Director

All contents of the Brooklyn Jewish Center Review are copyrighted

Professor Marx is one of those rare personalities who combine mastery in almost every field of Jewish learning with spiritual fineness and nobility in character. Hundreds of rabbis throughout the land who, during the last forty-five years, were his students at the Jewish Theological Seminary are indebted to him for a love of Jewish history, and for an appreciation of painstaking research and scientific methods in Jewish studies. His book on Jewish history, which he wrote in collaboration with the sainted Professor Max Margolies, is today one of the authoritative and standard works in this important field.

It is to him that we are indebted above all for the library of the Jewish Theological Seminary, which, under his persistent and devoted efforts, now houses the largest collection of Jewish books and manuscripts in the world. He is recognized as the greatest Jewish bibliographer, and there is hardly an important work on any Jewish subject published in the last few decades whose author is not indebted to Prof. Marx for aid in supplying helpful material.

It has been well said that the real teacher influences his pupils not only by the words of his lips—important as they may be—but by his personality. Prof. Marx influenced thousands of students through his lovable personality, as well as by his knowledge.

The readers of the *Center Review* join his many admirers in extending to him and to Mrs. Marx their congratulations and good wishes. It is their fervent prayer that our Heavenly Father may bless them with life, health and strength, so that this great teacher may continue to enrich Jewish spiritual and cultural life for many, many more years to come.

—ISRAEL H. LEVINTHAL.

U. J. A. Campaign For Palestine Defense Fund

THE United Jewish Appeal has recently proclaimed an emergency campaign to raise \$10,000,000 for immediate and direct aid for the defense of the Yishuv in Eretz Israel. This money must be collected by February 28th. The special campaign brings into sharp relief the grave danger which confronts the Yishuv and the importance of the success of the

[Continued on page 23]

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

PAYING DUES IS NOT ENOUGH

I AM writing this just a few days after the Annual Meeting of our Brooklyn Jewish Center, which took place on the evening of January 29th. Like others who were present then, I, too, wondered—and still wonder—why so many of our Centerites were not with us. It was indeed a very cold night, and we did have a fairly representative gathering. But when we consider that we have around 2,500 members, and that this was their opportunity to hear the detailed reports of the work we are doing and the progress we have made, we surely had a right to expect that our large auditorium would not be big enough to accommodate all those who would show their interest by their presence.

The disappointment is even greater when we note that many of our monthly membership meetings and social gatherings do crowd our halls to capacity.

I tried to explain this anomalous situation by the fact that the rank and file of our membership know that we are blessed with a splendid group of officers and trustees, and that they have implicit confidence in their leadership and guidance. They are aware of the manifold activities in which we are engaged, and they read the frequent reports of our progress in the pages of the *Center Review*; they thus may feel that their presence is not at all important at what they must regard as a routine order of business.

I agree wholeheartedly that our institution is singularly blessed with its lay leadership and that we can rely upon their wisdom and devotion.

But the officers themselves would feel more strengthened in their purpose and greatly encouraged in their efforts if they could see that the entire membership takes an active—not just a passive—interest in what they are doing. The President and many of the other officers are

at their posts of duty almost daily. They study and observe every phase of the work that is being done. They constantly strive to develop new plans, new projects, in order to bring our people closer to our faith, to our culture, to our general welfare. They are working now on a program of expansion for the Center. They have a right to ask that the majority of the members should indicate that they are strongly concerned with these endeavors, and that they are active participants in all that takes place and in all that is being planned. They want to hear the voice of approval or of disapproval, of suggestion or of criticism, from those who placed them in office.

I want to hope that every member of our Center who reads these lines will realize the justification of this feeling on the part of our officers, and that they will resolve to show a personal interest in the planning and accomplishment of the program of our activities. To be a member of an institution such as the Brooklyn Jewish Center should mean something more than merely paying one's dues or even taking advantage of what the institution offers. It should mean a co-worker, a co-builder; it should mean sharing the responsibility of all that the institution symbolizes.

We are entering the 30th year of the Center's existence. *Ben Sheloshim La-ko-ach*, at thirty one should reach the age of strength and power. May this year see our beloved Brooklyn Jewish Center achieve the strength and power to be an even greater source of blessedness to our people, to our faith and to our people's ideals.

Israel H. Levinthal

TEN years ago a tired statesman with a look of profound worry drove through the gray and foggy winter night from Berchtesgaden towards the Austrian frontier. He was Dr. Kurt von Schuschnigg, Chancellor of Austria, who had just been forced by Hitler to sign an agreement that virtually made little Austria a tool of the Reich. Beside Schuschnigg sat his trusted friend, Foreign Minister Dr. Guido Schmidt. It was only much later that Schuschnigg learned how he had been betrayed by Schmidt, who had engineered the Berchtesgaden pact in the hope of replacing his friend as Nazi-appointed Chancellor of a satellite Austria.

Back in Vienna, Schuschnigg made the grave mistake of concealing to his people the seriousness of the situation. He should have told them the truth: that Hitler was determined to annex Austria, one way or another. Perhaps the opposition to Hitlerism would have reached such a height that the Fuehrer would not have dared to attack his native country. At least, Schuschnigg would have given the leaders of the various anti-Nazi groups a chance to prepare for the flight instead of getting caught by the Gestapo. At the same time the anti-Fascist forces would have obtained a respite to enable them to go underground. In particular, Austria's 200,000 Jews, of whom 175,000 lived in the capital, could have transferred some of their property abroad and prepared themselves for a quick exodus in the case of Austria's surrender. But Schuschnigg, still waiting for a miracle to save Austria, feigned optimism; when a deputation of Austrian Jews, led by Dr. Desider Friedmann, head of Vienna's Israelitische Kultusgemeinde, asked him whether he thought that Austrian Jewry was in danger, he gave them the ambiguous answer: "As long as I shall remain Chancellor, no Austrian Jew will be harmed." A few weeks after that interview he had to abdicate, and what followed was a reign of Nazi terror.

While, fortunately, more than 100,000 Austrian Jews succeeded in saving themselves by reaching the U. S. A., England, Palestine, and other countries, over one-fourth of Austrian Jewry perished in jails and concentration camps, or committed suicide. Today, ten years after

*Doctors and Lawyers Get Along
in Vienna—Others Have a Difficult Time*

THE JEWISH COMMUNITY IN VIENNA TODAY

By ALFRED WERNER

the Anschluss, and three years after Austria's liberation, the Jews of Austrian citizenship living in the second Austrian republic number only 7,834 individuals, of whom all but a handful are in Vienna. It is significant that of those survivors only 748, or less than ten per cent, are under eighteen, whereas 3,715, or nearly fifty per cent, are over forty-five; males by far outnumber the females. Its death rate being infinitely higher than its birth rate, Austrian Jewry is "biologically dead" for all practical purposes.

But where did these 7,834 come from? A few hundred Jews remained in Vienna throughout the Nazi era; some of them belonged to the skeleton staff of a Jewish Community Council which the Nazis permitted to function, and to be the butts for abuse for whatever sinister purposes they could invent; others were not molested because they were married to Gentiles, while a third category lived the hazardous lives of "Unterseeboote," thus called in bitter jocularly because in 1938 they had "submerged" like submarines, hiding their identity and posing as Aryans. But the bulk of Viennese Jews are men and women who, in the spring of 1945, returned from slave labor and concentration camps.

A special group are the so-called Shanghai Jews. In 1938 the port of Shanghai was the only place that could be entered without a special visa. After the large-scale pogroms of November, 1938, large numbers of Austrian Jews were released from concentration camps on condition that they leave Greater Germany within a couple of weeks. These had no other place to go than far-away Shanghai. There the Japanese masters at first left them alone, but eventually, under German pressure, herded them into a ghetto. These Austrians lived there for years in ugly barracks, trying to fight their hunger by establishing soup kitchens, by borrowing money from

abroad and by using food sent by the American Red Cross. Last year an American transport, built to carry G. I.'s to Pacific battlefronts, was loaded at Shanghai harbor with the first batch of Austrian Jewish exiles anxious to return to their homeland. They knew from letters and newspaper accounts that postwar Austria was no paradise, that in Vienna one-fourth of the houses had been destroyed during the last bombardments, that except for the few who could afford to pay the fantastic black-market prices, everyone existed on scanty rations. But they had friends in Austria, they could talk with them in their native tongue, and there were places that had been dear to them from infancy.

It so happened that shortly before the Shanghai Jews embarked for Europe, Ira A. Hirschmann, then visiting Austria, declared that a high-ranking Allied officer in Vienna had told him he wouldn't give "a plugged nickel" for the life of an Austrian Jew after the Occupation Armies would be withdrawn. Simultaneously, Leland Stowe reported that the Austrian provinces were ripe for a new Hitler. But the Shanghai repatriates who had been stateless for eight years seemed to have implicit faith in their country, to judge by the comments they made on the above-quoted statements. They told correspondents visiting them on their ship: "We are Austrians and we can fight back. Surely our government will help us."

Jews returning to Austria must possess a fighting spirit, if they wish to survive. True, the present government is not anti-Semitic, but, yielding to popular pressure, it frequently — too frequently — treats notorious anti-Semites and collaborators with kid-gloves, and it is very slow in forcing the restitution of stolen property to returning Jews in

order not to antagonize the countless Nazi thieves now posing as law-abiding, peaceful Austrian citizens.

Among the Jews, the intellectuals seem to be far better off than any other group. In fact, Dr. Geroe, Minister of Justice, who is himself of partly Jewish descent, appealed to Austrian lawyers residing in England and the United States to return to their homeland since there was a great need for trained jurists. By now many Jewish lawyers have opened offices in Vienna and are overburdened with work because many of their Christian colleagues who had collaborated with the Nazis had had to be purged by the Austrian Bar Association. Similarly, Jewish physicians are much in demand—it should be remembered that the famous “Wiener Schule” owes its international fame largely to Jewish medical men. Some outstanding Jewish experts who had been forcibly retired in 1938 are now serving again in various government offices and in the police department regardless of their advanced age. Finally, several Jews are active as editors of newspapers and periodicals, and in the field of education.

Jewish businessmen, however, have a hard time in Vienna. With capitalism in decline in Central Europe, the Jew as a purveyor of goods, as a middleman, is much less needed than he was a half century ago, when capitalism was still vigorous and expanding. Besides, the Gentiles who took over Jewish enterprises in Germany and Austria in 1933 and in 1938, discovered that they could manage business affairs as efficiently as the Jews.

The problem of Jewish commerce is closely connected with the burning problem of the restitution of property. Unfortunately, a large portion of the Jewish wealth in Austria that was expropriated by the Nazis consisted of movables, securities and monies. Inevitably, these items were to the greatest extent either carried away, consumed or in the possession of persons who cannot be traced or are protected by existing legislation. Industrial and commercial enterprises that have been restored are, in most cases, empty shells, the stocks and machines having been sold, transported abroad or vanished. Some of the improved real estate, too—whose ownership is easiest to trace—has been returned, yet much of it

had suffered damage or was dilapidated.

To be fair to the Austrian government we must admit that the problem of property restitution is not an easy one, particularly since some property changed hands several times between 1938 and 1945, and since though the first owner during this period was undoubtedly a Nazi thief, the last owner may have obtained it *bona fide* for hard cash. Never in figures and much more influential, including as they do persons associated with large banks and insurance companies, and politicians. Under these circumstances it is tragically clear why, in many cases, the Austrian authorities did not hurry to the rescue; there is also a psychological factor contributing to the slowness of the process of property restitution: Jews, frightfully reduced in numbers, no longer represent an important factor in political life (as voters), while the beneficiaries of the 1938 robberies are much stronger issue certificates enabling a claimant to prove his case, or why they have been delaying court decisions favorable to Jews.

Another psychological factor is playing a sinister role in the relations between Jewish and Gentile business—fear on the part of the Gentiles lest Austria will “again” become “dominated” by Jewish capital. Actually, Jews never dominated Austrian trade and commerce, and for each well-to-do Jew there were at least two or three who barely eked out a living. But the nonsensical fear of Jewish competition already caused the governments of Dollfuss and Schuschnigg to refuse the granting of trade licenses to Jews, and Vienna's Vice Burgomaster Kresse, who administered the public contracts department, saw to it that Jews did not receive public orders. Today the fear that Jews might “get control of industry and the economic life of the country” is more ridiculous than it had been ever before, yet it was voiced by no less a man than Leopold Kunschak, President of the National Assembly. The septuagenarian Kunschak, one of the founders of the conservative Christian Social Party, recently had the audacity to state at a mass meeting that Austria's political and economic ills had been “caused by the Jews.” Later, he claimed that he had been misquoted, and asserted that he was merely

opposed to special measures for restoration of Jewish rights and property, “since non-Jews also suffered at the hands of the Nazis.”

This kind of double-talk is not likely to help anyone, at least not the Jews. The latter gladly noted that Chancellor Figl, head of the People's Party, as the Christian Social Party has been renamed, tried to appease public opinion in the democratic countries by excusing Kunschak's anti-Semitism on the ground that “he is an old man and has some fixed ideas.” But young and vigorous Chancellor Figl failed to use his strength to rush to the aid of his Jewish fellow-citizens, who claim that they cannot exist on empty expressions of friendship for the Jews. Three years have passed since Austria's liberation, yet many Jews are still forced to live like beggars, housed, clothed and fed by the Israelitische Kultusgemeinde, though some of them were well-to-do people before the Anschluss. The denazification of the country is still very slow; former Nazis are still in control of the allocation of apartments and of granting licenses for traders and artisans, thus making it difficult for Jews to resume a normal existence. So great is the dissatisfaction of our brethren in Vienna that at a recent meeting of the *kehillah* for the forthcoming elections to the Jewish Community Council, one man in the audience desperately shouted in the presence of Austrian government officials: “We do not want wealth. We want only bread and homes, and to be treated as decent human beings.”

While talking of Austria's Jews, we must not forget the Jewish DP's, currently living in Austria. These are either stateless people or citizens of Poland, Roumania and other Eastern European countries fleeing from a pogrom atmosphere to the relative security of the Austrian capital, from where they wish to emigrate to Palestine. One-third of them, or about 12,000, live in special shelters in Vienna, largely financed by the Joint Distribution Committee. But their headquarters is the Rothschild Memorial Hospital in the American sector of the city. It was recently visited by the newspaper

[Continued on page 23]

NEWS OF THE MONTH

A DRAFT statute for the international regime of the city of Jerusalem was submitted to the U.N. Trusteeship Council.

The internationalized city will be a "corpus separatum" under the administration of the United Nations, acting through the Trusteeship Council and the Governor, to be appointed by the Council. Some of the main provisions of the 29-page document are:

1. The United Nations would guarantee the territorial integrity of the city and the maintenance of the special international regime. In case of aggression, or a threat of aggression, "or any other attempt to alter by force" the special regime, the Security Council would be informed.

2. The city itself would be demilitarized, with no "para-military" formations, exercises or activities permitted within its borders. However, a special police force would be organized—of such size as the Governor deemed necessary—"to assist in the maintenance of internal law and order, and especially for the protection throughout the city of the Holy Places, religious buildings and sites." This special police force would be selected as far as possible without regard to nationality, except that no citizen of Jerusalem or of the Arab or the Jewish state would be eligible.

3. The Governor would be appointed for a three-year term, which could be extended if necessary, and would be eligible for re-appointment. No resident of the city, or the Arab or the Jewish state would be eligible. He would have supreme executive authority, subject only to the instructions of the Trusteeship Council.

The Legislative Council would consist of a single chamber, composed of citizens of the city over 25 years of age. Citizens, by definition of the statute, would not include any persons who chose citizenship in either the Arab or Jewish state.

Subject to "the requirement of public order, security and public health, and

economic welfare," residents and citizens of the Arab state and the Jewish state would have free access to the city, as would foreign pilgrims and visitors. Immigration would be controlled by the Governor under instructions of the Trusteeship Council.

Arabic and Hebrew would be the official languages of the city, with English and French recognized as additional working languages.

An "adequate" system of primary and secondary education would be maintained "on an equitable basis" for the Arab and Jewish community in their respective

languages and in accordance with their respective cultural traditions.

The city would be included within the Economic Union of Palestine, but would operate its own central bank, control its own fiscal and credit policy, and conduct international financial operations. Existing municipalities, and any that might be created in the future, would have wide powers of local autonomy.

☆

THE Department of the Army flatly denied an assertion by Rep. Noah Mason of Illinois who told the House of reports he had heard that 40,000 American troops were to be sent to Palestine for keeping the peace.

The office of Secretary of Defense, James Forrestal, categorically stated that there is absolutely no truth to a press

LATE NEWS

PROSPECTS for an international army to implement U.N. decision to partition Palestine were bettered. As the *Review* goes to press it was hoped that Britain would at least give passive assistance to the establishment of such a force, since the British Colonial Secretary Arthur Creech Jones, now in this country to participate in U.N. discussions, said that his government believed an international force would be needed to enforce partition. He emphasized that the U.N. must "mean business." It was considered certain that Britain would not exercise her veto against any plan to militarily enforce partition, and that Russia would agree to it.

☆

THE U.N. Palestine Commission made public its report on the Palestine security situation several hours after submitting the document to the Security Council. The Council was expected to commence its discussion of the report early the following week.

The report warned the Security Council that only the prompt establishment of a "non-Palestinian" armed force can prevent serious trouble in Palestine and effectively implement the partition decision of the General Assembly. Such a force, the report said, would assist law-

abiding elements in both the Arab and Jewish communities in maintaining an atmosphere of law and order. The report asked that the international force enter Palestine simultaneously with the Commission.

Only such a force can replace the British troops which are now the sole barrier to a complete deterioration of the situation to "open warfare," the Commission continued. Any alternative would be "catastrophic," it emphasized, and would involve "bloodshed and human suffering."

☆

FOLLOWING the issuance of its report, the Commission discussed the question of how to get nations to lift arms embargoes which are preventing the Jewish defense forces in Palestine from getting weapons. The five-member group decided to leave the matter open until after the Security Council acts on the recommendations contained in the security report.

☆

THE English Foreign Office categorically denied reports that Britain is prepared to place troops at the disposal of the international regime of the city of Jerusalem, following partition.

report that he is trying to sabotage American policy on Palestine.

Jews throughout Palestine were aroused and angered at the destruction of a synagogue in the Manshieh quarter, on the Tel Aviv-Jaffa border, by British troops. A spokesman for the Army asserted that shots had been fired at a nearby station from the synagogue.

The demolition was bitterly protested by a Jewish security officer heading a small detachment of settlement police assigned to guard it. He pointed out that the building had never been used as a strong point and categorically denied that any shots had ever been fired from its windows or roof.

Rabbi Isser Judah Unterman, Chief Rabbi of Tel Aviv, declared that the deed "might be compared with Nazi actions." He also pointed out that while the British blew up the synagogue they made no attempt to molest snipers operating from mosques on the edge of Jaffa. The Palestine Chief Rabbinate has addressed messages of protest to all Jewish religious centers throughout the world.

THE British Army in Palestine has stopped the sale to Jews of surplus stocks of barbed wire and other defensive equipment, the Jewish Agency disclosed. The British are also withholding the delivery of the last of 21 Auster training-planes sold to Jews recently, although the crafts have been paid for, the Jewish Agency stated.

In line with this new restrictive policy affecting the Jewish defense in the Mandate was the British Army's refusal last week of an escort, as previously agreed, for a supply convoy to the Kfar Etzion settlement. Part of the convoy—the first since the big Arab attack on Kfar Etzion last month—did not go because the trucks contained barbed wire, corrugated iron and cement. These items, the British Army ruled, were "military stores" and accordingly could not be permitted to go to the settlement.

STERNISTS blew up a three-story building in the center of Jerusalem which was owned by Dr. Izzat Tannous, an Arab leader, and which had been used as the headquarters of an Arab gang. Many

[Continued on next page]

FOUNDER OF THE JEWISH NATIONAL FUND

By LEO SPHALL

THE Jewish National Fund is unquestionably one of the most popular of Zionist institutions. No other fund makes such an appeal to the imagination of the Jewish people or has so strong a hold on its affections. The Jewish National Fund is favored by all factions in Zionism because all Zionists realize that the strength of the Jewish position in Palestine plays an important part in determining the issues of our political struggle. It is fitting that this institution, whose achievements constitute an epic of Jewish rehabilitation in Palestine, should have been born in the mind of Professor Hermann Shapiro, who died fifty years ago.

At an early age, he manifested extraordinary abilities in Jewish and secular studies. He won fame as a "wonder child," and at eight there was no longer anyone in his home town who could be his teacher. When the boy was thirteen his mother died. The family then broke up, each member going his separate way. Hermann, too, parted with his father and began his wanderings. He went to the neighboring towns and studied at the Yeshivas there, but the schools left him dissatisfied. He finally returned home and told his father he wished to go abroad. The father urged him to continue his Hebrew studies locally, promising permission to travel when he had given proof of his proficiency in Talmud. Hermann agreed. At the age of twenty he was an ordained rabbi. For two years he was spiritual leader of a Jewish community in Courland, but this mode of life did not satisfy him. He resigned his post and set out to pursue his secular studies.

Shapiro reached the city of Vienna, then the seat of the Haskalah, and there he set to work diligently to master the German and Russian languages. Soon he had learned that Vienna could offer him very little and decided to go to Berlin. There, though under the strain of privation and actual hunger, he kept up his studies and was admitted to the university. He attended the higher institution

of learning for three years, then his health broke down and he returned to Russia.

Next Shapiro went to seek his fortune in Odessa, at time already a center of the Hebrew literati. During the Russo-Turkish war he accumulated some money and was able to resume his studies in Germany. He obtained the degree of Doctor of Philosophy and was appointed Professor at the University of Heidelberg.

Professor Shapiro was one of the earliest champions of Zionism. In 1882, he published the first of his series of Hebrew articles in which he proposed the founding of a university in Palestine.

In 1882 Professor Shapiro founded the Zion Society in Heidelberg for the purpose of promoting Hebraic culture and propagating the Zionist ideal. Shortly thereafter he conceived the remarkable idea of creating a Jewish National Fund to purchase land in Palestine and hold it in perpetuity for the benefit of the Jewish people. He advocated this plan in a telegram to the first conference of the Lovers of Zion which met in Katowitz in 1884. But at that time, when Zionism was in its infancy, such a fund was out of the question. This failure, and the unsuccessful attempt to strengthen the Zion Society at Heidelberg, caused him to withdraw from public life. He lapsed into silence from which he did not emerge until roused by the call of Dr. Theodore Herzl.

At the first Zionist Congress, Prof. Shapiro again outlined his project. He dramatically called upon the delegates to declare their allegiance to the Zionist cause. Although his plan was not accepted at the first Congress, Prof. Shapiro left the Congress rejuvenated. The Zionist cause became his ideal and this was the happiest year of his life. In the following year, he received an invitation to address a Zionist meeting in Cologne. On returning he contracted a cold, and shortly after he passed away. His last words were: "We must strive and have faith—we shall triumph in the end."

Arabs are believed buried in the debris. Several Sternists were injured in an exchange of shots with British troops whom they met as they left the scene of the blast.

☆

THE Central Committee of the Jewish Immigrant Camps on Cyprus, which previously denied British allegations that Communist agents were among the Pan York and Pan Crescent immigrants, has revealed that three of the visaless immigrants were beaten after being interrogated by a British officer.

The Committee told a Reuters correspondent that the Jews were not queried about visaless immigration but about "Soviet activities in Bulgaria and Rumania, particularly information concerning the number, nature and kind of Soviet vessels in the Black Sea, descriptions of Russian armaments in Bulgaria and details of Soviet troop movements." When the three Jews said they knew nothing of such matters the officer accused them of withholding information and beat them.

☆

OFFICIALS of Jewish organizations in Munich protested to the German civilian and American military authorities against a series of anti-Semitic incidents which occurred there over the week-end in which the windows of two Jewish restaurants and a Jewish butcher shop were smashed and the signs of several Jewish organizations' offices were burned. The Jews also expressed concern at the continued growth of anti-Semitism throughout Germany.

The Munich Police Commissioner, Franz Pitzer, said the incidents were the work of anti-Semites because neither the restaurants nor the butcher shop were robbed. Military authorities similarly admitted that the acts may be the work of anti-Semites. "Nobody is silly enough to believe that the Nazis or nazism have been eliminated from Germany," a military spokesman said.

☆

THE British Legion, counterpart of the American Legion, at a regional conference held at Carlisle, condemned the anti-Semitic activities of the pro-fascist British League of Ex-Servicemen and asked the public not to confuse its members with those of the fascist organization.

Meanwhile, as protests mount against Sir Oswald Mosley's organization of a new fascist Union Movement, the board of governors of the school in which the group's first meeting was held, announced an investigation of the granting of a public hall to the fascists by the London County Council.

☆

POPE PIUS XII blessed the efforts of the United Jewish Appeal agencies when he received 28 American Jewish communal leaders comprising the U.J.A. delegation touring Europe and Palestine to study the needs of the Jewish survivors on the Continent and the new Jewish state in Palestine.

After greeting each delegate personally, the Pope told the delegation: "This is not the first group of your much-trying people we have been pleased to receive here. We welcome the opportunity of your visit to tell you once more how deeply our paternal heart has been moved by the manifestations of gratitude for what we were able and so happy to do to lighten the burdens of your people among so many others in the dark days of the war. We gladly invoke the blessing of God most high on all the charitable endeavors you may undertake in His name."

☆

JACQUES BERLINSKI, the French Jewish composer who fought in the French resistance in Lyon, was announced the winner recently of a \$1,000 prize for his symphonic work, "Kanaan," submitted in the international contest for Jewish music "reflective of the spirit of the Jewish people," conducted by the National Jewish Welfare Board in New York.

Berlinski, who came to France from Poland in 1930, is director of music at the Jewish Art Center of France for the Advancement of Jewish Music. A prize for a chamber orchestral work was given at the same time to Jacob Avshalomoff, music instructor at Columbia University, for his composition "Evocations." Mr. Avshalomoff came to this country from China in 1938.

The two awards were made at a ceremony at the offices of the J.W.B. David Morgenstern, of Cleveland, presented the prizes, which were donated by the Morgenstern Fund of the Cleveland Jewish Community Council. Mrs. Frank Cohen,

chairman of the Music Council, spoke on the aims of the contest and the Council-sponsored Jewish Music Festival in which synagogues, Jewish Community Centers and Jewish educational and fraternal groups are currently participating.

On the judges' committee were: Leonard Bernstein, conductor of the New York City Symphony and composer of the "Jeremiah Symphony"; Mark Blitzstein, composer of the "Airborne Symphony" and "Cradle Will Rock"; Alexander Dushkin, executive director of the Jewish Education Committee of New York City; Erich Leinsdorf, conductor of the Rochester Symphony. Also Curt Sachs, professor of music at New York University; Randall Thompson, professor of music at Princeton University; Joseph Yasser, chairman of the Jewish Music Forum; and Bernard Hermann, symphonic director of Columbia Broadcasting System.

☆

THE Jewish War Veterans Award of Merit was presented to Lt. Gen. Willard S. Paul, director of the Personnel and Administration Division of the Army Department, for "invaluable aid to the Jewish War Veterans of the United States." The plaque was presented at a ceremony in the Pentagon Building by Col. Julius Klein, national commander of the J.W.V.

☆

A DELEGATION from the Palestine Arab Higher Committee to Cuba told a press conference in Havana that it had come to Cuba to thank the Cuban people for voting against the Palestine partition plan at the last U.N. General Assembly session. The delegation is touring Latin America propagandizing against the "Jewish invasion of Palestine."

☆

APPROXIMATELY 700 Zionist leaders from all parts of the U. S. A. assembled in Washington for a 2-day conference, convened by the American Zionist Emergency Council. Many of them visited Senators and Representatives in an effort to impress them with the necessity for America taking the lead in implementing Palestine partition.

BROOKLYN JEWISH CENTER NEWS

Rabbi Saltzman to Deliver Brotherhood Sermon this Friday Night

THIS Friday night, February 27th, at our late services, Rabbi Manuel Saltzman will deliver the sermon on "The Struggle for Civil Liberties" in commemoration of Brotherhood Week.

President Truman has announced that the week of February 22nd to 29th will be National Brotherhood Week and Rabbi Saltzman is devoting his sermon to this very important theme.

Cantor Sauler will render a vocal selection and lead in the congregational singing.

All members and their relatives and friends are cordially invited to attend.

Advance Notice

NEXT Friday at our late services, Rabbi Mordecai H. Lewittes will speak on the subject "Poet of Padua—The Story of the Founder of Modern Hebrew Literature."

Center to Celebrate Rabbi Levinthal's Sixtieth Birthday

THE sixtieth birthday anniversary of our Rabbi, Dr. Israel H. Levinthal, will be celebrated on Tuesday evening, April 6th. The celebration will be held in the Main Synagogue and will be limited to Center members and their wives.

Watch for further details.

Hebrew School Registrations

PARENTS are reminded that beginning September, 1948, no boys beyond the age of ten will be admitted to the beginners' class of the Hebrew School. Thus, each boy will be assured of at least three years of preparation prior to Bar Mitzvah. This, of course, is only a minimum. Since we have a six-year elementary Hebrew course, it is advisable for the child to be registered before he is eight so that he might complete the full course by the time he is fourteen. A maximum Hebrew education should be the goal of every student.

IN THE HEBREW SCHOOL

THE Post-Bar-Mitzvah class under the direction of Mr. Irvin Rubin presented an "Eternal Light" radio script in honor of Abraham Lincoln's birthday called "The Postmaster of Quincy." This script, based on an authentic incident, relates how Lincoln paroled a Jewish confederate soldier so that he might go back to visit his dying father. The following took part in the presentation: Stanley Green, Edward Sharkey, Richard Stadin, Herbert Brown, Ronald Neuwirth, David Braver, Thomas Kraner.

Impressive assemblies in honor of Jewish Music Month were held on February 1 and February 22. The program consisted of the following:

1. Y'rushalayim (class 3A2).
2. Chumash Melodies (composed by Julius Grossman)—Hannah Swirin.
3. Az Yashir (recitation)—Hebrew Club.
4. V'lulai—Cantor William Sauler.
5. Hapilu; Tzena (clarinet solo)—Conrad Lefkowitz.
6. (a) Havdalah.
(b) Minhag Chadash — Victoria Yousha (accompanied by Miss Rhoda Rabinowitz).

The program was under the direction of Mr. Julius Grossman. Rabbi Mordecai H. Lewittes served as chairman.

Beth Pins were recently awarded to those Hebrew School students who have excellent records for attendance at Junior Congregation services. The pin, especially designed for the Junior Congregation, has the colors blue and white and the Hebrew letter Beth representing Beth K'nesset (Synagogue). The following received the Beth Pins: Ilene

Altman, Helen Aronow, Joseph Aronow, Renee Aronow, Rita Aronow, William Berlat, Morton Bromberg, Bernard Brooks, Edward Bressman, Jerry Cohen, Leonard Davis, Paul Davis, Isaac Dressner, Sheldon Freifeld, Jeannette Flamm, Charles Feldman, Norman Gray, Bernard Goldstein, Harvey Gottlieb, Alan Herman, Stanley Janow, Herbert Kasnetz, Leonard Kabram, Arthur Kramer, Joseph Karp, Arthur Kaplan, Barbara Kaplan, Judith Leibowitz, Michael Lewis, Larry Levy, Monroe Levine, Bruce Plapinger, Stephen Schilder, Martin Sloate, Mitchel Streger, Franklin Morrow, Leslie Silverstein, Robert Rood, Leonard Silverstein, Stephen Wesely, Carl Schlam, Arnold Zwibel, Charles Stromfeld, Richard Weinberger, Seymour Siegel, Robert Schreiber, James Mitnick, Arthur Kramer, Sol Tanenzapf, Arthur Rudy, Alan Richman, Conrad Lefkowitz, Charles Schwager, Olin Schocket, Eugene Sherman, Carla Lefkowitz, Stuart Perlman, Rena Rosenbaum.

In a recent standard Siddur test the following received the highest scores in the Hebrew School: Ira Denhoffer, Robert Goldberg, Harvey Gottlieb, Stanley Janow, Ethel Persky, Arthur Rudy, Seymour Siegel, Charles Stein, Gabriel Stolzenberg, Sol Tanenzapf.

Mrs. Beder, G. O. advisor, supervised a visit of our G. O. delegates to the sixth Annual Children's Community Assembly on Monday, February 23, 1948, at Hunter College. A program called "The New Jewish State" was arranged under the auspices of the Jewish Education Committee of New York.

To Members Who Lost Sons or Grandsons in Service

THE Center is contemplating the erection in the near future of a tablet to honor the memory of members of the institution, sons or grandsons of Center members who made the supreme sacrifice

in World War II. In order that this tablet may be complete we would appreciate receiving the names, both Hebrew and English, as well as the Yahrzeit date of those to be included in this tablet.

Please communicate this information to our Mr. Goldberg (Pr. 4-1400).

Sisterhood Meeting—Monday, March 8th

THE next regular monthly meeting of the Sisterhood will be held on Monday afternoon, March 8th, at 1:00 o'clock.

The guest speaker will be Rabbi Mordecai H. Lewittes, who will review the current best seller "East Side—West Side" by Marcia Davenport.

Refreshments will be served.

All Center women are most cordially invited to attend.

Torah Scholarship Fund

ALL Center women are most cordially asked that they please reserve the afternoon of Wednesday, March 17th, for a dessert luncheon for the benefit of the Torah Scholarship Fund. The subscription will be \$6.11 for you and your guest. Reservations may be made with the Chairman, Mrs. Sarah I. Epstein, 701 Montgomery Street, SL. 6-7413, or with the Vice-Chairman, Mrs. Dorothy Wisner, 760 Montgomery Street, PR. 3-6973, or through the Center office.

Miss Isobel Walters, noted Radio and Concert singer will be the featured entertainer of the afternoon.

Post Consecration Junior Group to Meet March 1st

THE Junior Group of the Post Consecration Society will meet on Monday evening, March 1st, at 8 o'clock at the Center. Rabbi Saltzman will lead a discussion on the "Jewish State and Its Significance for American Jews." All Junior consecrants are invited to attend.

Yiddish Literary and Musical Evening— Tuesday

AN interesting evening of Jewish music and entertainment will be given in our Auditorium on Tuesday evening, March 2nd, at 8:30 o'clock. The following artists will participate: Leo Lowe, famous composer and conductor, with his choir; Vladimir Heifetz, composer-pianist; Igor Gutman, opera singer; Leizer Rosenstein, singer of folk songs; Zvee Scooler, Jewish humorist and narrator; and Aaron Lutzky, poet. Admission will be \$1.50 including tax. The evening is being arranged on the occasion of the publication of the Yiddish book of poetry "Shtark und Munter" by the well-known Jacob Marinoff.

Membership Social—March 24th

THE next Membership Social will take place on Tuesday evening, March 24th, on the eve of Purim.

Please watch the Bulletin for further details of the program.

In the Junior Clubs

ALL the Saturday night Junior Clubs are now in the midst of preparation for their Purim Projects which will be celebrated jointly on Saturday evening, March 27th, at 8:15 o'clock with a gala Purim Rally.

On Saturday evening, February 14th, there was a Music Program Festival in honor of the Jewish Music Month, led by Mr. Julius Grossman. The following participated: Conrad Lefkowitz, Barbara Kaplan, Renee Aranow, Ruth Berman and Paula Spinrad.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Kalman Sloate, of 145 Lincoln Road, upon the Bar Mitzvah of their son, Alan Richard, which will be celebrated at the Center, this Sabbath morning, February 28th. Our sincere congratulations are also extended to the grandparents, Mr. and Mrs. Louis Kaplan, of 516 Crown Street.

Sisterhood Notes

THE Women's Division of the United Jewish Appeal will formally open its campaign on Thursday morning, March 11th at 10:30 A. M., at the Hotel St. George with a rally followed by a luncheon. All contributors of \$180.00 and over will be invited.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Dr. and Mrs. Samuel M. Levenson of 734 Montgomery Street on the engagement of their daughter, Ruth Marian, to Dr. Milton Abramson of Newark, New Jersey on February 21st.

Dr. Betty Zuckerman of 274 New York Avenue, daughter of Mrs. David Zuckerman and the late Dr. David Zuckerman, on her engagement to Dr. Jesse Schertman.

Gala Leap Year DANCE

SUNDAY EVENING
FEBRUARY 29 — 8:30 P. M.

Sponsored by
The Young Folks League
for the benefit of
UNITED JEWISH APPEAL

Dance to Good Band Music
Members and one guest invited

Contribution — \$1.50

Hebrew Club for Children Organized

A Hebrew Speaking Club for children has been organized in the Center. Children from the third grade up to twelve years of age are eligible for membership in the club which is under the able leadership of Dora Muhlbauser, and engaged in a program of Hebrew drama, storytelling, dances and songs. This group meets Wednesday afternoons at 4:15 p.m.

Center Library

THE Center library, located on the third floor, is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3 to 9 o'clock and on Sundays from 10 A. M. to 3 P. M.

Members are invited to make use of this department and consult the librarian, Dr. Elias N. Rabinowitz, regarding books for reading. Works in English, Hebrew and Yiddish are available.

YAHREZEITS—MARCH, 1948

S. Kamenetzky	Mother	March 1	20 Adar I
Mrs. L. J. Levinson	Husband	March 1	20 Adar I
Mrs. Louis Albert	Mother	March 2	21 Adar I
Sam Katz	Mother	March 2	21 Adar I
Jacob Shapiro	Father	March 2	21 Adar I
Simon Gluckstern	Mother-in-law	March 3	22 Adar I
Dora Leaks	Father	March 3	22 Adar I
Max Levine	Father	March 3	22 Adar I
Dr. Benjamin Koven	Mother	March 3	22 Adar I
Max N. Koven			
Morris T. Koven			
Philip Feinberg	Father	March 4	23 Adar I
Isador Lowenfeld	Mother	March 4	23 Adar I
Mrs. Ida Fried	Father	March 5	24 Adar I
Meyer Rosen	Brother-in-law	March 5	24 Adar I
Charles Wunderlich	Father	March 5	24 Adar I
Mrs. S. A. Schneider	Mother	March 6	25 Adar I
Jacob Levine	Mother	March 7	26 Adar I
Mrs. Jacob Rutstein	Husband	March 7	26 Adar I
Jacob A. Fortunoff	Mother	March 8	27 Adar I
Joseph Levy, Jr.	Father	March 8	27 Adar I
Lewis E. Weingarten	Mother	March 8	27 Adar I
Mrs. Hannah Zirinsky	Son	March 8	27 Adar I
Harry Zirinsky	Brother		
Dr. Harry Bernstein	Brother	March 9	28 Adar I
Isidore Gottlieb	Mother	March 9	28 Adar I
Morris Groden	Father	March 9	28 Adar I
Dr. M. L. Levy	Father	March 9	28 Adar I
Mrs. Hyman Teperson	Father	March 9	28 Adar I
Mrs. Jacob L. Holtzman	Mother	March 11	30 Adar I
Louis J. Roth	Mother	March 11	30 Adar I
Louis Gordon	Mother	March 15	4 Adar II
Louis J. Roth	Father	March 18	7 Adar II
Benjamin Werbelovsky	Father	March 19	8 Adar II
Mrs. Harry Levy	Father	March 24	13 Adar II
Mrs. Isador Lowenfeld			
Dr. Irving Moskowitz			
Isidore Fine	Mother	March 25	14 Adar II
Jacob Stang	Mother	March 25	14 Adar II
Lewis L. Weingarten	Sister	March 26	15 Adar II
Charles Goody	Mother	March 30	19 Adar II

DAILY AND SABBATH SERVICES

Daily Services

MORNING services at 8:00 o'clock.
Mincha services at 5:20 p.m.

Sabbath Services

FRIDAY evening services at 5:10.
Kindling of candles at 5:24.
Sabbath services, "Ki Tisa"—Exodus

30.11-34.35; Prophets—I Kings 18.1-39,
will commence at 8:45 a.m.

Mincha services Saturday at 5:00 p.m.
Rabbi Saltzman will preach on the
weekly portion of the Torah.

Rabbi George Abelson will continue
his lecture in Yiddish this Saturday after-
noon at 4:15 p.m.

MALE CHOIR

The Center has organized a
male choir and invites mem-
bers and all interested men
in the community to join.

LEARN TO SING

Palestine Songs
American Folk Songs
Synagogue Music

In 4-Part Harmony

Write to or call Julius Gross-
man, Music Director of the
Brooklyn Jewish Center.

Acknowledgment of Gifts

We acknowledge with thanks receipt
of donations from the following for the
purchase of Prayer Books and Taleisim
and books in our library:

Mr. and Mrs. Joseph N. Blumberg, in
honor of the birth of a grandchild.

Mr. and Mrs. Isaac Goldstein, in honor
of the Bar Mitzvah of their son.

Mr. and Mrs. Samuel Reich, in honor
of the marriage of their son.

Mrs. Louis Posner in honor of the birth
of a grandchild.

Mr. and Mrs. Abraham J. Stelzer in
honor of the Bar Mitzvah of their son.

Mr. and Mrs. Morris D. Wender, in
honor of the marriage of their son.

Library

Florence Block.
Mr. Harris Goody.
Mrs. Nathan T. Schwartz.
Mr. and Mrs. Paul Spiegel.

Membership Applications

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMS, Miss EVELYN

Res. 228 E. 38th St.
Proposed by Abe Mann,
Phyllis Cohen

ARUM, SAMUEL

Res. 91e Montgomery St.
Bus. Accountant, 400 Madison Ave.
Married

BARON, Miss IRMA

Res. 1441 Prospect Pl.

BASS, ABRAHAM

Res. 960 Sterling Pl.
Bus. Hotel Supp., 300 Bowery
Married
Proposed by Jos. Richman

BEREN, RALPH

Res. 421 Crown St.
Bus. Crockery, 17 E. 1st St.
Married
Proposed by Edw. Fuchs,
Michael Kahn

BERSON, Miss FLORENCE RAY

Res. 564 E. 51st St.

BIRMAN, Miss RUTH

Res. 544 Bedford Ave.
Proposed by David Gold,
Rubin Brenner

BLEVITSKY, Miss DORIS

Res. 625 E. 15th St.
Proposed by Yvette Waldman,
Betty Pearlman

BLOOMBERG, DR. HENRY H.

Res. 675 Linden Blvd.
Bus. Physician
Married
Proposed by Sol Goldberg,
Edw. Shwom

CARR, HERBERT

Res. 1385 Carroll St.
Bus. Auto Sales, 4650 Bway.
Married
Proposed by Maurice Bernhardt

CHALIFF, Miss MARALYN

Res. 2035 Union St.
Proposed by Gertrude Brumel,
Eleanor Grager

DUDAKOFF, Miss SYLVIA

Res. 146 E. 55th St.

EBNER, Miss DOROTHY

Res. 2818 W. 23rd St.

FABRIKANT, BEN

Res. 95 Maple St.

Bus. Jewelry, 66 Bowery

Married

Proposed by Abe Mann,
Lou Klein

FEINSTEIN, Miss HELENE

Res. 1483 St. Johns Pl.
Proposed by Ruth Rothenberg,
Lynn Mitzner

FEINSTEIN, Miss ZELDA

Res. 1483 St. Johns Pl.
Proposed by Ruth Rothenberg,
Lynn Mitzner

FRIEDMAN, LAWRENCE

Res. 101 Christopher Ave.
Bus. Instruments, Thomson Ave.,
L. I. C.

GALINA, LOUIS

Res. 70 Linden Blvd.
Bus. Printing, 6 W. 28th St.
Married

GAYNES, SIDNEY

Res. 101 Ocean Pkwy.
Bus. Machinery, 214 Centre St.
Married

Proposed by Aaron Finkelstein

GELLAR, I. WILLIAM

Res. 1068 Park Pl.
Bus. Iron and Steel, 15 Warren St.
Married

Proposed by Katherine W. Reiter,
Anna H. Molow

GELMAN, Miss ESTHER R.

Res. 831 Saratoga Ave.

GOLDMAN, RAYMOND

Res. 429 Barbey St.
Bus. Paper, 233 Spring St.
Single
Proposed by Morris Hecht,
Abr. B. Kazdan

GOLDSTEIN, Miss SHIRLEY

Res. 484 E. 4th St.
Proposed by Naomi Bachman,
Phyllis Cohen

GOTTLIEB, Miss CORA

Res. 217 Ocean Ave.

HABER, JACK

Res. 905—43rd St.
Bus. Men's Wear, 1115 Bway.
Married

HECHT, REUBEN

Res. 125 Remsen Ave.
Bus. Rayons, 71 W. 35th St.
Married
Proposed by Morris Hecht

HERMAN, SAM

Res. 645 Eastern Pkwy.
Bus. Tailor, 512—7th Ave.
Married

HERSHENOV, JERRY

Res. 701 Empire Blvd.
Bus. Student
Married

HOFFMAN, IRVING

Res. 157 Van Buren St.
Bus. Hosiery, 389—5th Ave.
Single

KAPLAN, MAX

Res. 1098 Eastern Pkwy.
Bus. Sales Agency, 488—2nd Ave.
Single
Proposed by Barnett Kaplan,
Meyer Pearlman

KERZER, SEYMOUR

Res. 358 Kosciusko St.
Bus. War Dept., Ft. Hamilton
Single

KESSLER, ALLAN

Res. 50 Lefferts Ave.
Bus. Haberdasher, 302 Central Ave.
Single
Proposed by Philip Levin
Leonard Lebow

KOBBE, MARILYN E.

Res. 532 Lefferts Ave.
Proposed by Mrs. Morris Lapidus,
Mrs. J. Rosenman

KORN, IRVING S.

Res. 1153 St. Johns Pl.
Bus. Watches, 608—5th Ave.
Married

Proposed by Robert Krampner,
Morris Krampner

KORN, REUBEN

Res. 888 Montgomery St.
Bus. Elec. Supp., 636 Bway.
Married

Proposed by Robert Krauss

KRAMER, Miss ESTELLE

Res. 1245 President St.

LIEBERMAN, NORMAN

Res. 1505 President St.
Bus. Accountant, Govt.
Married

Proposed by Max D. Zankel,
Robert Krauss

LOONIN, HERMAN

Res. 646 Montgomery St.
Bus. Steel, 300 Meserole St.
Married
Proposed by Alvin E. Moscovitz,
Ralph R. Moscovitz

MILLER, SIDNEY J.

Res. 455 Schenectady Ave.

- Bus. Buyer, 281—8th Ave.
Married
Proposed by Leon Hyman,
Israel Eisenberg
- PHILIPSON, GEORGE
Res. 1248 Union St.
Bus. Printing, 531 Gates Ave.
Married
Proposed by Max Mendelsohn,
Jos. Sheinberg
- RAKOFKY, MISS IDA
Res. 2176 E. 13th St.
Bus. Attorney, 150 Bway.
Single
- RATTNER, MISS SELMA
Res. 381 Schenck Ave.
- RICHMAN, ALBERT H.
Res. 29 Ludlam Pl.
Bus. Furs, 158 W. 29th St.
Single
Proposed by Bernard Feinstein,
Harry Machler
- ROSENFELD, LESTER R.
Res. 748 St. Marks Ave.
Bus. Cottons, 729 Bway.
Single
Proposed by Isidor B. Rosenfeld,
Leonard Moscovitz
- RUBENSTEIN, HAROLD L.
Res. 466 Crown St.
Bus. Importing, 91 Wall St.
Single
Proposed by Jack Axelrad,
Michael Kahn
- SCHAEFFER, EDWARD P.
Res. 485 Ocean Ave.
Bus. Service Sta., 259 Empire Blvd.
Married
Proposed by Phil Amster,
Geo. Feldman
- SCHWARTZ, MISS FLORENCE
Res. 1024 Montgomery St.
Proposed by Dr. Adolph M. Kellerman
- SCHWARTZ, MISS LILLIAN
Res. 385 So. 4th St.
- SHAPIRO, JAY
Res. 339 New York Ave.
Bus. Jobbing, 72 Duane St.
Single
Proposed by Geo. A. Shapiro
- SHAPIRO, MISS JEANNE
Res. 165 Rockaway Pkwy.
Proposed by Naomi Bachman,
Phyllis Cohen
- SHLAKMAN, MARTIN J.
Res. 742 Montgomery St.
- Bus. Dental Equip., 141—5th Ave.
Married
Proposed by Saul A. Shlakman
- SHULRUF, GEORGE H.
Res. 1604 St. Johns Pl.
Bus. Heating, 187-40 Hollis Ave.
Single
Proposed by Morris Hecht
- SOICHER, MISS RHODA ANNE
Res. 1103 Winthrop Ave.
- SPECTOR, ALBERT
Res. 789 St. Marks Ave.
Bus. Real Est.
Married
Proposed by Frank Schaeffer
- SPRUCK, MISS THELMA
Res. 2101—76th St.
Proposed by Moriam Margolies,
Sylvia Lichtman
- SCHLUSSLE, MISS LILLIAN
Res. 1469 President St.
Proposed by Harry Klaristenfeld
- STEINBERG, HERBERT
Res. 160 Langhorn St.
Bus. Trucking, 756 Flushing Ave.
Married
Proposed by Harry Radutzky,
Alex Radutzky
- STEINBERG, JULIUS
Res. 8514 Avenue B
Bus. Knitwear, 736 Flushing Ave.
Married
Proposed by Harry Radutzky,
Alex Radutzky
- WESELEY, DR. LOUIS J.
Res. 285 New York Ave.
Bus. Physician, 902 Lincoln Pl.
Married
Proposed by Dr. Harry B. Weseley,
Ben Markowe
- WISKOFF, MISS GERTRUDE
Res. 1705 President St.
- YACHNOWITZ, BERNARD
Res. 2289 E. 24th St.
Bus. Butcher, 2317 Avenue X
Single
Proposed by Rita Kaplan,
Muriel Chalkin
- ZIPIN, MISS ARLINE A.
Res. 946 Bushwick Ave.
Proposed by Dr. M. S. Elsberg
- Bus. Finance, 80 Wall St.
Married
Proposed by Dr. Irving L. Cohen
- SENFT, HENRY
Res. 718 Montgomery St.
Bus. Radio Announcer
Single
Proposed by Fred Senft
- ZUCKER, MANNY
Res. 60 Clarkson Ave.
Bus. Children's Sportswear, 114 E.
17th St.
Married
Proposed by Louis Simon

LATE APPLICATIONS

- BERLINER, OSCAR W.
Res. 2169—74th St.
Bus. Sportswear, 141 W. 36th St.
Single
Proposed by Florence Gallant,
Minnie S. Cutler
- BRUCKNER, MARTIN
Res. 832 Eastern Parkway
Single
Proposed by Gerald Jacobs
- KLEIDMAN, RUBEN
Res. 4421—9th Ave.
Single
Proposed by Murray Willig,
Sam Schoenfeld
- ROSENBERG, DAVID
Res. 378 Utica Avenue
Bus. Pants, 12 East 18th St.
Single
Proposed by Leo Cohen,
Stanley Levenson
- SALPETER, DANIEL
Res. 162 Bradford St.
Bus. Textile, 237 Church St.
Single
Proposed by Murray Willig,
Sam Schoenfeld
- SWERLIN, MORRIS
Res. 1452 Carroll St.
Bus. Board of Transportation
Single
- SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER

DELIVERED BY THE PRESIDENT, EMANUEL GREENBERG

At the Annual Meeting of the Brooklyn Jewish Center held on January 29th the following report on the activities for 1947 was given by the President.

THE numerical growth of our membership from a hoped-for maximum of one thousand to a membership of two and one-half times that size has brought about various problems of adjustment. One of them was that of spiritual leadership. It was apparent that with so large a membership we required the services of another rabbi who would share with Dr. Levinthal the duties and responsibilities of ministering to the needs of our congregants. Rabbi Manuel Saltzman was appointed as Assistant Rabbi and assumed his duties on September 1, 1947. Besides sharing the pulpit with Rabbi Levinthal on Friday evenings and on Sabbath and Holiday mornings, he supervises the activities of the Institute of Jewish Studies for Adults, our Junior Congregation, the clubs for our youth, the Post Consecration Group, etc. He joins the Sisterhood in planning its programs and cooperates in many other Center activities. Rabbi Lewittes, who heretofore served as a part-time principal of the Hebrew School, has become the Assistant Rabbi in charge of our Hebrew Department. He is now serving as a full-time principal of the afternoon Hebrew School, and of our Religious School, which meets on Sunday mornings, and is sharing with Rabbi Saltzman the responsibility for the Junior Congregation.

Another innovation was the engagement of Mr. Julius Grossman as a full-time Musical Director of the Center. Mr. Grossman directs the musical activities of the Hebrew School and Junior Congregation, and has recently organized a most successful Sisterhood Choral of sixty women. The Ritual and Religious Service Committee has for years been grappling with the problem of improving our congregational singing. Following a number of conferences, and with the approval of the Board of Trustees, it has embarked on the organization of a Con-

gregational Singing Group under Mr. Grossman's leadership. This experiment will continue for ten weeks and, if successful, it may become a permanent feature at our Sabbath and Holiday services. Mr. Grossman will also organize and direct the Center choir for the coming High Holy Days.

THE membership of the Center has grown steadily in the past years and, as of December 31, 1947, the enrollment was 2,506. Of this number 1,608 were married and 898 unmarried. At our last annual meeting we reported a membership of 2,284, comprising 1,538 married and 746 unmarried members. Our net gain for the year was 220, an increase not as large as that for last year or the year before. We must be realistic and admit that the tremendous leap in membership from 1,000 in 1942 to more than 2,500 in 1947 was not a normal increase. We can expect a considerable drop in the years to come, particularly if economic conditions should change.

Much to my regret I must report that we have made no progress in our campaign for funds to erect our Educational Institute. In fact, no real attempt was made to raise money for this much needed addition to our facilities. There are several reasons for this, the first and principal one being that in these times of stress for our people we felt that we must give preference to campaigns of more immediate urgency, such as the United Jewish Appeal for the salvation of the Jews in Europe and Palestine. Another reason was the apathy of our members. Too many have failed to respond to our appeals for contributions to the Building Fund. The amount raised thus far is kept intact and will be available when needed. A committee has recently been appointed to devise plans for the resumption of the campaign, the details of which will be announced in the near future. Because of the great rise in the cost of construction, it will be necessary to revise our original estimate of \$250,000 for

the cost of the building. This will make the task of the Committee even more difficult. We have confidence, however, that the membership, which is the largest in our history, will not fail us.

BECAUSE of war conditions we found it necessary to postpone badly needed renovations of the Center building. Last summer a committee consisting of Mr. Samuel Lemberg, Dr. Moses Spatt and Mr. Bernard J. Aaron was charged with the responsibility of supervising these improvements and the results speak for themselves. Special attention was given to renovations in the Auditorium, Lounge Room, Dining Room, Men's and Ladies' Social Rooms and Ladies' Dressing Room. The Committee did a splendid job and we are most grateful to it.

The regular activities of the Center have functioned uninterruptedly and with considerable success.

We are conducting three schools for the education of our youth, the Afternoon Hebrew School, the Religious School which meets on Sundays, and the Center Academy. The Hebrew School has a registration of 293 boys and girls, while the Religious School and Consecration classes were attended by 290 pupils. The registration in the Center Academy, our progressive school combining Hebrew and secular instruction, was 184. As a result of conferences between a committee of the Board of Trustees and a committee of the Academy, plans were worked out for more intensive Hebrew studies in that school. Changes were also made in the administrative staff of the school which, we hope, will improve its standing in the field of Jewish and secular education. The total number of boys and girls receiving their Hebrew education at the Center is 767, a most impressive figure.

The Ritual and Religious Service Department has worked diligently to improve our services and, as already noted,

is now giving its attention to the problem of better and more harmonious congregational singing. The Friday night lecture services and all the services throughout the year were well attended.

The Forum Committee has added one more activity to that of the Weekly Forum Lectures and the Round Table Discussion groups which meet on Monday evenings through the season. Beginning this year a number of course lectures to be delivered on Wednesday evenings have been inaugurated. These are of an alternate character, one month being devoted to general topics and the other to subjects of special Jewish interest.

The Institute of Jewish Studies for Adults sponsored by the Center has had a considerable gain in registration. It is now attended by 184 men and women, who are enrolled in its courses in Hebrew, Bible, Jewish History, Religion, Talmud, Prayer Book and Yiddish.

WE ARE proud of the publications issued by the Center, consisting of the monthly *Brooklyn Jewish Center Review*, a literary magazine of Jewish interest, *The Weekly Bulletin*, and the *Center Diary*, published annually before the High Holy Days. These publications have been of considerable help in keeping the membership informed of the events of the Center and of Jewish life in general. The *Review* has been given high ranking in its field, and is read and respected not only by our members, but by the leaders of Jewish communities throughout the country. I thank the Editorial Board for a fine accomplishment.

The Library of the Center has been advancing consistently in size and in popularity. It now contains more than 7,000 books. Our biggest concern is to find space to provide for its continued growth. Like all other activities in the building, it is suffering from crowded conditions. The solution can only be the early erection of the Educational Institute.

The Sisterhood, the Young Folks League and all the clubs for our youth

functioned successfully and provided their membership with interesting programs and entertainment.

Our Physical Training Department had a most successful year. The attendance in 1947 consisted of 43,187 men, women and children. The Center Basketball League has been reorganized this year, and our team is again taking a leading part in this sport.

We have given much assistance to several of the important Jewish fundraising campaigns through special committees appointed for that purpose. Foremost was the annual United Jewish Appeal, which resulted in the raising of close to \$1,100,000. from the membership of the Center. This was among the largest amounts raised by any Jewish institution in the country. The campaign for the Federation of Jewish Philanthropies is not yet completed. Thus far, approximately \$500,000. has been raised by the Center. Our quota for the Jewish Theological Seminary was \$50,000. Through dinners given by the Center, we are confident that this quota will soon be reached.

I am not including the financial report in this message. Our Treasurer, Mr. David Goodstein, will give a special report which will include this information.

It is now my pleasant task to express thanks and appreciation to some of those who were helpful to the Center in the past year.

First and foremost, I want to thank my fellow officers, Dr. Moses Spatt, Hyman Aaron, David Goodstein and Frank Schaeffer, as well as the members of the Board of Trustees and Governing Board. It was their constant and unstinted cooperation that made our success possible. Sincere thanks are due to the officers of the Sisterhood and Young Folks League, as well as to the members of our institution for their loyalty and continued support.

In your behalf and for myself, I extend thanks to our spiritual leader, Rabbi Israel H. Levinthal. We are looking forward to the forthcoming celebration of his sixtieth birthday, an occasion when public recognition will be given to what he has meant to the Center and to Jewish life in this country.

I am also grateful to our Assistant Rabbis, Manuel Saltzman and Mordecai Lewittes, to Dr. Elias Rabinowitz, our Librarian, to our Cantor, William Sauler, to our Sexton, Meyer Rogoff, to the faculties of our schools and to the members of our staff for their splendid service to the Center.

To my right hand, Mr. Joseph Goldberg, are due many thanks and much praise for his unselfish devotion to the Center and for giving so unstintingly of his labor and effort to its welfare.

May I now say a personal word on the completion of five years as your President. You will recall that I succeeded to the leadership from that most gracious of men, the late Joseph M. Schwartz, of blessed memory. I realized what a hard task it was to follow in the footsteps of such a hard working and self-sacrificing leader. Now that five years has passed, all I can say is that I did all that was in my power to be worthy of his memory, and of your confidence in me.

We have just ended a year that will be memorable in the history of our people. 1947 will be remembered as the year when the civilized world, through the United Nations, gave official sanction to the establishment of a Jewish State in the land of our ancient glory, Eretz Israel. Now that the jubilation is over, we must give all our energies to help bring about the fulfillment of our two thousand-year-old dream. Fervently do we pray that this golden opportunity will not find our generation remiss in its duty to this sacred cause and that we shall soon see the Jewish State function successfully for the benefit of our people and of all mankind.

EDITORIAL BOARD

Brooklyn Jewish Center Review

LOUIS J. GRIBETZ, *Chairman*

JOSEPH GOLDBERG	M. H. LEWITTES
JOSEPH KAYE	MANUEL SALTZMAN
I. H. LEVINTHAL	WILLIAM I. SIEGEL

OFFICERS, MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD OF THE BROOKLYN JEWISH CENTER FOR 1948

OFFICERS

EMANUEL GREENBERG
DR. MOSES SPATT
HYMAN AARON
FRANK SCHAEFFER
DAVID GOODSTEIN

President
First Vice-President
Second Vice-President
Secretary
Treasurer

SAMUEL ROTTENBERG

Honorary President

MEMBERS OF THE BOARD OF TRUSTEES

Hyman Aaron
Maurice Bernhardt
Harry Blickstein
Isidor Fine
Jacob A. Fortunoff
Moses Ginsberg

David Goodstein
Emanuel Greenberg
Max Herzfeld
Jacob L. Holtzmann
Fred Kronish
Samuel Lemberg

Morris Miller
Kalman I. Ostow
Samuel Rottenberg
Frank Schaeffer
Nathan D. Shapiro
Dr. Moses Spatt

HONORARY TRUSTEES

Phillip Brenner
Pincus Glickman
Charles Goell

Henry Gold
Nathan Halperin
Benjamin J. Kline
Max N. Koven

Jacob Levy
Sol Sussman
Morris Weinberg

MEMBERS OF THE GOVERNING BOARD

Aaron, Bernard J.
Abelov, Saul S.
Albert, Louis

Beldock, George
Benjamin, A. David
Bernhardt, Mrs. M.
Bernstein, Alex
Blacher, Chas.
Brenner, Mrs. Ph.

Cohen, Dr. Irv. L.
Cooper, Harry

Daum, Louis
Dilbert, Chas.
Doner, Jacob S.

Fine, Chas.
Fine, Jesse J.
Finkelstein, Dr. R.
Frieman, Reuben

Ginsburg, Abraham
Gluckstein, Ira I.
Gold, David
Goldberg, Max
Goldberg, Saml. H.
Goldsmith, Herman
Goldstein, Joseph

Goldstein, Nathaniel
Gottlieb, Aaron
Gottlieb, Isidore
Gottlieb, Irv. J.
Greenblatt, Samuel
Gribetz, Louis J.
Gross, Henry H.

Halperin, Louis
Halpern, David
Heimowitz, Jos.
Horowitz, Irv. S.
Horowitz, Mrs. Jos.

Isacowitz, Bernard

Jacobs, Gerald
Jaffe, Benj.
Joley, Albert

Kamenetzky, Saml.
Kaminsky, David B.
Kaufmann, Leo
Klinghoffer, Morton

Levenson, Dr. S. M.
Leventhal, Julius
Levine, Max H.
Levine, Morris B.

Levine, Mrs. M. B.
Lowenfeld, Isador
Lowenfeld, Mrs. I.
Lurie, Leib

Markoff, Dr. S. T.
Markowe, Benj.
Martz, Benj.
Melker, Abr. R.
Miller, Dr. Solomon
Mitrani, Solomon

Neinken, Morris

Palevsky, Philip
Parnes, Louis
Pollack, Aaron
Preston, Harry

Rachmil, Hyman
Richman, Jos.
Rivkin, Louis
Rosen, Meyer
Rosenson, Ira L.
Rubin, Irvin I.

Safier, Chas.
Schiff, Lawrence
Schneider, S. A.

Schrier, Isaac
Schwartz, Harry
Schwartz, Nathan T.
Shorin, Abraham
Siegel, Wm. I.
Siegmeister, Isaac
Silberberg, I.
Simon, Louis
Sokoloff, Ralph
Spiegel, David
Stark, Abe
Stark, Joseph
Stark, Samuel
Stelzer, Abr. J.
Serman, Jack

Turner, Herbert

Weinstein, A. A.
Weinstock, Louis
Wender, M. D.
Wiener, Mrs. I.
Wisner, Benj. H.
Witty, Mrs. Al.

Zeit, Harry
Zimmerman, Mort.
Zinn, Abr. H.
Zwerdling, Tobias

SUSTAINING MEMBERSHIP FOR 1947

The following is a list of the 1947 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Hyman
Bernard, Mrs. Louis W.
Cohen, Julius
Elowsky, Samuel M.

Goodstein, William
Jablow, George
Kaplan, Benj.
Katz, Samuel

Kline, Benjamin J.
Kronish, Fred
Lurie, Leib
Salwen, Nathan

Schrier, Heyman
Shapiro, Abraham
Shorin, Mrs. M.
Steingut, Hon. Irwin

SUMMARY OF BROOKLYN JEWISH CENTER EVENTS FOR 1947

**RELIGIOUS
EDUCATIONAL
RECREATIONAL
SOCIAL**

FRIDAY NIGHT LECTURES AND SERVICES

"Seeing Jewish Life Whole"—Rabbi Jerome Unger—Jan. 3rd.

"Whither American Judaism"—Rabbi Levinthal—Jan. 10th.

"Resistance in Palestine"—Rabbi Lewittes—Jan. 17th.

"Is the Only Choice Capitalism or Communism?"—Dr. Sidney Goldstein—Jan. 24th.

"Pathways Through the Bible"—Rabbi Levinthal—Jan. 31st.

"What of the Jewish Future"—Rabbi Abraham Nowak—Feb. 7th.

"If Lincoln Were Alive Today"—Rabbi Lewittes—Feb. 14th.

"The Founders of Our Republic and Their Message to Us Today"—Rabbi Levinthal—Feb. 21st.

"Amelek and Haman"—A Purim Message—Rabbi Levinthal—Feb. 28th.

"The Miracle of Hebrew Reborn"—Rabbi Lewittes—Mar. 7th.

"What the Army has Taught Us for Post-War Living"—Chaplain David Eichhorn—Mar. 14th.

"The Eternity of Israel"—Rabbi Saltzman—Mar. 21st.

"Induction Services"—Installation of Rabbi Manuel Saltzman as Assistant Rabbi.

Introductory Address by Rabbi Levinthal—Responding Address by Rabbi Saltzman, Rabbi Lewittes and Judge Emanuel Greenberg, participating.

"The American Rabbi in Israel"—Rabbi Saltzman—Oct. 31st.

"The Balfour Declaration—The Story of a Dream, a Struggle and Fulfillment"—Rabbi Levinthal—Nov. 7th.

"American Jewry's Challenge to the Rabbi"—Rabbi Saltzman—Nov. 14th.

"Blessed is the Match"—Rabbi Lewittes—Nov. 21st.

"The Gift for Democracy—Our Greatest Cause for Thanksgiving"—Rabbi Levinthal—Nov. 28th.

"The Rebirth of Our People and Our People's Land"—Rabbi Levinthal—Dec. 5th.

"The Dedication of the New Jewish

State—A Chanukah Sermon"—Rabbi Saltzman—Dec. 12th.

"The Book—The Life of Our People"—Rabbi Manuel Saltzman—Dec. 19th.

HOLIDAY SERVICES

Purim Services—Reading of the Megillah—March 5th.

First days of Passover—Dr. Levinthal, speaker—April 6th and 7th.

Concluding days of Passover—Dr. Levinthal and Rabbi Lewittes—April 11th and 12th.

Shevuoth Services—Followed by Consecration Services—May 25th.

Shevuoth Services—2nd Day—Dr. Levinthal, speaker. Cantor Sauler officiated on both days—May 26th.

Special Baccalaureate Sermon for all Center graduates—Dr. Levinthal, speaker—June 14th.

Tisha B'ab Services—July 26th and 27th.

Slicoth Services—Sept. 6th—Cantor Sauler, assisted by Mr. Oscar Julius and Choir.

Rosh Hashonah Services—Dr. Levinthal, speaker—"The Need for Faith in a Faithful Age"—Sept. 15th. Cantor Sauler officiated throughout the holidays together with the Julius Choir.

Second day of Rosh Hashonah—Rabbi Saltzman, speaker—"Seeing God from Afar"—Sept. 16th.

Rosh Hashonah Services in the Auditorium—Rev. Max Hoeflich, officiating. Sermons amplified from the Main Synagogue on both days.

Kol Nidre Services—"Peace of Mind—Can It Be Attained"—Dr. Levinthal, speaker—Sept. 23rd.

Kol Nidre Services in Auditorium—Rabbi Saltzman, speaker—"Changing Human Nature"—Sept. 23rd.

Yom Kippur Services—Dr. Levinthal—"The Twofold Task Facing the American Jew Today"—Sept. 24th.

Yom Kippur Services in the Auditorium—Rev. Max Hoeflich, officiating—Sermons amplified from Main Synagogue—Sept. 24th.

Junior Congregation Services for the

High Holidays under leadership of Rabbi Lewittes.

Succoth Services—Dr. Levinthal, speaker—"The Significance of the Festival"—Sept. 29th.

Concluding Succoth Services—Dr. Levinthal, speaker—Oct. 7th and 8th.

MONDAY NIGHT FORUMS

Rabbi Morris Adler—"American Jewry—A Critique and an Appraisal"—Jan. 6th.

Frances Perkins—"The Destiny of Labor"—Jan. 13th.

O. John Rogge—"The Challenge to Democracy"—Jan. 20th.

Father Michael J. Ahern—"Design for Racial and Religious Understanding"—Feb. 3rd.

Percy Chen and Chu Tong—Debate—"Should the United States Continue to Support the Nationalist Government in China?"

Gen. Yakhontoff and Prof. Sydney Hook—Debate—"Russian Foreign Policy"—Feb. 24th.

Hilda Yatsing Yen—"United Nations and World Peace"—Mar. 3rd.

Prof. Israel Efros—"Travels Among European Jews"—Mar. 10th.

Dr. Solomon Goldman—"World Crisis and American Jewry"—Mar. 24th.

Max Lerner—"America and the Crisis of Our Times"—Nov. 17th.

Gerold Frank—"Behind the Headlines in Palestine"—Nov. 24th.

Prof. Henry Pratt Fairchild and Prof. Sydney Hook—Debate—"Which Way American Foreign Policy?—Truman or Wallace"—Dec. 1st.

Leon Henderson—"What Can Be Done About the High Cost of Living?"—Dec. 8th.

Dr. Carl Herman Voss—"Fascism in the Guise of Religion"—Dec. 22nd.

ROUND TABLE DISCUSSIONS

Discussion of "Thieves in the Night"—by Arthur Koestler—Hon. William I. Siegel—Jan. 27th.

Discussion of "Resolved That the Use of Violent Resistance in Palestine is Un-

justified and Should be Discouraged"—Judge A. David Benjamin and Harry A. Harrison—Feb. 17th.

Discussion of "Do Teachers Have the Right to Strike?"—Samuel Wallach and Samson Inselbuch—Mar. 17th.

Discussion of "High Prices — Their Causes, Effects and Remedies"—Dr. Jacob Klein — Harry Cooper, moderator —Dec. 15th.

YIDDISH LECTURES

May 11th—Yiddish Literary Evening — Translation of Shakespeare's "King Lear" by Dr. Abraham Asen. Other participants: A. Glanz, Mordecai Jaffe, Abr. Reisen, Wm. Edlin, Dr. S. Simon, A. Teitelbaum, A. Lutzky, Al Harris and A. L. Baron. Proceeds donated to fund for European Jewish writers.

WEDNESDAY EVENING COURSE LECTURES

"MODERN LITERATURE"—Charles Lee. Dec. 3rd—"How to Enjoy Reading." Dec. 10th — "Current Fiction Best Sellers."

Dec. 17th — "Current Non-Fiction Best Sellers."

SISTERHOOD ACTIVITIES

Jan. 13th — Meeting — Discussion of "Who Are to be Our Leaders and Teachers of the Future" by Mrs. Isaac Wiener—Musical Program.

Jan. 30th—Installation and election of officers at the Annual Meeting of the Center.

Feb. 19th — Meeting — Report of the "World Zionist Congress" by Mrs. Hannah O. Jaffe. Musical program by Miss Lucy Kelston, Soprano.

Mar. 10th—Desert Luncheon for the purpose of raising a "Torah Scholarship Fund"—Entertainment by Irene Rosenberg, Pianist, and Sylvia Rosenberg, Violinist.

Apr. 14th—Evening meeting—Review of "Gentlemen's Agreement" by Mrs. Naomi Finkelstein.

Apr. 17th and 29th—Participation in the United Jewish Appeal Luncheons at the Hotel Plaza.

May 12th—Closing meeting of season —Program celebrating Mother's Day.

June 4th—Sisterhood Executive Board —Closing Luncheon.

June 9th—United Jewish Appeal Tea. Oct. 13th—Opening meeting of sea-

son—"Jewish Home Beautiful"—Rabbi Saltzman, narrator—Chants by Cantor Wm. Sauler—Greetings by Dr. Levinthal. Oct. 22nd—Annual Mother-Daughter Luncheon.

Nov. 17th — Participation in "Night of Stars."

Oct. 23rd — Sisterhood Chorale Organized—Julius Grossman, Leader.

Oct. 27th-28th-29th—Participation in Women's Division, Federation of Jewish Philanthropies Luncheons.

Nov. 10th—Meeting—Hon. William I. Siegel, speaker—"Palestine Before the United Nations"—Movie Film.

Dec. 15th—Meeting—Shulamith Perlberg, Vocalist—Shifrah Baraks, Monologist — "The Current Jewish Scene" by Rabbi Saltzman — Community Singing led by Julius Grossman.

YOUNG FOLKS LEAGUE

Jan. 7th—Meeting—Social evening.

Jan. 14th—Meeting—Rabbi Mordecai H. Lewittes, speaker—"Jewish Customs and Traditions."

Jan. 21st — Business meeting — Social hour.

Jan. 28th — Cocktail Party for the "March of Dimes" project.

Feb. 4th—Meeting—Social evening.

Feb. 11th—Business meeting — Social hour.

Feb. 18th—Meeting—Social evening.

Feb. 25th—Meeting—Social evening.

Mar. 4th—Purim Party—Dancing and Cocktails—Clothing drive for SOS.

Mar. 11th—Business meeting — Preparation for Convention of Young Peoples' League of the United Synagogue of America—Social hour.

Mar. 23rd — Participation in Annual Convention of Young Peoples' League of the United Synagogue.

Mar. 25th — Cultural meeting — Discussion on "Orthodox, Conservative and Reform Judaism"—Social hour.

Apr. 8th—Professional Talent Night — Hy Rosen, Master of Ceremonies — Arthur Marcus, Pianist.

Apr. 13th — Dance in behalf of the United Jewish Appeal.

Apr. 15th—Meeting—Election of officers and members of the Executive Board.

Apr. 22nd—Talent Night — Herbert Levine and Arthur Marcus participating.

May 20th—Game Night and social hour.

June 3rd—Meeting of Roof Garden—Dancing and social hour.

June 10th—Dance in behalf of the United Jewish Appeal.

June 17th — Participation in Hapoel Soccer Game at Ebbers Field.

June 24th — Roof Garden meeting — Social hour.

Sept. 1st — Participation in Young Peoples' League Labor Day Week-end at Camp Cejwin.

Sept. 24th — Yom Kippur Night Dance.

Oct. 7th—Season's opening meeting—Social hour.

Oct. 14th—Meeting—Social hour.

Oct. 21st — Meeting — Film showing and social evening.

Nov. 4th—Election Night Social Get-Together.

Nov. 11th — Meeting — Professional Talent from Center Membership Social.

Nov. 15th — Participation in Young Peoples' League Dance at Temple Anshe Chesed.

Nov. 18th—Meeting — Group discussion on "Jewish Contributions to Art and Literature."

Nov. 25th — Dance for the Damon Runyon Cancer Fund.

Dec. 9th—Social Get-Together—Program of entertainment.

Dec. 16th — Celebration of "Jewish Book Month"—Gideon Schocken, Guest Speaker.

Dec. 23rd and 30th — Social Get-Togethers.

PHYSICAL TRAINING COMMITTEE

Basketball Games

B.J.C. vs. Jersey City "Y"—Jan. 5th. B.J.C. vs. Union League of Deaf Mutes—Jan. 12th.

B.J.C. vs. Pelham Parkway House—Jan. 19th.

B.J.C. vs. Arverne Club—Jan. 26th. B.J.C. vs. Spartan A. C.—Feb. 9th.

B.J.C. vs. Union Temple—Feb. 12th. B.J.C. vs. Pelham Parkway A. A.—Feb. 16th.

B.J.C. vs. Grand Street Boys — Feb. 23rd.

B.J.C. vs. Jersey Park A. A. — Mar. 2nd.

B.J.C. vs. New York Collegiates — Mar. 9th.

B.J.C. vs. Hebrew Educational Society—Mar. 16th.

B.J.C. vs. Union Temple—Mar. 23rd.

B.J.C. vs. College All-Stars — Mar. 30th.

B.J.C. vs. Park A. A. of New Jersey —Nov. 9th.

B.J.C. vs. Grand Street Boys — Nov. 16th.

B.J.C. vs. Collegiate All-Stars — Nov. 23rd.

B.J.C. vs. Boro Park "Y" — Nov. 30th.

B.J.C. vs. 92nd Street "Y" — Dec. 14th.

B.J.C. vs. Washington Heights "Y"—Dec. 21st.

B.J.C. vs. Bronx College All-Stars — Dec. 28th.

JUNIOR ACTIVITIES

Maccabees and Tzofim—Game Night —Jan. 4th.

Junior League — Meeting—Discussion on "Shall We Accept or Reject Partition as a Solution for the Question of Palestine"—Jan. 9th.

Inta-League Girls—Discussion on best sellers dealing with Palestine—Jan. 18th.

Inta-League Boys — Discussion—"The Madison Square Garden"—Jan. 18th.

Junior League — Meeting—Social and dancing—Jan. 23rd.

Junior League — Meeting — Film — "Home Are the Hunted" — Dancing — Feb. 6th.

Inta-League Girls and Boys — Joint party celebrating Chamisha Oser B'shvat —Feb. 1st.

Junior League—Novelty Dance—Feb. 13th.

Inta-League Girls and Boys—Annual Theatre Party at the Provincetown Playhouse—Feb. 15th.

Junior League — Meeting — Stunt Night, Marty Karlin, Leader—Social hour and dancing—Feb. 20th.

Junior League — Meeting — Social and cultural evening—Feb. 27th.

Junior Clubs — Joint Music Festival given by the Music Division of the Youth Groups to all Junior Clubs—Feb. 27th.

Junior League — Meeting — Rabbi Lewittes, speaker—"Purim in Palestine"—Mar. 13th.

Junior League—Novelty Night—Scavenger—Mar. 20th.

Junior League — Meeting — Rabbi Lewittes, speaker—"Passover in Palestine"—Mar. 27th.

Inta-League Clubs—Carnival in behalf of the United Jewish Appeal—Mar. 29th.

Junior League — Meeting—Discussion of "Gentlemen's Agreement"—Dancing —Apr. 3rd.

Junior League — Spring Hop — Apr. 12th.

Inta-League Clubs—Films on Palestine and Comedies—May 10th.

Junior League—Meeting—Social evening—May 15th.

Junior League—Meeting—Larry Green of Jewish War Veterans, speaker — "Fighting Hate Groups"—May 22nd.

Junior League — Meeting — Musical Quiz—Mar. 29th.

Junior League — Meeting—Discussion "Operation Nevez" in cooperation with the Crown Heights Yeshiva—June 4th.

Junior League — Business meeting — Plan discussion for closing affair of season—June 12th.

Junior League—Closing social—Dancing and entertainment—June 23rd.

Junior League — Opening of season — Meeting—Sept. 13th.

Junior and Intermediate Clubs—Opening Meeting—Oct. 11th.

Junior League—Novelty Night—Oct. 16th.

Junior League — Meeting—Discussion of "The Problem of Inter-Marriage" by Rabbi Lewittes—Oct. 23rd.

Junior League — Meeting—Social evening—Nov. 6th.

Junior League — Meeting—Panel discussion on "Does College Contribute More Than the Business World in the Development of Personality?" — Nov. 13th.

Junior League—Musical Program—Social evening—Nov. 20th.

Junior League—Thanksgiving Social—Nov. 27th.

Junior Clubs — Joint celebration of "Jewish State" — Palestinian songs and dances—Nov. 29th.

Inta-League Clubs — Celebration of "Jewish Book Month" — Book Reviews and Quizzes—Nov. 29th.

Junior League — Meeting—Discussion — "The Jew on the American Literary Scene" in celebration of "Jewish Book Month"—Dec. 4th.

Junior Clubs—Chanukah celebration—Skits and Festival Songs—Dec. 6th.

Junior League — Chanukah Pageant—Dec. 11th.

Junior League — Business meeting — Discussion of plans for the Vacation Dance—Dec. 18th.

Junior League—Vacation Dance—Dec. 30th.

SOCIAL ACTIVITIES

Annual Meeting—Election and Installation of Officers—Jan. 30th.

Participation in Borough Dinner on behalf of the Jewish Theological Seminary —Judge Emanuel Greenberg, Chairman —Feb. 26th.

Membership Social—Jewish Music Festival — Dvora Lapson, Elia Belsin and Gadl Saleski—Mar. 5th.

Passover Sedorim—Apr. 4th and 5th.

Annual Dinner in behalf of the United Jewish Appeal — Mr. Samuel Lemberg, Chairman—May 1st.

Membership Social — Program by Hy Rosen, Arthur Marcus and John Prince Mendez—May 7th.

Participation in sale of tickets for the Hapoel Soccer Game at Ebbets Field—June 17th.

Membership Social—Entertainment by Israel Welchansky, Character Portrayals — Murray Schnee, Concert Violinist — Hapoel Hamizrachi Youth Choral—Oct. 2nd.

Center dinner in behalf of Federation of Jewish Philanthropies. Mr. Samuel Lemberg, guest of honor—Oct. 30th.

Membership Social—Entertainment by Emil Boreo—Ken Whitmer—Nov. 11th.

Thanksgiving Dinner for Center members—Nov. 27th.

Jewish Book Night — Speakers — Dr. Levinthal, Mrs. Sophie Udin Ginguld—Cantor Sauler, Soloist—Dec. 2nd.

Membership Social — Chanukah Program—Eli Mintz—Yfrah Neaman, Palestinian Violinist, and Cantor Wm. Sauler accompanied by Sisterhood Chorale —Dec. 9th.

New Year's Eve Dinner and Dance—Dec. 31st.

HEBREW AND SUNDAY SCHOOL ACTIVITIES

Jan. 26th—Pargod (Hebrew Theater party).

Feb. 5th—Chamisha Asar Beshvat celebration.

Feb. 23rd—Annual Children's Assembly at Hunter College.

Feb. 27th — United Parent-Teachers Association Meeting.

Mar. 5th—Children's Magillah reading.

Mar. 6th—Purim Class Parties.

Mar. 9th — Purim School Entertainment.

Mar. 16th—Histadrut Ivrit Campaign.

Apr. 1st—Model Seder.

Apr. 4th-12th—Passover Vacation.

Apr. 13th—Theater Party, "Rich Man —Poor Man."

Apr. 14th—PTA meeting, Rabbi Gordon speaker on "A Chaplain Views Jewish Education."

May 11th—Lag B'Omer Assembly.

May 15th—PTA meeting. Mr. Emanuel Edelstein, speaker. Topic, "Educational Standards."

May 18th—Hebrew Educators Campaign for funds.

May 25th—Consecration Exercises.

June 5th—Palestine Exhibit Outing.

June 15th — Hebrew and Sunday School Graduations.

June 15th—Inter-School Music Rally.

June 22nd—Kerem Ami Allocation of Funds.

June 24th—Promotion Day.

June 26th—Teachers' End-term Meeting.

Sept. 4th—Opening of Hebrew School.

Sept. 28th — Opening of Sunday School.

Oct. 6th — Simchat Torah Procession and Initiation.

Oct. 19th—G. O. Assembly.

Nov. 23rd — Thanksgiving Assembly and play.

Dec. 7th—Chanukah Entertainment.

Dec. 31st—Winter vacation.

Dec. 31st—J.N.F. Drive. \$405. collected and a garden planted in Palestine as a reward.

HEBREW EDUCATION COMMITTEE

(a) INSTITUTE OF JEWISH STUDIES FOR ADULTS

Dr. Israel H. Levinthal, Director.

Rabbi Manuel Saltzman, Associate Director.

Mrs. E. N. Rabinowitz, Secretary.

Hebrew A-1: Every Thursday at 8 P.M., Mrs. Evelyn Zusman, Instructor.

Hebrew A-2: Every Thursday at 8 P.M., Mr. Samuel Edelheit, Instructor.

Hebrew B: Every Thursday at 8 P.M., Mrs. Paula Weinreb, Instructor.

Hebrew C: Every Thursday at 8 P.M., Mrs. Jean Serbin-Beder, Instructor.

Advanced Hebrew and Bible in Hebrew: Every Thursday, 8:30-10 P.M., Miss Lillie Rubee, Instructor.

Yiddish: Every Thursday at 7 P.M., Mr. Samuel Edelheit, Instructor.

Religion: Every Thursday at 9 P.M., Rabbi Manuel Saltzman, Instructor.

History: Every Tuesday at 8 P.M., Mr. Leo Shpall, Instructor.

Talmud A: Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B: Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

Special Day Classes—

Religion and Bible: Every Wednesday morning 10-12, Dr. Alexander J. Burnstein, Instructor.

Prayer Book: Every Monday morning 10-12, Mr. Leo Shpall, Instructor.

(b) THREE-DAY WEEK HEBREW SCHOOL

Meets weekdays from 4 to 6 P.M., Sundays at 9:45 and 11:15 A.M. Curriculum includes Hebrew, Chumash, Sidur, Jewish History and Music.

(c) RELIGIOUS SCHOOL

Primary department, kindergarten through 5th grade, meets every Sunday from 10 A.M. to 12 M. Boys beyond third grade are required to attend Hebrew School. Girls in the upper three grades (6, 7 and 8) attend an additional session during the week.

(d) POST-GRADUATE CLASS

Meets from 10 A.M. to 1 P.M. every Sunday. Restricted to graduates of the Hebrew School and Center Academy. Curriculum includes Hebrew literature, Tanach and Jewish History.

(e) CONSECRATION GROUP OF GIRLS

Every Sunday morning, 10 to 12.

(f) POST BAR-MITZVAH FELLOWSHIP

Meets every Sunday morning from 10 to 12.

(g) FLORENCE MARSHALL HEBREW HIGH SCHOOL

Meets three times weekly. Four-year course.

(h) POST-CONSECRATION GROUP

Junior Group, meets the last Monday of each month at the Center.

Senior Group, meets every third Wednesday of month with Rabbi Saltzman at home of a Post-Consecrant.

(i) JUNIOR CONGREGATION

The children of the Hebrew School meet every Saturday morning and during holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers. High Holy Day services for the Junior Congregation were held during Rosh Hashanah and Yom Kippur.

HEBREW AND SUNDAY SCHOOL FACULTIES

Dr. Israel H. Levinthal, Director; Rabbi Mordecai H. Lewites, Principal; Mrs. E. N. Rabinowitz, Registrar; Mr. Julius Grossman, Musical Director; Miss Phyllis Polikoff, Secretary. Mr. Samuel Edelheit, Mr. Leo Shpall, Mrs. Jean Serbin-Beder, Mrs. Paula Weinreb, Mrs. Evelyn Zusman, Mr. Yehudi Cohen, Mr. George Epstein, Mr. Murry Gabel; Mrs. Nellie Cohen, High School Department; Sunday School: Miss Judith Abelson, Miss Mildred Mogilensky, Miss Chayah Weisgal, Miss Hannah Wiedman, Miss Lila Marcus, Miss Laura Sorscher, Mrs. Miriam Tessler, Mr. Jacob Grumet, Mr. Irving Gabel, Mr. Seymour Wadler; Miss Laura Viders for the Consecration Class and Mr. Irvin Rubin for the Post-Bar Mitzvah Fellowship.

Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Rabbi Gerson Abelson, speaker.

Classes in Talmud and Mishnayith

Class in Talmud meets Saturday afternoon throughout the year. Mr. Jacob S. Doner, Instructor.

CENTER CLUBS

YOUNG FOLKS' LEAGUE — Unmarried Center members as well as children of members, males over 21 years and females over 18 years.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

JUNIOR LEAGUE — Boys 17-20. Girls 16-19. Meets every Thursday night.

INTA-LEAGUE BOYS — Boys in junior and senior years of high school. Cultural

athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Cultural and social program. Meets every Saturday night.

ANU—Boys and girls of high school age. Intensive Jewish program improvising the tutoring of Judaism. Meets Monday nights.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

TZOZIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program. Meets every Saturday night.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

Boy Scout and Girl Scout Troops.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Saltzman.

RECORD OF BAR MITZVAHS

Robert Allen Stachenfeld, son of Mr. and Mrs. Wilfred Stachenfeld—Jan. 4th.

Leonard Allen Gottlieb, son of Mr. and Mrs. Irving J. Gottlieb—Jan. 11th.

Donald and Morton Manes, twin sons of Mr. and Mrs. Edward Manes—Jan. 18th.

Thomas Blumberg, son of Mr. and Mrs. Jack N. Blumberg—Jan. 25th.

Philip Alan Silverman, son of Mr. and Mrs. Nathan Silverman—Feb. 1st.

Jonathan Chernoble, son of Mr. and Mrs. Samuel Chernoble—Feb. 8th.

Elliott George Levy, son of Mr. and Mrs. Joseph Levy, Jr.—Feb. 22nd.

Howard Lieberman, son of Mr. and Mrs. S. H. Lieberman—Feb. 22nd.

Jack Stewart Caplan, son of Mr. and Mrs. Henry Caplan—Mar. 1st.

Joseph Kofsky, son of Mr. and Mrs. Irving Kofsky—Mar. 1st.

Norbert Weissberg, son of Mr. and Mrs. Bernard Weissberg—Mar. 8th.

Jed Isaacs, son of Mr. and Mrs. Edward Isaacs—Mar. 15th.

Paul Beldock, son of Hon. and Mrs. George J. Beldock—Mar. 22nd.

David S. Kenin, son of Mr. and Mrs. Louis Kenin—Apr. 19th.

Harold Mitrani, son of Mr. and Mrs. Solomon Mitrani—Apr. 26th.

Chester Feldman, son of Mr. and Mrs. Abr. Feldman—May 3rd.

Michael Aronchick, son of Dr. and Mrs. George C. Aronchick—May 3rd.

Milton Sheldon Herman, son of Mr. and Mrs. Samuel Herman—May 10th.

Edward Roy Haiken, son of Mr. and Mrs. Benjamin Haiken—May 10th.

Simon Harrison Jerrold, son of Dr. and Mrs. Harry E. Jerrold—May 17th.

Philip Rubin, son of Mr. and Mrs. Milton Rubin—May 17th.

David Samuel Rosen, son of Mr. and Mrs. Abraham N. Rosen—May 24th.

Jay P. Joseph, son of Mrs. Arthur Joseph—May 31st.

Edward Kaplan, son of Mr. and Mrs. Samuel Kaplan—May 31st.

Ferry Marder, son of Mr. and Mrs. Murray Marder—May 31st.

Louis and Abraham Dan, twin sons of Dr. and Mrs. Julius M. Dan—June 7th.

Stephen Mark David, son of Mr. and Mrs. Louis David—June 14th.

Stephen Roger Leventhal, son of Ethel S. Leventhal and Norman Leventhal—June 14th.

Morton Bromberg, son of Mr. and Mrs. Michael Bromberg—June 21st.

Irwin Nelson, son of Dr. and Mrs. Louis S. Nelson—June 21st.

Jacob Soloway, son of Mr. and Mrs. Hyman Soloway—June 21st.

Andrew Volet, son of Mr. and Mrs. William B. Volet—June 28th.

David Lawrence Siegel, son of Mr. and Mrs. Milton Siegel—June 28th.

Edward Elliott Sharkey, son of Mr. and Mrs. David Sharkey—July 5th.

Martin Kramer, son of Mr. and Mrs. Irving Kramer—Sept. 13th.

Jerry Buchalter, son of Mr. and Mrs. Seymour Buchalter—Sept. 20th.

Gerald and Ira Rosenbloom, twin sons of Mr. and Mrs. Hillie Rosenbloom—Oct. 11th.

William Fischer, son of Mr. and Mrs. Jack Fischer—Oct. 11th.

Ronald Neuwirth, son of Mr. and Mrs. George Neuwirth—Oct. 18th.

Stanley Shapiro, son of Mr. and Mrs. Michael Shapiro—Oct. 25th.

Jonah Atlas, son of Mr. and Mrs. Herman Atlas—Nov. 1st.

Harry B. Lipton, son of Mr. and Mrs. Murray Lipton—Nov. 8th.

Samuel M. Rappaport, son of Mr. and Mrs. Murray Rappaport—Nov. 22nd.

Edmund Stelzer, son of Mr. and Mrs. Abraham J. Stelzer—Nov. 29th.

Charles Diker, son of Mr. and Mrs. Daniel Diker—Dec. 6th.

David Heller, son of Mr. and Mrs. Joseph Heller—Dec. 13th.

William Goldstein, son of Mr. and Mrs. Isaac Goldstein—Dec. 20th.

Irving Dworetzky, son of Dr. and Mrs. Morris Dworetzky—Dec. 27th.

CENTER ACADEMY EVENTS

Jan. 15th—Meeting of P.T.A. Dr. Milton I. Levine, speaker; topic, "Child Discipline."

Feb. 6th—Meeting of 8th Grade parents to discuss High Schools—Mrs. Soskin and Mrs. Greenstein, speakers.

Feb. 12th—Brotherhood Assembly.

Feb. 19th—Meeting of P.T.A. Rabbi Israel H. Levinthal, speaker; topic, "Educational Philosophy Underlying Our Center Academy."

Mar. 6th—Purim Celebration.

Mar. 12th—P.T.A. meeting. The Community Folk Dance Group entertain and conduct folk dancing for membership.

Mar. 19th—Registration for school year 1947-48 opens.

Apr. 1st—Seder conducted by the pupils of Center Academy.

Apr. 16th—Meeting of P.T.A. Dr. Norman Kelman, practicing psychiatrist associated with the Jewish Board of Guardians and American Institute of Psychoanalysis, speaker; topic, "Building Emotional Security in Children."

May 21st—Closing meeting of P.T.A. for the term. Election of officers of the P.T.A. for year 1947-48 and report of the surveys of the school given by Dr. Solomon J. Miller, President Board of Trustees of Center Academy.

May 25th—Shevuoth celebration.

June 11th—Graduation.

June 13th—School closes.

Sept. 8th—School opened.

Oct. 5th—Succoth celebration.

Oct. 29th—Executive Board meeting of P.T.A.

Nov. 3rd—School open for visitors.

Nov. 5th—Executive Board meeting of P.T.A.

Nov. 10th—Armistice Day Assembly.
Nov. 19th—First Meeting of P.T.A.
Report by Educational Committee.

Nov. 26th—Thanksgiving Assembly.
Dec. 2nd—Jewish Book Month Celebration. Graduating class in charge of Juvenile Exhibit.

Dec. 11th—Chanukah celebration.
Dec. 17th—Classroom meetings of the P.T.A.

The Jews In Vienna

[Continued from page 6]

correspondent, I. F. Stone, who described it as follows:

"Its squalor and vitality contrast with the faded loveliness of the city. When we marched up, the sidewalk and the steps were crowded with refugees waiting to greet any friends, relatives, or comrades they might find among the newcomers. There were cries of joy, kisses and hugs, when some of those waiting recognized people they knew in our group. . . . We were shepherded through the crowds and down a dark staircase into a basement full of people. We passed rooms used as a trades school and as a repair shop for shoes and clothing into a large room for our medical examination. . . . To march across borders illegally, stateless and homeless, without documents, and then to come at last to a place where one meets a friendly reception, where one is given an identity card, is something only a refugee can fully appreciate. One suddenly becomes a person, with a name, a number, and a paper. One now has a right to move freely in the American zone of Austria. This privilege and this blessing the Jewish refugee owes to the American occupying forces."

Very often the Viennese, hungry and insecure as they are, blame all their ills on the DP's, especially the Jewish ones—even if the latter constitutes less than one-tenth of the entire DP population of Austria. Crypto-Nazis foster anti-Semitism whenever possible (although the statement that Jewish lives will be threatened after the end of occupation seem to be exaggerated). So far, only a few Austrians have begun to realize that it is they who are to be blamed for the catastrophe of 1938 and the seven lean years of Nazism, since they had never been truly democratic, truly peace-loving people. But perhaps it is unfair to argue

with those existing on a starvation diet. (This is, at least, the opinion of Chief Rabbi Dr. Leo Baeck concerning the German people!) It is true that in order to better the life of Austrian Jewry the living conditions of all Austrians, regardless of faith and origin, will have to be improved. But it remains to be seen whether the Austrians will prove worthy of the trust put in them by the world once the substantial loan they are going to receive under the Marshall Plan will have diminished their economic worries.

U. J. A. Campaign

[Continued from page 4]

United Jewish Appeal this year. The lives of our brethren in Eretz Israel depends on our money and our aid.

In most communities the U.J.A. drive for the unprecedented sums needed will soon be launched. The complete mobilization of all the energies of the American Jewish community is needed in order to insure the success of this effort to provide for the national defense and the economic strength of the new Jewish State. All Zionist organizations have already pledged themselves to form a United Front for U.J.A. by cooperating with local committees conducting the campaign and by not engaging in any publicity or activity which may divert Zionists for this major campaign.

We usually think of the Yishuv in Eretz Israel as being only the recipient of American dollars and campaign funds. But the Yishuv itself is setting an example of generosity and self-sacrifice which is beyond all praise. It is planning to announce an increase in its quota for national defense from two million dollars to a minimum of eight million dollars. This does not include its own campaigns for the Jewish National Fund, Keren Hayesod, etc. Thus, the Yishuv is not only providing the manpower in the struggle for a Jewish State, but is doing more than its share in contributing economically along with American Jews to the campaign.

Every American Jew must set his heart and his mind to work to provide for Jewish defense and for the new Jewish State. We who are most fortunate must not fail in our responsibility to Eretz Israel and to our people.

—M. S.

FOR
FLOWERS
•
WEDDING
DECORATIONS
AND
FRUIT
BASKETS
•

HYMAN
SPITZ INC.

•
OUR ONLY STORE

Dickens 2-4000

1685 PITKIN AVENUE

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW
667 Eastern Parkway, Brooklyn 13, N. Y.
Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

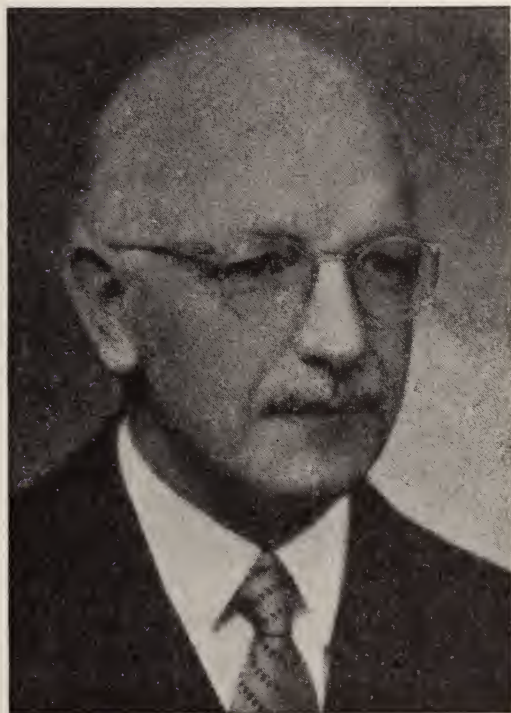
New York, N. Y.

61 Broadway

Mr. Lester Lyons

The Brooklyn Jewish Center Review

March, 1948



ISRAEL H.
LEVINTHAL

The Brooklyn Jewish Center and The American Jewish
Community Honor Rabbi Levinthal on His Sixtieth Birthday

• CENTER BULLETIN BOARD •

F BROOKLYN JEWISH CENTER Forum Lectures and Discussions

CONCLUDING FORUM LECTURE of the Season

MONDAY EVENING, MARCH 29th
at 8:30 o'clock

•
Speaker

JOHN HAYNES HOLMES

Famous liberal preacher, minister of the Community Church. Dr. Holmes has recently returned from an extended trip to Asia and Europe.

•
Subject

"WHAT THE WORLD LOOKS LIKE
TODAY — THE OBSERVATIONS OF
A WORLD TRAVELER"

•
Admission to the lecture will be free to members. Non-members will be charged 40¢ including tax.

PASSOVER SEDORIM

will be conducted at

THE CENTER

Friday and Saturday Evenings
April 23 and 24

The Sedorim will be conducted by

Rabbi Israel H. Levinthal

with the assistance of

Cantor William Sauler

Final Basketball Game of the Season

This Sunday Evening, March 28th

Brooklyn Jewish Center

vs

All Star Team

Consisting of leading basketball players in the city

Preliminary Game at 8:00 P. M.

Admission

Center members — 75c (incl. tax)

Non-members — \$1.20 (incl. tax)

DRAMA

The Young Folks Talent Group will present at the meeting on March 30 its annual theatrical production — "*The Happy Ending of a Gruesome Ghost*." The performance will begin promptly at 9:00 P. M.

A Social Hour Will Follow

Admission only by presentation of 1948 membership cards.

MUSIC

BROOKLYN JEWISH CENTER CHORAL SOCIETY

- Join our newly formed Mixed Choir
- Open to all men and women of the community
- Sing in four part harmony
- Songs of Palestine, Hebrew melodies, American Folk Songs, Negro Spirituals

☆

- *Come and Bring a Friend*
- *No Musical Requirements*

Rehearsals Every Tuesday at 8:00 P. M.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

MARCH, 1948 — ADAR-II, 5708

No. 28

Center Celebrates Sixtieth Birthday of Dr. Israel H. Levinthal

The Brooklyn Jewish Center and leaders in public life are taking pleasure in honoring Dr. Levinthal on the occasion of his reaching the three-score milestone. Few men in the American Jewish community have led so useful and distinguished a life as has Dr. Levinthal, and few have received the affection that has warmed his career. The "Review" joins in celebrating this anniversary.

RABBI LEVINTHAL AT SIXTY

By LOUIS J. GRIBETZ

A GRATEFUL and affectionate congregation at the Brooklyn Jewish Center is paying homage to its revered Rabbi and spiritual leader, Dr. Israel H. Levinthal, on the occasion of his sixtieth birthday. This anniversary, in which the community at large will also participate, will be marked by appropriate ceremonies and festivities at the Center, including a public celebration on April 6th, and a dinner on April 8th, and the publication of this special dedicatory issue of the *Center Review*. Through these events the membership and the community will not only express their deep admiration and affection for the Rabbi, but will also draw renewed inspiration and fresh stimulation from his life and work.

The occasion has already called forth a great outpouring of messages in praise of Dr. Levinthal from local and national organizations and representative lay and religious leaders in the community and country. These tributes express high appreciation of Dr. Levinthal's character and ideals, acclaim his noted and sincere contributions as a religious and communal leader, and bear testimony to the debt his people owe him for his ardent and useful public service.

Dr. Levinthal may derive deep satis-

faction from hearing the full chorus of "well done" from the multitudes who delight in honoring him. To receive commendation from those who are themselves praiseworthy is a priceless reward.

Dr. Levinthal has added reason to rejoice. He is very happy in his personal life; he is successful in the career he planned in his youth; he can witness the luxuriant blossoming of the Center under the leadership indefatigably rendered by him over long and troublous years; he has the confidence and affection of the entire Jewish community; his keen and fertile mind holds promise of many more years of signal intellectual achievement.

The lavish opulence of welcome and tribute to Dr. Levinthal has more than personal significance. It points a moral to the American rabbinate and to American Jewry. For Dr. Levinthal's life and career demonstrate vividly the glorious opportunities for creative service which the American Rabbinat should and might render, but, alas, has, in large measure, failed to do.

In the attainment of the highest ends of their ministry, the American rabbi appears to have encountered serious difficulty. Whether because of the complexi-

ties of Jewish life in this country, or because of the fast tempo of the age, or because of a misconception of their true functions as spiritual leaders, or because of manifold burdens thoughtlessly assumed by or thrust on them, some rabbis have not developed their ministerial potentialities to the full and have not given American Jewry an adequate service, or enabled it to acquire the rich and stimulating fruits of the Jewish heritage.

A multitude of distractions have diminished the energies of some rabbis and left them little time to soak themselves in the treasures of Jewish tradition. The sphere of things Jewish has at times shrunk to a small area of their interests and concern. Frequently discoursing on a wide range of subjects, these rabbis generally succeed in emphasizing everything but what is specifically Jewish. Empty philosophies, false cultures, strange theologies, specious sociology—these, along with speeches "full of sound and fury, signifying nothing", have all too often found their way to the pulpit. Rhetorical flourishes and felicitous phrases have far too frequently been utilized not to supplement a sermon but to supplant it.

It is to the everlasting credit of Dr. Levinthal that he has not allowed him-

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Frank Schaeffer, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Manuel Saltzman, Asst. Rabbi

Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

Joseph Goldberg, Administrative Director

All contents of the Brooklyn Jewish Center Review are copyrighted

self to be swerved by false ideas, to be captivated by spurious ideals, to depart from the path of Jewish knowledge and inspiration, to forget or cease observing zealously his true functions as a teacher and preacher in Israel. Thoroughly at home in all the other fields which mark the modern man of culture, busy as he has been in non-Jewish matters, Dr. Levinthal has always sedulously striven to emphasize the value and content of Jewish tradition and learning. He has ever endeavored to follow and exemplify the high standards of Jewish scholarship.

The staple of his preaching has been the vast and ancient fundamental Midrashic literature. He once said to the writer: "If you take away from me the Midrashic Literature, I cannot preach, for I have no cause and I have no knowledge." There can be no Jewish life, he asserts, where there is no root connection with the Jewish past. Judaism cannot be taught or understood without the help of intelligent and informed interpreters of the centuries-old body of Jewish literature. We are dependent on instruction from the past. We must get illumination from the ancient pages. Rabbi Levinthal, therefore, followed the old formula, "maggid ha-katub" (the Scriptures teach), "Yelammedenu rabbenu" (let our master teach us). Thus he gives prominence to the wisdom of the ancient Jewish masters. To suffuse the minds and hearts of his listeners with the holiness, beauty and goodness of Judaism, Rabbi Levinthal lets "The Great ones of the Generation," "The Great Interpreters of the Law," "The Men of the Great Assembly," the Soferim, Tannaim, Amoraim, the "Darshomin Gedolim" speak through him when he interprets and expounds the law from the pulpit. Dr. Levinthal fulfills the admonition of the Fathers: "Search the Torah carefully; search it again, for everything is contained therein, and swerve not therefrom for thou canst have no greater excellency than this." With the utmost painstaking care, he prepares his sermons. Long and extensive is the time he devotes to research and study on his themes.

For nearly thirty years Dr. Levinthal has been preaching in the Brooklyn Jew-

A TRIBUTE FROM GOVERNOR DEWEY

I AM happy indeed to send warm greetings to the members of the Brooklyn Jewish Center on the occasion of the celebration of the sixtieth birthday of the distinguished spiritual leader, teacher and scholar, the Reverend Dr. Israel H. Levinthal.

It is most fitting that you pay such a tribute to a clergyman who has deserved so well of the congregation he has served, of American Jewry at large, and of the entire community. A man who is at the same time a scholar and a capable leader and an organizer has a rare combination of gifts. Dr. Levinthal is a fine embodiment of the highest type of Hebrew culture.

May he continue to serve as an inspiration to his people for many decades to come.

With kindest regards and best wishes.

THOMAS E. DEWEY,
Governor of New York.

ish Center to a crowded synagogue. People flock from far to hear him. He delivers not a speech, but a Derashah in the old-fashioned style. With rarely a deviation, he bases his sermon on the Sabbath and the Holy Days on the Sidra (portion) of the week. He takes a Ma'amar (verse from the Scriptures) and elucidates it with Talmudic Midrashic explanations. Like the Darshan (preacher) of former days he gives his sermon a "hidush" (novelty) and a "harifut" (sharpness). He employs illustrations, parables, allegories, and arguments from old Midrashic collections and from his comprehensive knowledge of secular branches of learning. His ingenious explanations of Biblical passages delight his hearers.

Dr. Levinthal's sermons, speeches and

discourses, on all occasions, teach an ethical and devotional lesson. Under his fine treatment the wonders and beauty of the Bible and Jewish history and religion assume a new grandeur and sanctity. He makes the audience feel that we need the wisdom and strength of Jewish civilization for guidance in life today. Torah—the Jewish tradition—is current coin, not a curio in a cabinet to be taken out for inspection on rare occasions. The ideals of the modern Jew can be realized in and through Torah. Torah has an immediate relation to and an immediate effect on man's conduct here and now.

Dr. Levinthal's career is a successful refutation of the argument that "whatever was good enough for our fathers is not good enough for us." In the Jewish

[Continued on page 23]

ZIONIST ORGANIZATION GREETES DR. LEVINTHAL

IT IS with a sense of deep personal pleasure that I take this opportunity to extend both my personal greetings and those of the Zionist Organization of America, on the occasion of the 60th anniversary of Dr. Israel H. Levinthal.

I count Dr. Levinthal among my closest friends and as a most valued associate in our common goal to build the Jewish State in Palestine.

No member of the Jewish community can fail to be aware of the great contribution he has made to the Brooklyn Jewish Center and to American Jewish life. Under his inspired and devoted leadership, the Brooklyn Jewish Center has become truly a center of Jewish life. It has nourished and developed the highest ethical and spiritual values in the community. Through it, he has helped bring Zionism to the ever-increasing numbers of American Jews.

Dr. Levinthal has served his people well during the long years of peace and bloodshed, hope and despair, frustration and realization. We hope that he will long continue to serve God and his people and to witness that day that will see our hopes and dreams realized.

DR. EMANUEL NEUMANN,
President, Zionist Organization of America.

I HAVE known Dr. Israel Herbert Levinthal so long and heard him speak so often in his synagogue, at public meetings, and on many other occasions that, trying to revive my impressions of him and to put them down in writing, it is difficult to point to any particular thought or utterance of his which would be typical or characteristic of the man and his work. But there is one incident which remains fresh and vivid in my mind, and to which, indeed, I love to return as often as the thought of Levinthal and his striking success in the American Jewish ministry comes to me.

The Jewish Theological Seminary was holding its annual commencement exercises about thirteen years ago and the occasion being simultaneous with Dr. Levinthal's twenty-fifth anniversary in the rabbinate, he was called upon to preach the sermon. With the brilliant sunshine of a June afternoon streaming into the auditorium, an impressive procession of members of the faculty, rabbis, and candidates for degrees gowned in their multi-colored academic robes, swung slowly towards the platform. The usual ceremonies incidental to such an event, were conducted with solemn dignity by Dr. Cyrus Adler, then the venerable head of the Seminary.

When Dr. Levinthal rose to speak, all eyes were upon him, and he was himself visibly affected. It was no easy task to preach in the presence of his teachers and masters for so many years, no light matter to offer counsel and advice to students and colleagues critical of his every word and gesture. The past twenty-five years must have rolled back in his mind when, on a similar occasion, it was not his voice that was raised in admonition, but that of the unforgettable Professor Solomon Schechter. This was a moment to make any man's heart tremble with fear and distrust of himself.

But once he began to speak, he was both master of himself and master of his audience. He began weakly and slowly, but soon his voice was clear and resonant, charged with a depth of feeling and unmistakable sincerity. He spoke a full hour, but not a word or thought he uttered was lost. There was no weariness among his listeners, only complete absorption. Even the older members of

ISRAEL HERBERT LEVINTHAL—AN INTERPRETATION

By JACOB S. MINKIN

the faculty, pretending indifference to ceremonial sermons, forgot themselves and stealthily lifted an eye to the speaker. It was not Levinthal alone who spoke that afternoon, but centuries of Jewish thought and conviction, and the generations of his rabbinical forebears.

This was one of the most memorable sermons. I have listened to many other addresses, and on similar occasions, but they were of the exhibitionist and pretentious kind, more pompous than enlightening, more platitudinous than instructive, in which half-learning was made to appear as learning, and quotations from the classics brought in to atone for the speaker's ignorance of the ancient sources of Jewish wisdom—the very opposite of what Dr. Levinthal was saying to the young rabbis before him.

In a magnificent stirring appeal, elegantly phrased and supported by the authority of the ancient Jewish masters, addressed both to the rabbi sitting in his presence and his colleagues all over the country, Dr. Levinthal, drawing upon his quarter of a century experience in the Jewish ministry, wove the pattern of the Jewish rabbi's work in facing a new world. "We are told," he said, "that the entire conception of the rabbinate's role must change. The rabbi is not to be what he was in ancient times; he must be something new, something altogether modern, to fit the new day and answer the new demands of this modern age. . . . But if change there must be, we first ought to make it clear to ourselves *from what* we want to depart and *at what* we want to aim."

He appealed to his colleagues to be the people's spiritual architects, the fashioners of the sanctuary of Jewish life. While it was the rabbi's duty to bring a message of hope and courage, it was his highest function to implant in the people the love of Torah. And with as much scorn as his gentle nature would permit, he castigated those of his brethren in the ministry who would make the pulpit a publicity medium for the latest Broadway show, popular novel or sensational news-

paper headline. "If the twenty-five years of my humble ministry have taught me anything," he emphasized, "it is this—that the masses of our people crave for Torah from the lips of their spiritual leaders. . . . A sermon that reviews a book, or that even presents a lesson in economics or politics, will not impress them, for in these fields you are not their authorities. . . . Today, even in the humblest synagogue, there are college graduates and men of culture who, no less than the rabbi, are familiar with the currents of modern life and thought. . . . You can and will impress them if you bring to them the message which the Torah, our rich and varied Hebrew literature, has to offer with reference to any of the vital problems that confront life today."

Because of his profound belief that in modern life there is no question, no issue, no vexing or perplexing problem which ancient Jewish wisdom cannot help to illuminate or solve, Dr. Levinthal affirmed, that, "The congregation has the right to expect the leader to be well versed in the fields of modern knowledge. . . . He must discuss the important issues and pressing problems that confront the entire world. But upon these discussions, he must bring the imprint of Torah; he must reveal what Judaism has to say upon all these manifold concerns that affect the life of the world today." With characteristic Schechterian insistence, uttered, indeed, on the day of the preacher's own ordination as a rabbi, Dr. Levinthal made the highest demands on his colleagues in the rabbinate. He called for a ministry of the mind and the heart, of piety and learning, wisdom and holiness.

I have singled out this one particular sermon of Dr. Levinthal from scores of others and secular addresses happily rescued for the future in three published volumes, not because it is so outstanding from the rest, but because, in my estimation, it is typical of the man, typical of his method, typical of his vision and out-

look and, in a large measure, indicates why he has held his unique place in the love and affection of his colleagues in the American Jewish ministry. In speaking to the rabbis, to his colleagues, he revealed himself, etching a more authentic image of himself than anyone could have done.

Dr. Levinthal might be made to figure in many lights, delineated in many aspects. As far as his interests and sympathies are concerned he is among the most versatile characters in the American rabbinate. He fought in many battles, championed many causes, sponsored many movements. No department of American Jewish spiritual and cultural life remained untouched or uninfluenced by him. In this country there are few more community-minded men than he. The footnotes to his sermons and addresses in the three published volumes, giving the time, place and occasion of their delivery, is almost the sum total of our American Jewish cultural and spiritual activity.

He speaks to laymen and he speaks to rabbis, in his own pulpit and from many another pulpit and platform throughout the land. Wherever there are hearts to be inspired, minds to be enlightened, and men and women to be won for their faith and people, there Levinthal is a familiar, loved figure. He is as known in Canada as he is in the United States, as admired and respected in the South and West as he is in his own community. Zionist gatherings are flattered by his appearance, Hebrew cultural audiences listen to him with rapt attention, noisy conventions are silenced by his voice, and he brings peace and harmony to disputatious rabbinical assemblies.

What is the power of this man Levinthal? What are his qualities, faculties or talents which surround him everywhere with an atmosphere of love and devotion? The answer lies not in his physical appearance, nor in any dramatic, spectacular act. Looking at Dr. Levinthal's picture before me as I write, his face has no particularly arresting features. His eyes behind his spectacles are kind and mild, but not strong or penetrating; there is a distinguished, aristocratic quality to his mien and features, revealing the scholar or preacher, but it is not of the overpowering kind. Jewish audiences are

stern judges, starkly critical, and are not easily beguiled by such accidental things as a man's pose or appearance.

Dr. Levinthal is unquestionably an effective speaker. Even as a very young man, when still in his student days, he won a medal for excellence in oratory. His voice warm and refined, and what gestures he chooses to employ, are of the kind to win sympathy and confidence of his hearers. Nevertheless, he is not the picturesque, dramatic orator who overwhelms an audience with the magic and power of his eloquence. He discusses his subject with clarity, vigor and insight, but not with that intensity of feeling and emotion which would affect one to a point of self-forgetfulness. He is neither reckless nor impetuous, neither rash nor defiant. His oratorical style is not of the "prophetic" school of speakers. There is more light than heat in what he says or preaches. He is more expository than creative, illuminating and instructive rather than challenging. He makes use of none of the deceptive tricks which make an orator the "darling" of his audience—the mystic look, the sweeping gesture, the holiday tone of voice.

If Dr. Levinthal has maintained himself in the Jewish ministry with such power and distinction for so long a time, preached in one of the greatest pulpits in this country for nearly a generation, and won the acclaim and admiration of his friends and colleagues as did few other men in the rabbinate, it is because the secret of the man lies in the quality of his preaching, in his high personal integrity, and in the lofty conception he early formed of the position and power of the Jewish pulpit in the moral and spiritual life of the people, and exemplified it in his own nearly forty years of service.

When the romance of the American Jewish pulpit, its vision and power, its influence and accomplishments, will one day be told, the part played by Dr. Levinthal will loom large. Until his coming, the sermon was the feeblest staff Jews could lean on in preparation for their spiritual future. It neither instructed nor inspired, neither saved nor served Jews in their struggle for religious and cultural survival. In the orthodox synagogue, the pulpit was a negligible factor; either it was silent altogether or, when it made it-

self vocal, it was in a language that was incomprehensible to the younger members of the congregation. And while in the reformist temple floods of oratory resounded, it was not the kind of preaching Jews could depend upon to sustain them in their religious yearnings and convictions. Sermons were preached, but the texts were as often from Thoreau, Emerson, and Walt Whitman as from Hillel, Rabbi Yohanan ben Zakkai, and Rabbi Akiba.

Rabbi Levinthal attempted what seemed the impossible. He rediscovered the clear bright flame that shone in the ancient sources of Jewish wisdom. No new voice from heaven was needed. It was there where Jews always knew it existed. For a thousand years and more, an entire people had poured its life and devotion into the thousands of pages of the Talmud and the Midrash. They are life; they are real, not faded parchments of the past. They are the immortal spirit of the Jew. Their lesson, their message, their admonition is for today, tomorrow, and for all time. "Whatever a wise disciple shall ever teach in the presence of his rabbi, the Holy One had already made known unto Moses on Sinai." In brief, there is a great, rich, and illuminating tradition of incomparable wisdom and eloquence which needs but to be mined from its hidden depths and interpreted to make it shine in its exquisite beauty and splendor.

The originality of Rabbi Levinthal's method and manner of preaching consists in the fact that he is the least original of his American rabbinical colleagues. He invented nothing; he only harked back to a style and philosophy of preaching that was practised by Jewish pulpit orators for probably two thousand years. Listening to him, or reading his sermons in print, one feels oneself transported to the academies of Sura and Pumbedita or to the Jewish preaching guilds of later centuries, when a verse from the Bible was minutely, almost microscopically, dissected and analyzed for what bearing it might have upon contemporary problems and conditions. Sometimes he may seem involved over imaginative, sometimes too literal or excessive in following the talmudic or midrashic rule of interpretation. But the essential Jewish spirit

and its great cultural heritage is never wanting in what he says or writes.

Dr. Levinthal contributed mightily to the saving of the prestige of the synagogue. He made his pulpit conspicuously Jewish and filled his sermons with conspicuously Jewish content. He found that in the hearts of the average Jewish men and women are Jewish instincts, deeply-imbedded love for Jewish things, Jewish memories, and a hunger for knowledge quite apart from that to be derived from the popular novel and play. He also discovered that, being modern men and women, American Jews are acutely aware of the social, economic and political forces which shape their lives. Dr. Levinthal exploited both these discoveries by proving to the men and women of his congregation, and to thousands outside his synagogue, that for centuries Jewish sages and thinkers had grappled and wrestled with just such problems as perplex and puzzle the modern mind and arrived at conclusions and solutions which would be well for our world to know.

He was more than successful. He became the accredited ambassador of ancient Jewish lore and wisdom to a world that was poorly aware of their existence. He carried the message across the land. By publishing his sermons he extended the area of his influence far beyond his own pulpit. Indeed, Levinthal is the first American rabbi to make books of sermons excellent sellers. Rabbis of all shades of religious opinion forgot about the homiletics they had studied in their seminaries and devoted themselves to Levinthal.

So far, little has been said about the literary artistry of Levinthal's preaching, the artistry that consists of gathering up ideas, impressions, characteristics in a few brilliant flashes. In the Jewish pulpit, this writer knows of only one man who was so gifted with that capacity—the late Dr. Adolf Yellinek of Vienna. In Levinthal pulpit artistry has reached a level rarely attained before. We could quote many examples of his graceful prose, his sensitive feeling for words and figures of speech, but it will suffice to point to his memorial tribute to the mystic-philosopher Abraham Isaac Kook, the late Chief Rabbi

of Palestine. This writer knows no finer and more penetrating characterization of this great man's learning and wisdom, patriotism and saintliness, (unless it be the book that recently appeared on the subject), than Dr. Levinthal's brief memorial address, written with love and understanding, insight and devotion.

Dr. Israel Levinthal has crowned his nearly forty years in the Jewish ministry with high purpose, noble idealism, and historic achievement. He has broken

a path which has now become a highway for his colleagues to follow. He is one of the few rabbis in the country who did not allow themselves to become narrowed. He serves his congregation and he serves his friends, but his range of vision includes all Israel. His heart aches for them all, his spirit rejoices with them all, his love and devotion embraces them all. May his years of service to his faith and people increase and multiply so that he be a blessing unto them!

THE RABBI FACES A NEW WORLD

This is an excerpt from the address discussed by Rabbi Minkin in his article on Dr. Levinthal. It was given at the graduation exercises of the Jewish Theological Seminary of America on June 2, 1935, and is included in Dr. Levinthal's book, "A New World Is Born."

LIKE Solomon of old, the true leader of today must pray: *Chokmah U'Madda Ten Li*, "Oh grant me wisdom of the Torah and knowledge of the world!" But though this secular knowledge is essential, the leader must ever remember the advice of Maimonides, that science—for the Rabbi must be the handmaid of Torah, nor a substitute for Torah. The great pity in Jewish life—so far as the Rabbinate is concerned—is just this, that many have made the Torah the handmaid of science, and science the substitute for Torah. And that, in itself, is the reason for the loss of the prestige of the Rabbi in the eyes of the multitude of our people.

We seem to forget that conditions in our congregational life have vitally changed in the last twenty-five years. A quarter of a century ago it was a novelty—at least in the synagogues of the traditional school—for a Rabbi to speak English. Many of the congregants could not read or speak the language of the land, and hence the greatest respect was shown to the preacher who could exhibit *Daat*—a knowledge of modern literature science, art and economics. But today, even in the humblest synagogue, there are college graduates and men of culture who,

no less than the Rabbi, are familiar with the currents of modern life and thought. To them, the Rabbi who reveals this knowledge is no longer a marvel; but he is a marvel to them if he exhibits a familiarity with the teachings of our Torah. A sermon that reviews a book or a play, or that even presents a lesson in economics or politics, will not impress them, for in the fields you are not their authorities. You can and you will impress them if you bring to them the message which the Torah, our rich and varied Hebrew literature, has to offer with reference to any of the vital problems that confront life today.

I do not mean to minimize the value of *Daat* as a prerequisite of Jewish leadership. The congregation has a right to expect the leader to be well versed in the fields of modern knowledge; the Rabbi, if he is to serve his people's needs well, must be acquainted with the results of research in the arts and sciences of our day. He must discuss the important issues and pressing problems that confront the entire world. But upon these discussions he must put the imprint of Torah; he must reveal what Judaism has to say upon all these manifold concerns that affect the life of humanity today.

If I may be permitted to give a new meaning to the classic words of the prophet I should say: "The lips of the priest shall guard *Daat*, knowledge"—they must be familiar with all the trends of secular life—*V'Torah Yevaskushu Mipibn* "But it is the Torah that the people will seek from his mouth!" . . .

A WONDERFUL LIFE WITH FATHER

By Helen L. Lyons
and Lazar E. Levinthal

WE HAVE tried very hard to evaluate our father objectively so that this article will not merely repeat the customary clichés of filial respect and devotion due a parent. But even evaluating dad objectively we are forced to conclude that he is better-natured than anyone we have ever known—more considerate of the feelings of others than anyone we have known, and by far the most understanding father ever known. More than this, we consider dad our friend, and friendship is not something to be taken for granted between parent and child.

Being his children, we are of course in a position to tell so much about your rabbi, and yet, probably nothing we say will surprise those who have met him even once. He is a genuinely sweet and kindly person, and he remains sweet and kind whether serving the community as rabbi, or his family as father and husband.

There are many details about our dad which might be considered unimportant, but actually these are the very things people are most anxious to know. He is, for example, an unusually fastidious person, and is immaculate both in his dress and personal habits.

He dresses well; a man who takes pride in looking well groomed, but a lavish display of haberdashery would be inconsistent with his essentially simple way of life. His neatness extends even to the care of his hands, which always look beautiful and well cared for. His taste in neckties is conservative, as you would expect. It was only recently that he succumbed to family pressure and wore a foulard pattern with a touch of red. This was soon followed by a paisley with more red. A recent attempt to foist a striped tie on him failed because one of the stripes was of a brighter shade of red. Dad is so good-natured though, that if we really urged him to wear it, he would have undoubtedly put it on to please us.

Dad is neat in general. His clothing closets would warm the cockles of a first sergeant's heart. His knack of doing things in an orderly manner has earned for him not only the family's respect and admiration, but recognition as the family's official suitcase-packer. It is difficult for us to reconcile father's aptitude for packing a valise with the methodical precision of a true scientist and his general in-

ability to cope with such mechanical bafflers as the can-opener, electric socket or the snapshot camera.

Planning meals for dad is a relatively simple task. He has a long list of foods he won't touch, foods he would prefer were not even served in his presence. But those foods which he does eat will not bore him no matter how often they are placed before him. Two boiled eggs at lunch could be served daily for weeks and we doubt that he would complain. A partial list of the foods dad has black-listed include squash, turnips, bananas and tomatoes. Incidentally, he loves tomato soup, juice and ketchup. He has a sensitive nose and will detect and abhor anything that has had a nodding acquaintance with garlic.

Until recently, we never knew dad to eat canned salmon. It is only within the last year that he sampled and seemed to enjoy it. Needless to say, this was a big

day for our family and the event was discussed with much the same interest and enthusiasm as was the Truman Doctrine.

Those of you who have had occasion to observe your rabbi at a kiddush or a wedding may have classified him as a "nasher." We confirm it, but in his defense, let it be known that he nashes with a guilt complex. This you can detect by his comment as he takes the sweet, "I really shouldn't."

Few people enjoy hearing a good joke as much as father does, but oddly enough he never tells jokes. He is an excellent teller of stories and we know that he would have made a wonderful actor. He will often return home from a gathering and recount an amusing incident which occurred. His gestures, facial expressions



Rabbi and Mrs. Israel Herbert Levinthal, from a very informal snapshot taken by a friend of the family.

and imitations easily capture the full flavor of the incident. He is a master of the art of mimicking.

One of dad's unusual characteristics is his ability to analyze a situation or a problem from all angles, and to clarify it colorfully and succinctly. Many is the time when a group of friends have been gathered in our living room and a heated discussion would ensue. The nature of the discussion matters little; be it secular or religious, dad will invariably say little or nothing until the argument has reached a degree of heat. At the crucial moment he will clear his throat, smack his lips and automatically the room will be quiet and all eyes turn to dad. With extraordinary calm he will outline briefly the arguments that have been presented for both sides and then—and this is his unusual ability—he will present his own argument, an argument which goes deeper and more to the heart of the issue than all the others. Those present will invariably admit by their silent nodding that dad's point is well taken.

Dad must have been a fair athlete. We recall his love for tennis, but this was some years ago. He is still a good swimmer, although not very fast. His favorite stroke is a variation of the breast stroke wherein he substitutes the customary "glide" for a series of short frog-like kicks, making certain to pucker his lips and raise the eyebrows at the same time. He doesn't dive but prefers to use the ladder, inch by inch. He also likes walking and ping-pong, but these are all summer activities. Mother is really the athlete of the family; she can easily outswim dad, and is more than his match at ping-pong.

Father has no hobbies. His time is well taken up with meetings, preparing sermons and speeches, sick calls, weddings, funerals and callers of all varieties. Dad meets hundreds of people each week, and it would tax the memory of an expert to recall their names. Unfortunately, dad is no expert and is constantly harassed by the woman who is surprised and coyly disappointed that Rabbi Levinthal doesn't remember her. After all, he did officiate at her sister-in-law's wedding in 1937!

A free evening at home is a great luxury to father, and he will usually announce to the family, "To-night I am going to relax, like a millionaire, and

read!" He loves to read history, biography and books touching on Jewish affairs. His prolific reading has given him a tremendous fund of general knowledge. There are, however, several aspects of our contemporary culture that are still beyond his grasp. To illustrate, we doubt strongly dad's ability to explain fully the role of a fallback in our complex society, or to explain adequately the common phrase, "Win, Place or Show." We have it on reliable authority that when father was asked recently at a gathering whether he wanted a Tom Collins he replied, "Who?"

It might be noted at this point that dad does not smoke, nor does he drink anything stronger than the Tokay wine used at our Sabbath kiddush.

Dad loves the theater, but here too, his rabbinical duties afford him very few opportunities for its enjoyment. He is so deeply emotional that he both laughs

and cries easily at the theater or cinema. In life, too, he is visibly affected by the problems that are brought to him, which undoubtedly are responsible for many a gray hair.

We have tried to portray for you an intimate picture of our dad. We know that the portrait lacks much of the color and depth of his lovable personality. This, not only because there are so many aspects to the man but because writing about father alone is difficult when all our lives we have associated mother and dad as a team. Few men have been so blessed as to have found in their life's partner the deep and abiding love which is so evident to all who know mother and dad. Never does one leave the house without the other whispering in Yiddish their heart's prayer, "*Gey gezundt, Kum gezundt.*"

EDITORIAL

Through Prayer, Pressure and Power

WE ARE told in the Book of Esther that Haman cast lots (Purim) for twelve months before he decided to execute his sinister plan of Jewish extermination. Similarly, the United Nations have been toying with the future of our people for almost a year, casting lots, making decisions and unmaking them. During this historic period the scales of fate have been tipped to our advantage, as on that fateful day of November 29th when the United Nations registered approval of the Partition Plan, or they have been drawn almost irresistibly against the establishment of the Jewish State, as in the present sessions of the Security Council. If the lots should finally and irrevocably be cast against us, our modern Hamans believe that they will have condemned the Yishuv to the status of a ghetto and that they will have succeeded in dooming the Jews of Europe to languish in D.P. camps, forever prey to the evil machinations and whims of future tyrants, dictators and anti-Semites.

There can be little doubt that the nations of the World will profoundly affect our future by the lots they cast and the decisions they reach. However, our people have never succumbed nor bowed

to the destiny outlined for us by our foes. We have survived in spite of evil decrees and edicts, because we were able to muster enough spiritual power and strength to defy them.

Once again as in the days of Mordecai and Esther, we must rally to upset and frustrate the schemes of our enemies. We must take action to shape our own fate and to mould our own destiny. We too, must cast our own lots by using every conceivable means at our disposal—prayer, pressure and power—to tilt the scales of destiny in our favor. Only then will the conspiracy against us be destroyed and these days of discouragement and dismay be transformed into joy and gladness for Israel and all mankind.

—MANUEL SALTZMAN.

EDITORIAL BOARD

Brooklyn Jewish Center Review

LOUIS J. GRIBETZ, *Chairman*

JOSEPH GOLDBERG

M. H. LEWITTES

JOSEPH KAYE

MANUEL SALTZMAN

I. H. LEVINTHAL

WILLIAM I. SIEGAL

TRIBUTES TO DR. ISRAEL H. LEVINTHAL

DR. STEPHEN S. WISE.

● I have much pleasure in learning that the Brooklyn Jewish Center will celebrate the sixtieth birthday anniversary of my beloved friend, Dr. Israel H. Levinthal. I am glad, too, to learn that the March issue of the *Brooklyn Jewish Center Review* is to be dedicated to him and the celebration which the Congregation is to have.

It is commonplace and repetitious for me to say again that I have long considered Dr. Levinthal one of the finest and most serviceable and significant men in the American Rabbinate. He has much Jewish learning; he has a deep human friendliness and he is a true Rabbi as well as an extraordinarily effective preacher. If I knew how to say more about him, I would; and I shall have occasion to do so upon a special occasion in the not remote future.

RABBI ISRAEL M. GOLDMAN, President, Rabbinical Assembly of America.

● The celebration of the sixtieth birthday of Dr. Israel Herbert Levinthal, the revered and beloved Rabbi of the Brooklyn Jewish Center, is a source of rejoicing and pride to the whole of the American Jewish community. We, his devoted colleagues and admiring friends in the Rabbinical Assembly of America, serving in communities all over the United States and Canada, are particularly pleased to take note of this significant event since Dr. Levinthal is one of our most distinguished members and one of the rarest gems in the crown of the American Rabbinate.

Dr. Levinthal is one of the master-builders of Conservative Judaism in America. As an honored former President of the Rabbinical Assembly, he has throughout his notable rabbinate carried into effect its exalted purpose, which is stated in its constitution in these significant words:

"To promote traditional Judaism, to advance the cause of Jewish learning; to co-operate with the Jewish Theological Seminary and the United Synagogue; and to foster the spirit

of fellowship among the Rabbis and other Jewish scholars of America."

These lofty aims Dr. Levinthal has served with his great God-given talents so that now he stands forth as one of the great banner-bearers of the Jewish religious tradition in modern times.

While Dr. Levinthal has achieved distinction in many fields of Jewish leadership, he is pre-eminently known as the preacher *par excellence* in American Jewish life. Through his crystal-clear mind and silver-tongued eloquence there are combined the ancient tradition of Jewish preaching and the modern needs of Jewish living. To him as to few others in the American Rabbinate, the time-hallowed springs of Jewish wisdom are drawn upon to bring forth timeless and refreshing truths. In the pulpit he is the master who has many followers but no equals.

It is a source of special rejoicing that his greatest work was achieved through the Brooklyn Jewish Center, which Dr. Levinthal, together with the support of enlightened lay leadership, has made into one of the renowned strongholds for Jewish life in this country. His congregants know him and love him as Rabbi, preacher, scholar, author, Zionist spokesman, civic leader, communal guide, and personal friend.

Dr. Levinthal's colleagues in the Rabbinical Assembly know that the following words of the Psalmist fittingly describe his life and career:

"I have preached righteousness in the great Congregation,
Lo, I did not refrain my lips;
O, Lord, Thou knowest.
I have not hid Thy righteousness within my heart,
I have declared Thy faithfulness and Thy salvation"

Dr. Levinthal's hundreds of friends and colleagues in the Rabbinical Assembly of America rejoice in sending this word of greeting on his sixtieth birthday and unite in extending to him and to his dear family every good wish for many more decades of good health and useful service to God, to Israel and to Torah.

MORRIS ROTHENBERG, President, Jewish National Fund.

● I extend warm greetings to Rabbi Israel H. Levinthal on the occasion of his sixtieth birthday.

With his heritage of Jewish learning and spirituality, with his own great attributes of scholarship and eloquence, and with his profound knowledge of his people's psychology and needs, Rabbi Levinthal has exercised a potent and lasting influence not only upon his own congregation but upon the entire American Jewish community. In the Zionist movement, Rabbi Levinthal has been a thinker and a leader of great distinction, illuminating Jewish aspirations with eloquence and incisiveness.

May Rabbi Levinthal long continue in the full vigor of his powers his outstanding contributions to the civic ideals of our country and towards the realization of the ideals of the Jewish people.

DR. ISRAEL GOLDSTEIN, President, United Palestine Appeal.

● There are few men in the American Rabbinate whose ministry has made as deep an impression as that of Dr. Israel Herbert Levinthal. His has been a rare combination of gifts—gentleness in personal relations coupled with firmness of principle, scholarship coupled with popular appeal, complete at home-ness in the American environment coupled with deep roots in the tradition of Judaism, commitment to political Zionism coupled with fervent espousal of its spiritual content, mastery of the Jewish word coupled with Mitzvah, the power of Jewish deed. No rabbi in America has done more to uplift his community and to make of it a power for good in American Judaism.

In following Rabbi Levinthal's leadership the Brooklyn Jewish Center has become a leader and a standard-bearer in the vineyard of American Israel.

At the age of sixty, Rabbi Levinthal is an ever fresh inspiration to his colleagues, in the art of expounding Sacred Script and interpreting American Judaism. I deem it a privilege to be counted in the abundant company of his colleagues who rise and call him blessed.

On behalf of the United Palestine Appeal, I am happy to record the unanimous gratitude of those who have dedicated themselves to Palestine's upbuilding for his lifelong devotion to *binyan ha-eretz u'techiyath ha-am*.

When the Jewish State, please God, is established, Rabbi Levinthal's will be the deep reward of knowing that he has been one of the builders.

May he be granted many more years of fruitful labor.

DR. JOHN HAYNES HOLMES

● I am proud to be included in the great company of those who will join hand and heart in the celebration of the sixtieth birthday anniversary of Dr. Israel H. Levinthal.

My first thought of Dr. Levinthal is that of a friend, tried and true. He is the most hospitable of men, the most thoughtful and kindly of colleagues. He has a golden heart.

Then comes the thought of Dr. Levinthal's tireless and highly successful work as a rabbi. The Brooklyn Jewish Center is a great monument to his achievement, his power of leadership, his devotion and his mastery of the arts of personal and public service. I never visit the Center without marveling that one man, year after year, can administer and direct the life of that veritable hive of human activity, and still remain serene, cheerful and courageous.

Lastly, I think of Dr. Levinthal as a scholar. There are books of his, and the gifts of his generous hand, here on my library shelves, which I cherish as among the great religious books of our time. Jewish rabbis have ever been notable for their learning, and Dr. Levinthal maintains the great tradition.

Dr. Levinthal is still young, at least he is not yet old, but he is approaching the time when he will need special care and consideration, kindly services of helpfulness and co-operation, the unflinching concern of his congregation for his health and abiding strength. I know that the people of the Center, grateful for all that Dr. Levinthal has done for them, will draw close about him these days in true and deep affection and together hold up his hands.

DR. WENDELL L. FIFIELD, Plymouth Church.

● I am very glad to join with others in paying tribute to Rabbi Israel H. Levinthal on the occasion of his sixtieth birthday. I was greatly surprised, in view of his activity, to learn that he had reached this milestone in his experience. I would not have judged from his personality that he had reached three score.

His contribution, not alone to his own institution, but also to the civic and religious life of our borough, and even beyond our borough, has been a conspicuous and outstanding one.

On behalf of the Plymouth Church of the Pilgrims, as well as myself, I am glad of this opportunity to extend our congratulations and very best wishes.

J. W. HOOPER, Brooklyn Chapter Chairman, The American National Red Cross.

● We of the Brooklyn Chapter of the American Red Cross are proud to join the people of Brooklyn in honoring the sixtieth birthday of one of our city's outstanding spiritual and civic leaders Dr. Israel H. Levinthal.

As a member of the Brooklyn Chapter's Board of Directors Dr. Levinthal has exhibited rare qualities of leadership and a humble spirit of selflessness in planning programs for the public good.

Similarly, in all his many endeavors Rabbi Levinthal has always demonstrated the devotion to all people, regardless of race, creed or color that marks the truly exceptional citizen.

On his sixtieth birthday, we extend our warmest greetings to our fellow-member, and congratulate the Brooklyn Jewish Center for their good fortune in having as their spiritual leader this great fellow-citizen beloved by all of us.

MENACHEM RIBALOV, Editor, Hadoar.

● The *Hadoar* sends its heartiest congratulations to Dr. Israel H. Levinthal. He has been one of its proud and honored standard-bearers.

By virtue of his gifted qualities his eloquent preaching, which stems from a mastery of the Midrash and his winning personality, he occupies a special place in American Jewish life. To know him is

to admire him, not only because of his kindly temperament, but also because of what he represents—a love of the old and the new, an ideal synthesis of our ancient Torah and of our modern culture. Modern Hebrew, which derives its life-blood from our ageless Torah, has found an enthusiastic supporter in Dr. Levinthal. Devotedly he has served the cause of Hebrew, knowing full well that the revival of Hebrew literature and the Hebrew press is indispensable to the spiritual revival of our people.

It is for this reason that he was among the first to respond to the call of the *Hadoar* when it was yet in its infancy, and to work for its continued existence. Dr. Levinthal, together with Joseph Barondess, of blessed memory, helped found the "Committee to Help the *Hadoar*," which has recently been renamed the "Friends of the *Hadoar*." Its efforts enabled the *Hadoar* to maintain itself for the past 27 years—a record not equaled by any other Hebrew periodical in America.

For more than two decades, Dr. Levinthal has steadfastly devoted himself to this sacred task, thus setting an example which has inspired others. He has demonstrated that Hebrew in America is the concern not only of the chosen few—Hebrew authors and readers—but of all Jews who wish to perpetuate the spirit of Judaism wherever Jews are to be found. Now that we stand at the threshold of the Jewish state, we see the vindication of the Hebraic ideal.

We join with those who celebrate Rabbi Levinthal's sixtieth birthday and offer the prayer that God will bless him with many more years of health and strength so that he will be enabled to continue his service in behalf of our Torah, our culture and the freedom of our people.

RABBI THEODORE N. LEWIS, President of New York Board of Rabbis.

● On behalf of the New York Board of Rabbis, it is a pleasure to extend greetings to Dr. Israel H. Levinthal upon attaining his sixtieth birthday.

His colleagues in the rabbinate rejoice that the rare privilege has been vouchsafed unto Dr. Levinthal to render distinguished service over a long and trying

period to Israel, to our beloved land and to mankind.

The high and lofty rabbinic standards which Dr. Levinthal follows have served to raise the status of the American rabbinat and to further the welfare of American Israel. His active participation in the Jewish life of our city, his ardent Zionist labors, his devotion to the cause of Jewish education, his civic-mindedness, have inspired and challenged our people to ever higher levels of living. His masterful preaching, his eloquent interpretation of Biblical and rabbinic literature, his skill as a homilist have demonstrated for our generation of Jews the beauty, truth and eternity of Israel's Torah, its unsurpassed excellence as a guide for the whole human family.

On this, his sixtieth birthday, his colleagues in the ministry greet him with the fervent prayer that the Almighty may vouchsafe unto him, His faithful servant, physical strength and length of days, that He may grant him the rich reward which he has so justly earned, to the end that he may continue to labor zealously and fruitfully in the vineyard of the Lord, to the greater glory of our God, our Torah and our people Israel — Ad Meah V'Esrin Shanah!

BROOKLYN BOARD OF RABBIS —

Rabbi A. Alan Steinbach, President; Rabbi Isadore A. Aaron, Vice-President; Rabbi D. Bernard Stolper, Vice-President; Rabbi Theodore S. Ross, Vice-President; Rabbi Maxwell L. Sacks, Treasurer; Rabbi Manuel Saltzman, Secretary.

• The Brooklyn Board of Rabbis deems it a privilege to extend greetings and felicitations on the celebration of the sixtieth birthday of our revered friend and colleague, Dr. Israel H. Levinthal. As one of the founders and first President of our Board, Dr. Levinthal has wielded an influence for good that is far beyond compute. His inspiration and guidance have been our "Pillar of Fire" throughout the years of our existence, and we are grateful to the Almighty for having reflected so much of Himself in this great leader in Israel.

Every Rabbi in our Board joins in the fervent prayer that Israel and America,

as well as the Brooklyn Jewish Center, will for many years remain the beneficiaries of the great gifts of heart, mind and spirit Dr. Levinthal possesses in such rich abundance.

LOUIS LIPSKY

• The kind of a man a rabbi becomes is largely determined by the model he chooses to emulate. All his life Rabbi Levinthal has chosen to be a preacher and teacher. He wanted to be a guide to the members of his congregation. At all times he has spoken with a keen desire to know the truth before speaking and he found truth in Jewish tradition and in the teaching of the Sages. He seems always to be guided by the desire to walk in the footsteps of the Sages whose wisdom he undertook to interpret to his congregation. To hear him preach is to have an opportunity to look into the mirror of Jewish wisdom. He has shown in all his work that character and integrity is more important than the resonance of sermons, that unless a rabbi reveals in his daily life the quality of the religion he professes, his sermons are merely oratorical exercises of indifferent value.

Thus, after a lifetime of devotion, the influence of Rabbi Levinthal extends beyond his congregation and beyond the borough in which he lives. He is known and valued in wide Zionist circles and among all American Jews who prize tradition and Jewish ideals. He personifies the glowing influence of a living Judaism.

As one who believes in the superior function of the rabbi and that moral leadership in Jewish life can come only from rabbis who are true to the calling, I pay tribute to Rabbi Levinthal as rabbi and as Jew, and wish him a long life of unimpaired service to his people.

ZIONIST ORGANIZATION OF AMERICA, Brooklyn Region, Benjamin G. Browdy, President.

• The Brooklyn Region of the Zionist Organization of America is happy to join the Brooklyn Jewish Center in honoring its distinguished Rabbi, Israel H. Levinthal on the occasion of his sixtieth birthday.

In common with all of Brooklyn Jewry, Brooklyn Zionists are indebted to Rabbi

Levinthal for many years of inspired leadership in the great tradition of Jewish history during periods of both Jewish crisis and Jewish opportunity.

The Brooklyn Zionist Region has now emerged as the numerically largest organization of Brooklyn Jewry. In its career of service to Israel, this organization could not have made such signal progress were it not for the great contributions of Rabbi Israel H. Levinthal as president. His tenure of office was characterized by brilliant and forthright leadership and great initiative.

On his sixtieth birthday, the Brooklyn Zionist Region extends to this eminent son of Israel reverential felicitations, and looks forward to many more years of active and intimate association with him and his congregation.

UNITED SYNAGOGUE OF AMERICA, Samuel Rothstein, President; Albert I. Gordon, Executive Director.

• We are delighted to hear that the Brooklyn Jewish Center will pay its tribute to your revered spiritual leader, Dr. Israel Herbert Levinthal, on the occasion of his sixtieth birthday.

We of the United Synagogue of America are delighted to join with the host of friends and co-workers of Dr. Levinthal in paying our respects to him on this important milestone of his life.

Dr. Levinthal has been the Rabbi of the Brooklyn Jewish Center, but in a wider sense, he has been a Rabbi to American Jewry. His words, both oral and written, have been listened to and read with grateful appreciation by rabbinical and lay leaders throughout this land. He who is so steeped in Jewish lore has been a source of inspiration not only to his own congregation but to the United Synagogue of America as well. Through the United Synagogue, he has served the cause of traditional Judaism on a national scale, and we shall always feel deeply indebted to him.

May the years that lie ahead be bright for him and his dear ones, and may he and you who are his congregants continue to work together in the Vineyard of the Lord.

BROOKLYN JEWISH COMMUNITY COUNCIL, Maximilian Moss, Pres.

• The Brooklyn Jewish Community Council, representing 850 constituent organizations and speaking on behalf of approximately one million Jews of Brooklyn, extends to Rabbi Israel H. Levinthal its warm affection on his sixtieth birthday. The Brooklyn Jewish Center is also to be congratulated on the inspiring leadership which Rabbi Levinthal has given to it over the years.

This occasion has real meaning for Community Councils, since they have benefited so greatly from the wisdom, statesmanship and counsel which Rabbi Levinthal has unstintingly given to this movement from its inception. We hail our first President, our valued Trustee and our present Honorary President.

The entire community of Brooklyn, Jews and non-Jews alike, feels honored to have Rabbi Levinthal as its distinguished citizen. His inspiration and courage have contributed significantly to the ideals and aspirations not only of Brooklyn but to other communities throughout the nation.

We wish Dr. Levinthal continued happiness and look forward to his future achievements.

JEWISH THEOLOGICAL SEMINARY,

Dr. Simon Greenberg, Provost.

• It is a joy indeed to greet Dr. Levinthal on his sixtieth birthday. I do so not merely as one who has personally treasured his friendship, admired his character and ability and benefited by his teaching and example. I am, fortunately, privileged to speak also in behalf of the faculties and Board of our beloved Alma Mater, the Jewish Theological Seminary of America. They all join his hosts of friends throughout the country in thanking God that American Israel was blessed by his leadership.

Dr. Levinthal has, indeed, exemplified at their highest the qualities that American Israel hopes to find in its spiritual leaders. High moral character, persistent and fruitful scholarly interests, despite the tremendous pressure of his numerous other duties, wisdom and kindness as a counselor of his people, active leadership in the manifold communal activities

[Continued on page 23]

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A QUIZ FOR YOUR FAITH

IT HAS become quite popular among the current periodicals and magazines to publish intelligence and character quizzes.

Recently a Rabbi in Boston—Rabbi Beryl Cohon—prepared such a questionnaire on Jewish living. The test was published in a recent issue of *Liberal Judaism*, and republished in many Synagogue and Temple publications.

The purpose of this quiz is to test, for your own knowledge, your rating as a Jew—how you fulfill your Jewish obligations to your children, to your community, to your fellow-Jews throughout the world, to the Synagogue, to your Faith.

It is an excellent opportunity to take stock of yourself. And I am reprinting this quiz, in slightly modified form, in the hope that every reader of the *Center Review* will give himself and herself this self-examination.

THE QUESTIONNAIRE

Part I—The Home.

- ☐ 1. Does the wife kindle the Sabbath lights? (4 points)
- ☐ 2. Does she kindle the festival lights? (4 points)
- ☐ 3. Does the father say a word of prayer or make Kiddush? (4 points)
- ☐ 4. Are the Sabbath and the festivals respected in the home in actual practice, e.g., refraining from work, noisy games, etc.; reading a Jewish book, etc.? (4 points)
- ☐ 5. Is grace spoken before meals or a prayer after meals? (4 points)
- ☐ 6. On Passover, do you have a Seder? (4 points)
- ☐ 7. On the Sabbath and holidays, do the children attend synagogue services, accompanied by at least one adult, preferably a parent? (4 points)
- ☐ 8. On Hanukkah are the lights kindled and the blessings spoken? (4 points)

- ☐ 9. Are there Jewish books in your home? Are they read? Is there a prayer book? Bible? (4 points)
- ☐ 10. Does a good Jewish periodical come to your home (besides the *Center Review*)? (4 points)
- ☐ 11. Are there Jewish symbols in your home—M'zuzo, menorah, candlesticks, kiddush cup, ceremonial dish, etc.? (4 points)
- ☐ 12. Do you discuss Jewish matters respectfully in the hearing of your children? (4 points)

Part II—The Synagogue.

- ☐ 1. Do you belong to a synagogue? (5 points)
- ☐ 2. Do you attend services?
a—regularly (5 points)
b—occasionally (2 points)
c—on High Holy Days only (1 point)
- ☐ 3. Are your children in a synagogue school?
a—Hebrew week-day classes (4 points)
b—Sunday morning school (2 points)
c—Do they receive good private instruction? (3 points)
- ☐ 4. Do you belong to the auxiliary bodies of the congregation and are you reasonably active? (Sisterhood, Adult Classes, Discussion Groups, etc.) (4 points)

Part III—The Community

- ☐ 1. Do you consider yourself a good citizen beyond the mere requirements of the law? Interested in political, social, cultural welfare of community? (13 points)
- ☐ 2. Are you an integrated person in the life of the Jewish community, contributing your honorable share to the philanthropic and cultural institutions that sustain our Jewish life, e.g., the

[Continued on page 23]

NEWS OF THE MONTH

THE formation of a Chamber of Commerce in the U. S. for Palestine is urged in a report published by the United Palestine Appeal recently, establishing that "Jewish Palestine and the United States can form a reciprocal trade partnership in which the Jewish state would purchase at least \$50,000,000 to \$70,000,000 annually of American goods."

ONE of Palestine's greatest problems, the procurement of water suitable for drinking and irrigation purposes, is now in the process of solution, according to an announcement by the American Committee for the Weizmann Institute of Science. Despite the present situation in the country, scientists of the Institute continue to devote themselves to the long-range problems of Palestine.

U. S. REVERSAL OF PALESTINE PARTITION

ON FRIDAY, March 19th, the world was stunned by an act of betrayal on the part of our Government in its abandonment of Palestine Partition, through its spokesman at the Security Council, Sen. Warren Austin.

There is imperative need that every American citizen should clearly understand the full significance of the administration's policy with respect to Palestine. An editorial which appeared in the *N. Y. Times* of March 21st will help illuminate the understanding of anyone who may still be unable or unwilling to appreciate how great an injustice this act is to the Jewish people and to the world generally, which staked its hope in the United Nations. Even the *N. Y. Times*, whose policy toward Zionism may be characterized as unsympathetic, cannot escape the grim conclusion that the government's new policy on Palestine is an astounding exhibition of "ineptness". We believe that the American people concur with the *N. Y. Times'* arraignment that the Truman administration has lowered the dignity of America and the character of its government. It is the right and the duty of every American citizen to denounce and protest against the administration because "the prestige of American foreign policy has suffered a severe blow in the handling of this (Palestine) issue", and for having "played a shabby trick on the Jewish community in Palestine".

We, therefore, reprint the *Times* editorial.

—EDITORS.

The Switch On Palestine

There can be little doubt that the partition of Palestine is being blocked by the struggle between the Soviet Union and the Western Powers. A land once known for milk and honey now flows with oil, and the homeland of three great religions is having its fate decided by expediency without a sign of the spiritual and ethical considerations which should be determining, at least in that part of the world. Ancient Palestine was once described as "not the land of philosophers but the home of prophets." It would take a prophet sitting on a rapidly spinning turntable to have foreseen the course which our Government has pursued during these last few months.

Three things need to be said, and to be said at once, concerning the present shift of American policy on Palestine. The first is that it comes as a climax to a series of moves which has seldom been matched, for ineptness, in the handling of any international issue by an American Administration. The second is that it is a plain and unmistakable surrender to the threat of force. And the third is that it holds little promise of being able to avoid the very hazards which it is intended to circumvent.

So far as the first point is concerned, it may be said that all of the critical considerations now enumerated by Mr. Austin as reasons for our Government's change of policy—namely, the strength of Arab opposition to the partition plan, the necessity of providing a large international

armed force to implement that plan, the reluctance of the small nations and all of the large Powers, with the sole exception of Soviet Russia, which has its own objectives in the Mediterranean, to provide that force—were inherent in the situation when the original decision in favor of partition was made last November 29. Nevertheless, it was primarily on the initiative, and under the pressure, of our Government that the decision for partition was adopted. Somewhere along the line there has been a shocking lack of liaison and of common purposes between the American State Department and the American delegation in the United Nations, with the White House itself apparently utterly at sea. Inept, uncertain and confused, the prestige of American foreign policy has suffered a severe blow in the handling of this issue.

As for the second point—the surrender to the threat of force—it is obviously and admittedly Arab intransigence that has forced the American Government to change its policy and to bow to Arab threats, and to propose that the whole United Nations retreat with us in the face of Arab scorn and fury. Unfortunately, if this is done, it will not be the first time that the United Nations has had to yield to the threat of force. It has been bludgeoned out of Northern Korea by Soviet Russia and out of the Balkans by Soviet Russia's satellites, but each surrender of this kind is a blow to the authority of the United Nations. Meantime, we have played a shabby trick on the Jewish community in Palestine, which put its faith in our promises.

Finally, where does this new decision leave us? It leaves us still under the inexorable necessity of helping to furnish that international armed force which we have been so reluctant to provide. For to maintain what Mr. Austin describes as a "temporary trusteeship" over the whole of Palestine will certainly require an armed force. It may well require an even larger armed force than would be required for partition, for, as Secretary General Lie notes, the United Nations Special Commission on Palestine drew the conclusion that "a trusteeship for Palestine would be fought by two parties instead of one." This is the prospect with which the whole series of moves now culminating in Mr. Austin's announcement leaves us.

house, but found nothing to support the boy's allegation.

☆

WARNING that the restitution law provides a five-year prison term for persons failing to report they hold Jewish property, Dr. Philip Auerbach, Commissioner for Persecutees in the Bavarian Government, reported that few Germans owning such property have notified the authorities.

Dr. Auerbach said that it would be impossible to permit German police to enter displaced persons camps to make arrests, as was recently requested, since many former Nazis have managed to join the police force following their "denazification." The commissioner also advocated the enactment of a law which would give concentration camp victims industrial property, such as factories, which were owned and operated by the camps "since this property was paid for by the persecutees with their own blood."

☆

APPROXIMATELY 100,000 Jews in 200 DP camps and communities in the American zone went to the polls to vote for representatives to the Central Committee. The election, by secret ballot, was held in all Jewish installations, including hospitals and sanatoria.

A proportional representation method of voting was used, with the voters expressing their choice of Zionist or non-Zionist parties. First choices gained by each party will determine the party's representation at a general congress called for the end of March where officers for the Central Committee will be elected. Final returns will not be determined for several days because of poor communications throughout the zone.

☆

THE present leadership of the Jewish community in Vienna does not fulfill its duties to Austria and is undemocratic, Vice-Chancellor Adolf Schaerf told a Jewish mass meeting called in connection with the forthcoming elections within the Jewish community in Vienna. He urged them to vote for the Socialist candidates.

Schaerf asserted that 26,000 apartments, among them a considerable number of which had formerly belonged to

Jews, have since the liberation, been inhabited by persons receiving Russian support. He added, in answer to a question, that restitution of Jewish property had been delayed, but indicated that the Austrian Government was helpless against the Russians, who claim all Aryanized property in Austria as German assets.

☆

AN investigating commission of the Vienna University's Medical Department acquitted Dr. J. Zikowsky, head of the infectious disease department of its hospital, of charges of performing unnecessary medical experiments on twenty Jewish refugee children last September.

Zikowsky was found not guilty because the incisions and lumbar punctures, which Jewish physicians had called unnecessary, were "entirely in accordance with medical regulations," the commission's statement said. The police then said they found no reason for further investigation.

☆

"THE TRIAL," an Austrian film touching on the problem of anti-Semitism, will be released for public consumption despite the protest of the Vienna Jewish community, Minister of Interior Helmer declared this week.

Helmer said that several Austrian provincial governments had banned the showing of the film on their own authority. He termed their action as "bordering on censorship." The Ministry of Trade and Reconstruction described the movie as a "production of great artistic value and heralding a trend against anti-Semitism." The disputed film depicts a ritual murder in a small Hungarian village during the last century.

☆

DITAR VON WISLICZENY, Gestapo liaison agent with the puppet pro-Nazi Slovak Government, has been sentenced by a Slovak court to be hanged for his responsibility in the deportation of thousands of Jews to German death camps.

Earlier, the court heard testimony to the effect that Wisliczeny had promised many Jews their freedom from deportation if they would pay him a huge bribe. The Slovak Jews, by that time already impoverished by the Nazis and local fascists who had confiscated or fined them most of their worldly goods, managed to raise the equivalent of \$50,000 in cash

J. D. C. PROVIDES MATZOHS FOR POLISH COMMUNITY

CLOSE TO 600,000 pounds of matzo and matzoh flour have reached the offices of the Joint Distribution Committee for distribution to the Jewish community in Poland for the Passover holidays. Every Jew in Poland will receive approximately four pounds of matzo and one pound of flour, it was estimated.

Representatives of the J.D.C. and the Central Committee are working out a distribution plan. It is expected that wealthier individuals will be asked to contribute a special matzoh tax which will be used for Passover seders for the poor. All homes for the aged and children's institutions will receive matzo free.

Jewish bakeries in Lodz, Cracow, Wroclaw, Walbrzych and Rychbach have been promised allotments of flour by the Food Ministry for the local manufacture of matzo for Passover.

and turned it over to the Gestapo leader. Witnesses testified, however, that despite the payment of the bribe, the defendant was responsible for the deportation of the very Jews whom he had promised to protect.

The Jewish cemetery in Bratislava was the scene of a burial service for 180 scrolls of the Torah stolen from Dutch Jewish communities by the Nazis. Dr. A. Sicher, chief rabbi of Prague, officiated at the service, which was attended by a large number of local Jewish residents, as well as two representatives of the Jewish community in the Netherlands. The scrolls had been mutilated by the Nazis beyond possible repair.

DR. PHILIP E. AUERBACH, Commissioner for Persecutees in the Bavarian Government, who was confined in the Oswiecim death camp for two years, told the war crimes court in Nuremberg, trying 21 top Nazi diplomats and ministers that he knew from official records that 4,800,000 persons were exterminated in the camp.

Auerbach said he was arrested by the Gestapo in 1940 in France after the Germans overran that country and was sent to Berlin where he remained under arrest

until 1943 when he was transferred to Oswiecim. He was assigned to disinfecting fellow inmates, he said.

Another prosecution witness, Mrs. Jeanette Wolf, who is at present a member of the Berlin city council, testified on the terrible conditions in the Riga Ghetto, where 20,000 Jews were held, to which she was sent in 1941. The 60-year-old witness said that on an extremely cold November day, the Nazis rounded up hundreds of children and took them away from the ghetto in open trucks. They were never seen again, she added.

☆

THE Post Office Department announced it will not accept money orders for Palestine. The action was taken pursuant to a request of the Palestine Government.

☆

SOME 15,000 workers affiliated with the International Ladies Garment Workers Union quit work to attend a mass rally to protest against the failure of the United Nations to protect the new Jewish state in Palestine.

The workers, members of many races, nationalities and faiths, gathered in the streets of the garment district and marched to the Manhattan Center where the protest meeting was held. The Center could hold only a small part of the marchers and an amplifying system was set up so that those who could not enter the auditorium could hear the speeches.

☆

DESPITE the British position on Palestine, sentiment in Canada is shifting toward support of complete implementation of the United Nations decision to partition Palestine.

In Parliament, Minister for External Affairs Louis St. Laurent, in response to direct questioning from the floor, indicated that Canada will accept her full share of responsibility for any action which the Security Council may undertake to implement partition or restore peace to Palestine.

An attack on Britain's Palestine policy was voiced in the Manitoba Provincial Legislature by M. A. Gray, Labor M.P. and a Jew, who expressed the hope that "Canada will continue to support the Palestine partition decision." He praised the Canadian delegation at Lake Success for fighting for partition "against every open and covert attempt to defeat it."

In Montreal, two local newspapers, the *Herald* and *Standard*, have warned that failure by the U.N. to implement its decision may mean the end of the international body. The *Herald* said that the future of the U.N. rests on its decision on the Palestine Commission's request for an "adequate force" to implement partition, while the *Standard* also rested its analysis of the situation on the question of an international force.

☆

THE three-member commission would administer the act with regard to restrictions on qualifications for immigration, on whether adequate job and housing facilities exist for them in the community in which they would wish to settle and whether they might become public charges. The members of the commission would be appointed by the President with Senate approval, would receive an annual salary of \$10,000 and their terms would run to June 30, 1951. The commission would be required to sub-

mit a yearly report to the President and Congress on the operation of the program.

The bill also requires that not less than 50 percent of the visas issued shall be available only to persons previously engaged in agricultural pursuits and who will be employed in the United States in the same type of work.

Displaced orphans in Italy or the British, French or American zones of Germany or Austria lawfully adopted by American citizens, may be admitted to the U. S. as non-quota immigrants, the bill provides.

☆

THE House Appropriations Committee, which is considering funds for the Department of Labor and the Federal Security Agency, voted to deny federal funds to states which discriminate in employment and education on racial grounds.

Rep. Frank B. Keefe, of Wisconsin, chairman of the sub-committee, said that medical aid, unemployment compensation and vocational education would be chiefly

Senate Committee Acts Favorably on Bill Admitting D. P.'s to U. S. A.

THE Senate Judiciary Committee reported favorably to the Senate a report on displaced persons and a bill calling for the admission of 100,000 DP's to the United States at the rate of 50,000 a year for the next two years. It also proposed the creation of a three-man displaced persons commission to administer the bill.

The report and bill were prepared under the direction of Sen. Chapman Revercomb of West Virginia, chairman of a Judiciary sub-committee which also included Sens. Forrest C. Donnell of Missouri, John Cooper of Kentucky, J. Howard McGrath of Rhode Island and Patrick McCarran of Nevada. Sen. Cooper was in favor of admitting 75,000 a year for the two-year period, and Sen. McGrath urged 70,000 a year, but both these recommendations were defeated in the full committee, as was one by Sen. Homer Ferguson of Michigan for 100,000 a year for two years.

The deadline on a second section of the bill dealing with the general immigration picture was extended to May 1.

Displaced persons eligible under the bill are those who, from Sept. 1, 1939 to Dec. 22, 1945 entered Germany, Austria or Italy, or who on July 1, 1948 were in Italy or the American, British or French zones of Germany or Austria, or persons who were victims of Nazi persecution who fled and were later returned to one of those countries. Priority in the issuance of visas will be given to persons who are in displaced persons camps on July 1 of this year but "in exceptional cases," visas may be issued to eligible DP's and orphans living outside the camps.

The bill was reported out with one dissenting vote, cast by Sen. William Langer, of North Dakota. A number of amendments were defeated. Most of them were variations on the number of persons to be admitted each year. One that was defeated would have allowed numbers to accumulate from one year to the next and another would have chosen DP's with skills in proportion to a cross-section of skills found in the DP camps.

affected. The present law provides that persons of all races must be given equal opportunity, he said.

☆

The first non-sectarian medical school under Jewish auspices will be established by Yeshiva University, it was announced at a dinner of the Society for the Advancement of Pro-Medical Sciences at Yeshiva University.

Dr. Elihu Katz, chairman of the Society, said that the first objective of the organization was to enroll 100,000 members to raise \$7,500,000 for the University's academic and physical expansion program. When sufficient funds are available a medical school will be established, he stated. Speakers at the dinner included Under-Secretary of State David A. Morse, Judge Jonah Goldstein, and Dr. Horace Kallen of the New School for Social Research.

☆

For the first time in the history of Mexican Jewry, democratic elections were held in Mexico City for the Jewish Central Committee in which the entire Jewish adult population was given the right to vote.

Arthur Wolfowich, noted Zionist leader, was re-elected president of the Committee. The Zionist list of candidates received sixty percent of all the votes and won eight of the fourteen seats in the Committee. The Jewish People's Group secured three seats, while the Independent Group and the Jewish Socialist Bund won two seats each.

☆

A group of Georgia teachers is instituting court action to stop Tom Linder,

state commissioner of agriculture, from using the Georgia Market Bulletin—a state publication—to air his religious, racial and political prejudices. Linder was elected to his present post with the support of the Ku Klux Klan, the report said.

☆

THE Esco Foundation for Palestine composition scholarship, for study this summer at the Berkshire Music Center in Tanglewood, Mass., has been awarded to 29-year-old Herbert Brun, of Tel Aviv, by the American judges, Leonard Bernstein, Henry Cowell, Ethel S. Cohen, Frederick Jacobi, Wallingford Riegger and Stefan Wolpe.

☆

A plaque in memory of Major General Maurice Rose of Denver, who died in action while serving on the European front, was unveiled in the synagogue at Bellevue Hospital here.

The plaque was presented by the Jewish War Veterans, whose national commander, Brig. Gen. Julius Klein, said at the unveiling ceremonies: "This is a reminder to those who slander American Jews." High-ranking Army officers, including Gen. J. Lawton Collins, Deputy Chief of Staff, of the Army, attended the ceremonies.

☆

THE size and number of Reform congregations in this country has been increasing steadily, it was reported at the closing session of a two-day meeting of the Eastern President Conference of the Union of American Hebrew Congregations in New York.

The parley, attended by 100 presidents

BRITISH GOVERNMENT SPONSORS CHAGALL EXHIBIT

AN EXHIBITION of 40 years of Marc Chagall's works opened in the London Tate Gallery, national gallery of British art, under the auspices of the British Art Council, a government-sponsored group.

This is the first time such an exhibition has been arranged for a Jewish painter. A number of Chagall's works were assembled for museums in all parts of the world.

and vice-presidents of congregations in the eastern part of the U. S., also heard a report to the effect that the UAHC's program of seminars, forums and symposia for Christians and Jews was helping to clear up misunderstanding among the various faiths.

☆

DR. ABRAM L. SACHAR, who served for 15 years as director of the B'nai B'rith Hillel Foundations, was honored at a dinner in New York, sponsored by the Metropolitan Council of B'nai Brith. Dr. Sachar, who resigned from his post at the end of last year, will devote himself to lecturing and writing. Speakers at the dinner included Frank Goldman, national president of B'nai Brith.

☆

TWENTY-FIVE scrolls containing the Book of Esther were sent to Jewish communities in Poland and Italy by the S.O.S. Collection of the J.D.C.

The scrolls, which were used during the Purim celebration, were donated by congregations in Texas, Tennessee, Pennsylvania, West Virginia, Ohio and New York. Additional shipments of the scrolls were expected to be made to meet the needs of 190 synagogues overseas which reported they have none.

☆

CONSTRUCTION of temporary quarters has begun at Neveh Abba, a new settlement near Nathanya named in honor of Rabbi Abba Hillel Silver. Each settler will receive a small house with about one dunam of J.N.F. land suitable for truck farming.

2000 Jewish Refugees Cross Into France Monthly

APPROXIMATELY 2,000 Jewish refugees are entering France monthly and pose "vast new problems" to Joint Distribution Committee assistance efforts, it was reported by Laura Margolis, J.D.C. Director for France, who has just returned to the United States.

"The refugees enter France from Eastern Europe and the DP areas, dependent on J.D.C. for basic necessities—food, clothing, and medicines," Miss Margolis declared. "J.D.C. provides all of this, and also maintains a chain of 18 hotels

to shelter the newcomers." As a result, she said, one-third of all J.D.C. appropriations in France are going to this refugee group.

According to the J.D.C. official, most of the newcomers will be unable to emigrate from France within the near future and need continued large-scale assistance until they can become self-supporting. She disclosed that the refugees enter under the guarantee of the J.D.C. that they will not become public charges.

BROOKLYN JEWISH CENTER NEWS

Center to Celebrate Rabbi Levinthal's Sixtieth Birthday

THE Sixtieth birthday anniversary of our beloved rabbi, Dr. Israel H. Levinthal will be celebrated with a membership reception to be given in his honor on Tuesday evening, April 6th, promptly at 8:15 o'clock in our Main Synagogue. The guest speakers will be Prof. Louis Finkelstein, President of the Jewish Theological Seminary of America and Judge Louis E. Levinthal of Philadelphia, former President of the Zionist Organization of America. Greetings on behalf of the Center will be presented by our Honorary President, Mr. Samuel Rottenberg and Judge Emanuel Greenberg, President of the Center. Dr. Moses Spatt, Chairman of the Committee, will preside. Rev. Sauler and Sidor Belarsky, famous baritone will entertain. At the conclusion of the program, the guests will be invited to the Dining Room and the Auditorium where refreshments will be served. Admission will be limited to members and their wives. Members are therefore urged to please send in their requests for cards of admission, without which no one will be permitted to attend.

Board of Trustees and Governing Board to Honor Dr. Levinthal at Dinner

ON the occasion of Rabbi Levinthal's sixtieth birthday, the members of the Board of Trustees and the Governing Board and their wives will tender a testimonial dinner to the Rabbi on Thursday evening, April 8th.

Dr. Levinthal to Preach Post Purim Sermon This Friday Night

THIS Friday, March 26th, at our late services which begin at 8:30 o'clock, Rabbi Israel H. Levinthal will preach on the subject "Haman and Amalek—A Post Purim Message For Our Day." His theme will deal with the treacherous forces endeavoring to thwart the creation of the Jewish State.

We are certain that many of our members, their friends and relatives will want to hear this timely and most interesting lecture and are cordially invited.

IN THE HEBREW SCHOOL

A SPECIAL breakfast was arranged for the Post-Bar Mitzvah Class on Sunday, March 21, 1948. Mrs. Kushner, president of the P. T. A. was in charge of the arrangements. Others on the committee were Mrs. Altman Mrs. Flamm, Mrs. Levitt, and Mrs. Stachenfeld. The breakfast was preceded by a service conducted by the Bar-Mitzvah boys. The following led in the service:

Herbert Kasnetz, Robert Kritz, Stanley Green and Edward Sharkey.

Three of the contestants from the Brooklyn Jewish Center won prizes in the city-wide contest arranged by the Metropolitan Jewish Book Council in connection with Jewish Book Month. The winners were Toby Brown (grade 6E-Hebrew School), Joan Seligman (grade VII-Religious School), and Elizabeth Gropper (grade 8, Center Academy).

A Purim Operetta under the direction of Mr. Julius Grossman was presented on Purim, March 25, 1948, for the Hebrew and Sunday Schools. In addition, the Palestinian film, "Assignment, Tel Aviv" was shown. The following were in the cast of the operetta:

Arthur Brimberg, Richard Stadin,

Morton Bromberg, Sherry Stapleman, Jeannette Flamm, Charles Stromfeld, George Steinberg, Hannah Swirin, Judy Wiles, Ellen Gofseoff, Deborah Rothman, Ruth Berman, Sydelle Stenzler, Herbert Kasnetz, Stuart Perlman, and Alan Gottdenker and the entire Brooklyn Jewish Center school choir.

A special reading of the Megillah for the students of the Hebrew School was held on Wednesday, March 24, 1948 at 5:30 P.M. Excerpts from the Megillah were read by Mr. S. Edelheit. Purim songs were sung by the school.

Campaigns on behalf of the Histadruth Ivrit and the Children's Upbuilding Fund for Palestine are now being run by the students of the Hebrew and Religious Schools. The Children's Upbuilding Fund is under the auspices of the Hebrew Educators' Committee. Proceeds will be dedicated to a Palestinian naval school in honor of William Bernstein, the first mate of the Haganah ship, "Exodus, 1947," who died from wounds received when the boat was intercepted by the British.

The P. T. A. donated an RCA Radio and Record Player for use of the students in the Hebrew and Sunday Schools.

Hebrew School P. T. A. Meeting March 31st

THE next meeting of the Parent-Teachers Association of the Hebrew and Religious Schools will be held on Wednesday evening, March 31, 1948. It will be a "Purim Festival Meeting." A Purim Operetta will be presented by the Hebrew and Sunday School choir, under the direction of Mr. Julius Grossman. Greetings will be extended by Rabbi Mordecai H. Lewittes. Rabbi Manuel Saltzman will address the parents. Refreshments will be served.

Sisterhood Campaign for U. J. A.

ALL women contributing between \$52. and \$100. to the United Jewish Appeal will be invited to a luncheon on April 5th. Sisterhood members are kindly urged to make reservations by contacting

Mrs. Isador Lowenfeld, 258 Sullivan Place, SL 6-9865; Mrs. Maurice Bernhardt, 1368 Carroll Street, SL 6-2135; or the Center office, PR 4-1400.

Sabbath Services

Friday evening services at 6:00.

Kindling of candles at 5:54.

Sabbath services, "Zav"—Leviticus 6-1-8:36; Prophets Jeremiah 7.21-8.3; 9-22-23—will commence at 8:45 a.m.

Mincha services Saturday at 6:00 p.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi George Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:15 p.m.

Daily Services

Morning services at 8:00 o'clock.

Mincha services at 6:00 p.m.

Center Committees Appointed

OUR President, Judge Emanuel Greenberg, has appointed the following Chairmen and Vice-Chairmen of standing committees:

Budget Committee: Samuel Lemberg, Chairman.

Catering Committee: Dr. Moses Spatt, Chairman.

Cemetery Committee: Samuel Lemberg, Chairman; Isidor Fine, Vice-Chairman.

Chebra Kadisha: Louis Albert, Chmn.

Committee on Delinquent Accounts: Morton Klinghoffer, Chairman.

Forum and Education Committee: Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.

Committee on Fund Raising Activities: Dr. Moses Spatt, Chairman.

Hebrew Education Committee: Frank Schaeffer, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Hyman Aaron, Chairman; Bernard J. Aaron, Vice-Chairman.

Library Committee: Dr. Irving L. Cohen, Chairman; Morris Neinken, Vice-Chairman.

Membership Committee: Samuel H. Goldberg, Chairman; Herbert Turner, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Chairman; Isador Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chmn.

Committee on Ritual and Religious Service: Louis Daum, Chairman; Morris D. Wender, Vice-Chairman.

Sub-committees:

Musical Services: Irving S. Horowitz, Chairman.

Usbers Committee: Jack Sterman, Chairman.

Pulpit Committee: Morris D. Wender, chairman

Social and Entertainment Committee: Saul S. Abelow, Chairman; Ira I. Gluckstein, Vice-Chairman.

Visitations Committee: Louis Simon, Chairman; Philip Palevsky, Vice-Chmn.

Youth Activities Committee: Reuben Frieman, Chairman; Julius Zimmerman, Vice-Chairman.

Zionist Activities Committee: David Spiegel, Chairman.

Palestinian Journalist to Address Zionist Meeting April 1st

A MASS meeting under the auspices of the Zionist District No. 14 will be held at the Center on Thursday evening, April 1st at 8:30 o'clock. The guest speaker will be Yehuda Hellman, Palestinian Journalist, an expert on Arab affairs. Mr. Hellman was a correspondent for the Palestinian Post with the Anglo-American Committee of Inquiry. He has covered the London-Anglo Arab Conference and the United Nations proceedings at Lake Success. He will speak on "After Lake Success—What Next In Palestine?" "The Birth Of a Prophecy"—a film story of the Jewish Agency in action, will be shown. Center members and their friends

Advance Notice

NEXT Friday, April 2nd, at our late services, Rabbi Manuel Saltzman will preach the sermon on the subject "What Religion Teaches Us About War."

Rabbi Lelyveld Guest Speaker At U. J. A. Dinner

THE Annual Dinner of the Brooklyn Jewish Center Committee on behalf of the United Jewish Appeal will be held at the Center on Thursday evening, May 6th at 6:30 o'clock.

The guest speaker will be Rabbi Arthur J. Lelyveld, National Director of the B'nai Brith Hillel Foundations and well known Jewish communal and educational leader.

Junior League News

THE meeting of the Junior League scheduled for Thursday evening, April 1st, will feature an April Fool Social directed by Marty Karlin. This promises to be one of the highspots of the season—don't fail to attend. A social hour and dancing will follow.

Unveiling

THE unveiling of a monument in memory of Mr. Morris Shorin will take place on Sunday morning, March 28th at 11:30 at the Montefiore Cemetery, Jewish Center Subdivision, Plots 1-2-32, Block 322, Springfield Boulevard, L. I. In case of rain, the unveiling will be held the following Sunday.

In the Junior Clubs

THE Junior Clubs have been busy preparing for their Purim extravaganza

which will take place in the Beth Hamedrash Saturday evening, March 26th at 8 o'clock. All the clubs will be represented on the program. Jimmy Lewishohn will speak on the "Significance of Purim for Jewish Youth." Morton and Clara Bromberg will render piano selections and Conrad Lefkowitz will play the clarinet. Mr. Julius Grossman, Musical Director of the Center, will lead the group in Purim songs.

Adult Institute Classes

The classes which meet on Tuesday evening, will meet on Wednesday, April 7th because of the celebration of Dr. Levinthal's birthday anniversary on Tuesday, April 6th.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Miss Charlotte R. Cohen of 12 Hart Street, who announces her engagement to Mr. Hy Edelson.

Mr. and Mrs. Robert E. Faber of 706 Eastern Parkway on the marriage of their daughter, Elenore, to Mr. Milton H. Schapiro on March 20th.

Mr. and Mrs. Solomon Ginsburg of 699 Lefferts Avenue, on the marriage of their daughter Doris, to Mr. Edward A. Fogelman on March 21st.

Mr. and Mrs. Alfred Greenblatt of 1372 Carroll Street upon the marriage of their son, Irwin, to Miss Marilyn Barbara Ginsberg on March 21st. Congratulations are also extended to the grandparents, Mr. and Mrs. Isidor Silberberg and Mrs. Hannah Greenblatt.

Mr. and Mrs. Jack Scharff of 925 Prospect Place on the occasion of the marriage of their son, Albert to Miss Selma Cohen on March 21st.

Mr. Lawrence Schwartz of 557 Midwood Street on the occasion of his marriage to Miss Sandy Cohen on March 20th. Congratulations are also extended to the sister, Mrs. Harold Forman.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. William Brody of 624 Empire Boulevard on the Bar Mitzvah of their son, James, which will be celebrated at the Center this Saturday morning, March 27th.

YAHREZITS—APRIL, 1948

Sam Katz	Mother	April 1	21 Adar II
Mayer Kenin	Mother	April 1	21 Adar II
Seymour Seligman	Mother	April 1	21 Adar II
Jacob Shapiro	Mother	April 1	21 Adar II
Morris Traub	Father	April 1	21 Adar II
Dr. Benjamin Koven	} Mother	April 2	22 Adar II
Max N. Koven			
Dr. Morris T. Koven			
Miss Dora Leaks	Father	April 2	22 Adar II
Max Levine	Father	April 2	22 Adar II
Philip Feinberg	Father	April 3	23 Adar II
Dr. Max Goldstein	Mother	April 3	23 Adar II
Nathan Levitas	Brother	April 3	23 Adar II
Isador Lowenfeld	Mother	April 3	23 Adar II
Charles Wunderlich	Father	April 4	24 Adar II
Mrs. Annie Reichman	Husband	April 5	25 Adar II
Jacob Levine	Mother	April 6	26 Adar II
Jacob A. Fortunoff	Mother	April 7	27 Adar II
Joseph Levy, Jr.	Father	April 7	27 Adar II
A. E. Ratner	Mother	April 7	27 Adar II
Mrs. H. Zirinsky	Son	April 7	27 Adar II
Harry Zirinsky	Brother		
Isidore Gottlieb	Mother	April 8	28 Adar II
Morris Groden	Father	April 8	28 Adar II
Mrs. Simon Halpern	Husband	April 9	29 Adar II
Mrs. Sol Horowitz	Mother	April 10	1 Nisan
Bernard Sussman	} Mother	April 10	1 Nisan
Harold Sussman			
Jack Eaton	Father	April 11	2 Nisan
Barnett Tanenbaum	Father	April 11	2 Nisan
Mrs. Alex Engel	Husband	April 12	3 Nisan
Mrs. Sol Horowitz	Father	April 12	3 Nisan
Samuel Horowitz	Brother	April 13	4 Nisan
Moses Reznick	Father	April 13	4 Nisan
Louis Kohn	Father	April 14	5 Nisan
Charles Schless	Mother	April 14	5 Nisan
Mrs. Alex Bernstein	Mother	April 15	6 Nisan
Charles Safier	Father	April 15	6 Nisan
Mrs. Samuel Barnett	Husband	April 16	7 Nisan
Abraham Karlin	Father	April 16	7 Nisan
Harry S. Katlowitz	Father	April 16	7 Nisan
Mrs. Rose Fleishman	} Father	April 17	8 Nisan
Abe H. Zirn			
Samuel Zirn			
David B. Kaminsky	Father	April 18	9 Nisan
Irving Gottlieb	} Father	April 19	10 Nisan
Mrs. Charles Safier			
Mrs. Norbert Unger	} Mother	April 19	10 Nisan
David B. Kaminsky			
Benjamin Kaplan	Wife	April 21	12 Nisan
Mrs. Harry Levy	} Brother	April 21	12 Nisan
Mrs. Isador Lowenfeld			
Dr. Irving Moskowitz			
Moses Resnick	Mother	April 22	13 Nisan

FOR
FLOWERS
WEDDING
DECORATIONS
AND
FRUIT
BASKETS

HYMAN
SPITZ INC.

OUR ONLY STORE

Dickens 2-4000

1685 PITKIN AVENUE

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BAUMGARTEN, Miss LILLIAN
Res. 307 Sterling St.
Proposed by Morris Dershowitz

BENJAMIN, MITCHELL
Res. 31 Billings Pl.
Bus. Mfg., 110 West 40th St.
Single
*Proposed by Florence Gallant,
Minnie S. Cutler*

BERGER, MORRIS
Res. 317 Albany Ave.
Bus. Insurance, 138 Montague St.
*Proposed by Hyman Kaplan,
Aaron Pollack*

BLUMBERG, RICHARD
Res. 201 Linden Blvd.
Student
Single
*Proposed by Maurice Yaffe,
Jack M. Blumberg*

COHEN, ISIDORE
Res. 321 East 92nd St.
Bus. Hebrew Home, 3573 Bruckner
Bldv.
Married
*Proposed by Abe Mann,
Louis Rosenblatt*

DAAR, JOSEPH M.
Res. 1212 Lincoln Pl.
Bus. Gov't, 90 Church St.
Married

DUBOFF, MURRAY M.
Res. 654 Sheffield Ave.

Bus. Ins. Adjuster, 1797 Pitkin Ave.
Single

Proposed by Abe Mann
ENGEL, HARRY
Res. 919 Park Pl.
Bus. Import, 170 Broadway
Married
*Proposed by Abraham Gross,
Max Pressner*

FARBER, Miss FLORENCE
Res. 144 East 94th St.
*Proposed by Dr. Alexander Leff,
Ben Leff*

FRIEDRICH, DR. MARTIN
Res. 1486 President St.
Bus. Physician, 1504 President St.
Married
*Proposed by Dr. Alex Slinger,
Abr. Shapiro*
GARVIN, Miss LYNN
Res. 706 Lefferts Ave.
*Proposed by Richard Nepon,
Gerald Jacobs*

GOLDBERG, IRVING T.
Res. 751 St. Marks Ave.
Bus. Attorney, 725 Nostrand Ave.
Married
*Proposed by Joseph Levy, Jr.,
Abe Mann*

GOTTLIEB, HARRY
Res. 217 Ocean Ave.
Bus. Insurance, 217 Ocean Ave.
Married

GREENBERG, EMIL
Res. 240 Crown St.

Bus. Librarian, Brooklyn College.
Married
*Proposed by Wm. C. Smerling,
Harry H. Cohen*

HERMAN, LOUIS
Res. 564 Empire Blvd.
Bus. Millinery, 289 Kingston Ave.
Married
Proposed by Mrs. M. Robert Epstein
JOSEPH, Miss ESTELLE
Res. 475 Riverdale Ave.
Proposed by Hy and Sol Rosen

LEVENTHAL, JACK
Res. 1360—48th St.
Bus. Hosiery, 60 Orchard St.
Single

Proposed by A. L. Goldman
LEVY, HAROLD N.

Res. 934 Carroll St.
Bus. Shoes, 1136 Fulton St.
Single
*Proposed by Abe Mann,
Jos. Schonbrun*

LIEBERMAN, JACK
Res. 270 Crown St.
Bus. Pharmacy, 318 Rogers Ave.
Married
*Proposed by Isador Lowenfeld,
Dr. Irv. L. Moskowitz*

MEYERSON, Miss MIRIAM
Res. 724 Montgomery St.
Proposed by Mrs. Louis J. Roth

OGINZ, Miss MURIEL
Res. 257 Herzl St.
*Proposed by Richard Nepon,
Jacqueline Benson*

ORLINS, MYRON S.
Res. 576 Eastern Parkway
Bus. Export, 20 Broad St.
Single
Proposed by A. L. Goldman

RAUCHER, HERMAN
Res. 50 East 19th St.
Student
Single
*Proposed by Maurice Jaffe,
Jack M. Blumberg*

ROSENBLUM, EDWARD
Res. 897 Empire Blvd.
Bus. Engraving, 265 Canal St.
Single
Proposed by
SCHAEFFER, EDWARD P.
Res. 485 Ocean Ave.
Bus. Service Sta., 259 Empire Blvd.
Married
*Proposed by Phil Amster,
Geo. Feldman*

Morris Rosen	Son	April 22	13 Nisan
Sol Horowitz	Father	April 23	14 Nisan
Mrs. Alexander Bernstein	Father	April 24	15 Nisan
Saul Abelov	Mother	April 25	16 Nisan
Charles Dilbert	Mother	April 25	16 Nisan
Mrs. S. A. Schneider	Father	April 26	17 Nisan
Victor Filler	Wife	April 26	17 Nisan
Mrs. Carl Sklar	Daughter		
Louis Gordon	Brother	April 27	18 Nisan
Herman A. Katz	Mother	April 27	18 Nisan
Martin Katz			
Paul Katz			
Phil Katz	Mother	April 28	19 Nisan
Leo Kaufman			

NOTE: Observance of Yahrzeit commences on the evening preceding the specified date.

SCHWARTZ, MISS LILLIAN
Res. 385 So. 4th St.
Proposed by Jack Silverman

SHEREN, MISS BEATRICE
Res. 28 Christopher Ave.
Proposed by Hy and Sol Rosen

SHERRY, ARTHUR
Res. 115 East 21st St.
Bus. Knit Goods, 93 Worth St.
Single
Proposed by A. L. Goldman

SIMENOWITZ, DANIEL H.
Res. 1079 Carroll St.
Bus. Attorney, 291 Broadway
Married
*Proposed by Irving Kramer,
Frank Rose*

SOROTSKY, MISS CLAIRE
Res. 919 Saratoga Ave.
Proposed by Milton Slow

SUBIN, LOUIS
Res. 1198 Carroll St.
Bus. Macy's, Herald Square
Married
Proposed by Isador Lowenfeld

SUESS, MISS MARILYN
Res. 675 Empire Blvd.
*Proposed by Richard Nepon,
Leo Chizner*

WOLF, MORRIS
Res. 31 East 54th St.
Bus. Furs, 155 West 29th St.
Married
*Proposed by Samuel Chasin,
Abe Mann*

The following have applied for re-instatement:

CAHAN, BEN
Res. 50 Plaza St.
Bus. Food Packers, 269—37th St.
Married
Proposed by Chas. Dilbert

ENGEL, HAROLD Z.
Res. 551 Crown St.
Bus. Junior Wear, 1359 Broadway
*Proposed by Lawrence and
Samuel Stark*

STRAUSBERG, MORRIS O.
Res. 135 Eastern Parkway
Bus. Motion Picture, 120 W. 42nd St.
Married
*Proposed by Abe Mann,
Meyer Hausner*

LATE APPLICATIONS

JABLON, MISS PEARL
Res. 831 Saratoga Ave.

KOTIN, CHARLES
Res. 1325 Union St.
Bus. Polo Shirts, 138 Broadway
Married
Proposed by Louis Gordon

KOZUPSKY, HAROLD
Res. 1687 Sterling Pl.
Bus. Wholesale, 462 Broadway
Single

Proposed by Richard Nepon
MIZNER, MISS HELEN

Res. 1549 Prospect Pl.
*Proposed by Jeanette Block,
Bella Block*

SCHOENBACH, JACOB
Res. 52 Balfour Pl.
Bus. Jobber, 1645 Bedford Ave.
Proposed by Richard Nepon

SIEBNER, MISS LENORE
Res. 1225 Eastern Parkway
*Proposed by Jeanette Block,
Bella Block*
Married

SHAPIRO, MISS GERTRUDE
Res. 831 Linden Blvd.
Proposed by Shirley Blacher

WIEN, ALLEN A.
Res. 143 Penn St.
Bus. Furs, 158 W. 27th St.
Single
*Proposed by Irwin Cohen,
Morris Dershowitz*

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

Persons

BEST wishes are extended to the following:

Mr. Bruce Douglas, son of Dr. and Mrs. William Douglas of 569 Eastern Parkway, who will be graduated this June from the New York University College of Dentistry and has been accepted for his internship at the Queens General Hospital.

Mr. Daniel L. Kurshan, son of Mr. and Mrs. Samuel L. Kurshan of 1495 President Street, who has been serving as Chief of the Administrative Management unit of the Mayor's Division of Analysis, was named Program Director of the Citizens Budget Commission.

Mr. and Mrs. Albert Ross of 270 Crown Street announce that their daughter, Sondra, recently married to Dr. Chester Elliot, has received her Bachelor

of Science degree from George Washington University.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of the donations for the purchase of Prayer Books and Taleisim and books in our library.

Mr. and Mrs. Morris Dworetzky in honor of their son's Bar Mitzvah.

Mr. and Mrs. Isador Lowenfeld, in memory of parents.

Mrs. Rose Posner in honor of the birth of a grandchild.

Mrs. Rose Rosenberg, in memory of parents.

Mr. and Mrs. Abraham Rothkopf, in honor of son's marriage.

Mr. and Mrs. Kalman Sloate, in honor of the Bar Mitzvah of their son.

SPECIAL POST-BAR-MITZVAH SERVICE

THE last Friday night service of the year will be designated as a Post-Bar-Mitzvah Service. Students of the Mar-shallah, Post-Graduate Hebrew Class and Post-Bar-Mitzvah Class who have completed two years of study after their Bar-Mitzvah will be awarded certificates of achievement.

The following will receive certificates: Burton Garber, Thomas Kraner, Robert Kritz, Lawrence Heimowitz, Stanley Green, Leonard Berman, Sandor Schaeffer, Alex Sterman, Abner Beder, Morris Flamm, Lloyd Altman, and Daniel Klinghoffer.

Young People's League Convention April 1 - 2 - 3

THE Young People's League of the United Synagogue of America is holding their convention at Atlantic City, Thursday, Friday and Saturday, April 1st, 2nd and 3rd, and members of our Young Folks League are reminded to please make plans to attend.

Young Folks League Notes

THE Young Folks League of the Center is asked to reserve Saturday evening, May 22nd for an important Young Folks League function. More details later.

Red Cross Campaign

MRS. LAWRENCE MEYER has been appointed the chairman of the Red Cross Drive for this year and members are asked to please send their checks to Mrs. Meyer in care of the Center.

A QUIZ FOR YOUR FAITH

[Continued from page 13]

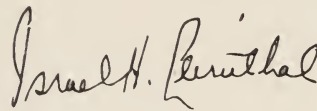
United Jewish Appeal, the Federation of Charities, educational and higher institutions of learning? (13 points)

Read the above over carefully and check your replies.

	Should Be	Your Rating
Part I—The Home	48
Part II—The Synagogue	26
Part III—The Community	26

This is not an exhaustive test, nor a test of a truly intensive Jewish life. It is rather a test of minimum duties as a Jew. But if one has a low rating even in such a minimum program of Jewish living, it ought to serve as a reminder and warning that he or she is failing in duty

as a Jew. It should make the person realize that we are unworthy of the name Jew unless we try to live up to certain obligations of Jewish living. And if one is fortunate enough to pass this self-examination with a high rating, it should spur him on to greater effort and to the realization of further obligations, knowing that the greatest joy of Jewish living comes to one who lives the Jewish life in the fullest measure of the term.



CENTER ACADEMY NEWS

WE ARE proud to announce that Elizabeth Gropper of our 8th Grade is one of the winners of the book review contest conducted by the New York Metropolitan Jewish Book Council. Her prize was enrollment as a member in the Jewish Publication Society of America for the year 1948. In connection with the same contest she also received the book, "Americans All" by Leonard as one of the winners of the prize given by the local community.

The members of the Senior Class at the Center Academy were hosts to the Parents-Teachers Association on Wednesday evening, March 17th. The program for the evening consisted of a round table discussion by the graduating class on the Marshall Plan. The entire program was under the direction of Mrs. Ann D. Greenstein, teacher of the graduating class.

BEGINNING March 28th, at the Jewish Museum, 92nd Street and 5th Avenue, there will be an exhibition of paintings on the theme, "Life in Our Community." The children of the Center Academy have contributed several paintings to this exhibit.

DURING the week of March 30th through April 2nd, the Brooklyn Jewish Center will present an exhibition of the art work done by the children of the Center Academy. Paintings and clay work will be on exhibition in the auditorium. Parents are cordially invited to attend the formal opening of the exhibit on Tuesday, March 30th at 1:00 P. M. Mr. Harris, the Art Teacher, will speak briefly on the art work of the Center Academy.

TRIBUTES TO DR. LEVINTHAL

[Continued from page 13]

of our generation devotion particularly to the cause of Zion and the rebirth of an autonomous Jewish community in Eretz Yisrael, unsurpassed brilliance as a preacher, geniality as friend and companion; these, and much more, which I must leave unsaid have all contributed to place him at the pinnacle of the American rabbinate. He has set a standard for his younger colleagues to admire and to

seek to emulate.

I thank God with Rabbi Levinthal that his beloved and revered father can participate in this hour of his joy. All of us at the Seminary turn in fervent prayer to the Almighty that He may spare him and his dear, good wife in health and happiness of heart for many more decades to be his servant as he has always desired to be, and a crown of glory for all Israel.

Rabbi Levinthal at 60

[Continued from page 4]

religion the Jew is taught to see joy, hope and promise. By fulfilling the Torah, the American Jew enhances his own well-being as well as that of the community. Judaism should be observed as a living religion. For almost forty years, Dr. Levinthal has been stressing from the Center pulpit the spiritual affinity between the ideals of Americanism and Judaism.

The wisdom and learning Rabbi Levinthal has showered on his Congregation and the community during his long ministry has been of inestimable worth to them. He has been an influence for goodness permeating all ranks of Jewry. Toiling ceaselessly, Dr. Levinthal's primary and earnest concern has been that the word of God should prevail as a force motivating men's conduct. By observing Torah, by leading righteous lives, by believing and acting in the Jewish tradition, the congregation and American Jewry will vindicate all that Rabbi Levinthal has fought for. That is the real way to honor him and to encourage him to continue, as we fervently hope he will have the strength to do for many years to come, in his beneficent service to his people, his country and God.

*The Jews of America Have
Undertaken the Stupendous
Task of Raising*

\$250,000,000

for the

United Jewish Appeal

THE BROOKLYN JEWISH CENTER
Quota in the Campaign is

\$2,000,000

Every Center Member is
Expected to Contribute
Generously to Help Meet
the Unprecedented Needs of
the Jewish People.

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW
667 Eastern Parkway, Brooklyn 13, N. Y.
Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

The Brooklyn Jewish Center Review

April, 1948

ALBERT EINSTEIN—CITIZEN OF ONE WORLD

By ALFRED WERNER

A JEWISH STATE IN FACT

By WILLIAM I. SIEGEL

SALUTATION A Short Story

By SYLVAN KARCHMER

THE WAY IT USED TO BE

By BERTIE BECK

PIONEER OF MODERN HEBREW

By LEO SHPALL

AN INVITATION
TO THE MEMBERS
OF THE BROOKLYN
JEWISH CENTER

ANNUAL DINNER
OF THE
BROOKLYN JEWISH CENTER
on behalf of the
UNITED JEWISH APPEAL
THURSDAY EVENING, MAY 6, 1948.

Guest Speaker

RABBI ARTHUR J. LELYVELD

Subscription \$5. per person—Please send in your reservation today.



Rabbi Arthur J. Lelyveld

Rabbi Arthur J. Lelyveld, a New Yorker, is National Director of the B'nai Brith Hillel Foundations, and well-known in Jewish communal and educational circles throughout the country. He is one of the founders of the National Federation of Temple Youth, and a member of the Commission on Justice and Peace of the Central Conference of American Rabbis.

UNITED Jewish appeal can provide life-sustaining help for 25,000 D.P.'s in Europe; can prepare 75,000 for emigration to Palestine and house and feed them on arrival; can speed the economic recovery of Western Europe's 450,000 Jews, and provide the difference between life and death for the 830,000 in Eastern Europe — 100,000 became self-supporting in 1947 . . . All this can be done only if you help to make adequate funds available NOW . . . Your contributions will provide not only these absolutely vital needs, but many others without which our people will suffer immeasurable hardships.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

APRIL, 1948 — NISAN, 5708

No. 33

A JEWISH STATE IN FACT

THE declaration by the General Council of the World Zionist Organization (printed on page 4) is an epochal document. In legal, as well as practical effect, it is the Declaration of Independence of the new Jewish State. In the sense that it is unilateral in expression it parallels other historic pronouncements of similar kind, notably the American Declaration of Independence. In the fact, however, that it is based upon a prior recognition of the existing rights of the Jewish Commonwealth and, thus, is a bilateral instrument, this declaration is unique in international history. We refer, of course, to the fact—indisputable in the record, although, undoubtedly, it will be sought in many quarters to distort it in interpretation—that the General Council's declaration follows close in point of time upon, and is grounded deeply in point of law in, the Partition Resolution, adopted November 29, 1947, by the General Assembly of the United Nations.

The kaleidoscopic succession of international tactics since November 29th unhappily makes necessary a resume of the events following that day. The United Nations, under the sponsorship of the United States, voted by a large majority for the Partition of Palestine into Arab and Jewish States. No contemporary student can say of this action that it is a completely just settlement of the Jewish claim to Palestine, and no historian in the future will be able to record it as anything other than a fragmentation of Jewish rights. The Partition Plan is in many respects an inequitable provision for the future of Jewish statehood.

Territorially, it deprives the Jews of seven-eighths of the land guaranteed them by the Balfour Declaration and the Mandate. Militarily, it gives them a frontier which can be defended, if at all, only by supreme effort and at great cost. Governmentally, it imposes on the Jewish State a financial burden for the support of the Arab State which has no warrant in the facts of the situation and which will for years redound only to the benefit of the feudal masters of Arabia. It ignores completely the illegal creation of the Kingdom of Transjordan out of land guaranteed to the Jews. At best, the Partition Proposal was, in theory, a compromise and a settlement forced upon the Jews by the realization that its provisions were the best for which they could hope in a power-ridden international assembly. The Jews accepted partition in good faith. With a realism bred by the centuries-long history of persecution and chicanery forced upon them by stronger powers they stood ready to make the most, for themselves and for the land, of this bad bargain.

It is almost as difficult to recount as it is to explain subsequent developments. The United States suddenly, to the amazement of observers and to the humiliation of its citizens who value the honor of our country, and who hold in high and sacred regard the reputations of its pledge, executed an about-face. This is an act which has had assigned for it no tangible reason, and the motive for which becomes daily more obscure in the murky insinuations of its apologists that it is based upon so-called considerations of national defense.

Whether willingly or not, Senator Austin was compelled to seek justification for this program of betrayal by an interpretation of the statutes and constitution of the United Nations which have emasculated that body's charter and which, if applied to other and subsequent problems arising before the body, will completely frustrate any possibility of the United Nations becoming a vital force in the preservation of international peace. We have said that the reason for the *volte-face* is inexplicable. That is to say, there can be found no justification in law, morals or ethics. Reasons, of course, there are. It is a matter of record that American and British oil companies are the possessors of great interests in Saudi Arabian oil, and that they have powerful connections in the Truman administration. There is not merely an accidental or coincidental relationship between the oil companies financed by Dillon Reed & Co. and the presence in the Truman cabinet of a powerful secretary. It is mortifying to any American citizen to be forced to this conclusion, and yet it is a conclusion in which he is supported by the practically unanimous opinion of responsible commentators, great newspapers, clergymen, senators and men of discernment and freedom and frankness of expression throughout the land. Indeed, these serious charges have not, even by implication, been denied. So secure apparently are the proponents of the oil policy in their strength that they have treated these charges with a silence almost as contemptible as the policy which they have sponsored.

There come times in history when a people is enabled by supreme conviction, great courage and undying devotion to an

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President
Israel H. Levinthal, D.D., D.H.L., Rabbi

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents
Manuel Saltzman, Asst. Rabbi
Joseph Goldberg, Administrative Director

David Goodstein, Treasurer
Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

Frank Schaeffer, Secretary

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"ביןנו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

MANY, MANY THANKS

I WANT to utilize this column to express my profound appreciation to everyone in and out of our Brooklyn Jewish Center who helped to make the occasion of my sixtieth birthday the memorable event that it was for me.

It is a pity that words are often inadequate to truly express the feelings of one's heart. No words that my hand could pen could begin to tell how grateful I am for the affection and the esteem which have been shown to me. One heart does feel another. I felt your love, and I knew that your hearts felt the affection and the gratitude which flowed from my heart toward you.

I think that this mutual feeling, which has existed between us throughout all the years, from the very inception of my rabbinate in your midst, is part of the secret of the success which the Brooklyn Jewish Center has achieved.

Though I personally was the recipient and the beneficiary of your affection, I know that I was but a symbol in your mind of the Rabbinate, the spiritual leadership of our people, an institution which you cherish and revere because you recognize the indispensable function which

it holds in the life of Israel. Nay, more, it was a living proof of the reverence which you have for *Torah*, and for all those who endeavor to make our spiritual and cultural treasures the heritage of our people.

In my remarks at the reception, I mentioned those to whom I owe a special debt of thanks. To all of them, from office worker to the distinguished personalities who honored me with their addresses and their greetings, from the rank and file of our membership and worshippers to the officers and the committee, who did so much to make my birthday party so successful—to all, once again, I give my heartfelt thanks.

I pray that I may be privileged to reciprocate in some measure and to return to each of you my felicitations and good wishes for many joyous occasions in your lives.

Israel H. Lewittes

ideal to lift itself by its own boot-straps. This the Jews are now doing in Palestine. They are tired of the obfuscations of international politics. They have determined, in the words of our Bible, no longer to put their trust in princes. They see themselves as the guardians of Jewish destiny for all time to come. They stand four-square upon the rights granted them in the partition resolution and they challenge the world to deprive them of those rights. Theirs is the strength, not only of morals, but of law. The declaration of November 29th by the United Nations is a charter which once given cannot be taken away. It creates as of May 16th (the British Mandate terminating on May 15th) a *de jure* government which, even at this moment, is a *de facto* government. It is useless and silly to talk of preventing partition from taking place

because partition is already an accomplished fact. There are intimations that the United States will attempt to force upon an unwilling United Nations a trusteeship plan for all in Palestine which, in essence, is an enlargement of the trusteeship plan for Jerusalem. That plan must fail for a variety of reasons. Thus, even in the case of Jerusalem, the United Nations has not protected the Holy City from Arab attack. Again trusteeship implies responsibility, the one thing no one in the United Nations appears to be ready to assume with respect to any part of Palestine. Lastly, trusteeship must fail because it represents an inequitable and illegal attempt to rescind a legal action already accepted in the strong forum of public opinion.

—WM. J. SIEGEL.

SLAVES NO MORE!

AN INTERESTING Seder custom prevails among Oriental Jews. At the beginning of the Seder a knock is heard on the door, and the younger members of the family appear in the guise of the wandering Israelites of old.

"Mi atem (Who are you?)" asks the head of the family.

"Israelites—from Egypt," is the reply.

"L'an (Whither)?"

"L'Eretz Yisrael."

Jews who have been uprooted from their homes by the Nazi scourge and the devastation of the last war again ask, "Whither?" And again there is but one reply, "To Eretz Yisrael."

Passover, which commemorates the birth of a nation, must inspire us today to strive for the rebirth of our nation. The Jews have been soldiers of liberty for 4,000 years—and again we strive to achieve that independence for which our chalutzim in Palestine have worked with so much toil and so much self-sacrifice.

Freedom and independence have never been won without a struggle. The Yishuv in Palestine has shown that it is willing to pay the price of liberty. It is not for us, sitting in our comfortable homes here in America, to determine the course of our struggle in Eretz Yisrael. But the Yishuv itself has spoken. The Jews of Palestine have resolved that no sacrifice will deter them from their goal—a free Jewish state in Palestine.

It is for us in America to demonstrate that the Yishuv does not stand alone.

Let not the words of the Haggadah be empty phrases, but rather spurs to action.

"Lo! this is the bread of affliction, which our ancestors ate in the land of Egypt. . . . This year we celebrate it here, but the next year we hope to celebrate it in the land of Israel. This year we are slaves, but the next year we shall be free men."

—MORDECAI H. LEWITTES.

The text of the Jewish Declaration of Independence is published on page 26.

RECENTLY the "One World Award Committee," composed of outstanding American liberals, decided that the One World Award, established four years ago in memory of Wendell L. Willkie, would go this year to Dr. Albert Einstein. When this selection was publicly announced at a dinner for another Nobel Prize winner and lover of peace, Sir Norman Angell, the chairman explained that the Sage of Princeton had been chosen because of his hatred of militarism, dictatorship and violence, and because he had lent "his unequalled prestige to the causes he identifies with the cause of mankind."

This is not the first time that the great physicist has been honored in this country. Years ago, when New York's Riverside Church was built, the Reverend Dr. Fosdick and his associates decided that part of the edifice's ornamentation should consist of the figures of important men whose work has enriched the world, and in a niche that includes the world's outstanding scientists, the builders placed a sculptured image of Einstein.

Einstein is not only one of the great scientists of this century, but he is one of the very few learned men who step out of the ivory tower of pure science to challenge the foes of humanity whenever they feel that mankind's spiritual values are threatened. He has been called an eminent physicist ever since 1905, when he issued his first statement on the theory of relativity, but his fight against the forces of darkness has not yet been fully recognized or acknowledged.

The old saying that the child is father of the man has been proved to be true in the case of Einstein. Even as a child he heartily disliked militarism. Though born and raised in Bismarck's sabrerattling Germany, he differed from other German youngsters in that they enthusiastically watched the glamorous parades of the German army while he, Albert, used to cry at such sights. While most German children dreamt of marching in those parades as adults, Albert told his parents: "When I grow up, I don't want to be one of those poor people." Without trying to be stuffy, one of his biographers observes: "When the majority saw the rhythm of a happy movement, he (Albert) observed the coercion im-

posed upon the soldiers; he saw the parade as a movement of people compelled to be machines."

Small wonder that an independent individual of this type would loathe the German system of education which permitted the teachers in the elementary schools to act like drill sergeants, while the gymnasium teachers would treat their pupils with the more refined sadism of German lieutenants. It was to be expected that in this period of unmitigated chauvinism the teachers would try their utmost to instill into the minds of the young folks a "Deutschland ueber alles" attitude, yet young Albert remained unaffected by this irrational appeal to certain atavistic instincts in man. However, it would be wrong to assume that it was his Jewishness which caused him to remain immune to Teutonic nationalism; in the first place, Einstein got little formal Jewish education, and he is, despite his pro-Zionist activities, what is generally called an assimilationist; secondly, many German Jews succumbed to the lure of Teutonicism. Take the case of Fritz Haber, the greatest chemist of his time, and Nobel Prize winner. At the beginning of the first World War, when leading German intellectuals prepared a Manifesto culminating in the absurd assertion that German culture and German militarism were identical, Haber was one of the co-signers. Einstein, however, then Professor at the University of Berlin and a member of the Royal Prussian Academy of Science, refused to put his signature under it. Some of his colleagues accused him of being a traitor, of deserting the Reich in a difficult time.

Later, some of these Germans became highly proud of "their" Einstein (who had acquired Swiss citizenship, but actually was a citizen of the world). A year after the armistice, expeditions dispatched by British scientific societies to Brazil and West Africa to make certain astronomic observations, verified Einstein's bold theory that rays of light are bent as they pass in the neighborhood of the sun.

ALBERT EINSTEIN—CITIZEN OF ONE WORLD

By ALFRED WERNER

Einstein then became a German hero to many. More ferocious Germans, however, permitted their anti-Semitism to dismiss Einstein's theories as "Bolshevism in physics," "Jewish physics," and so forth. At the same time British scientists hailed the theory of relativity as "one of the greatest achievements in the history of human thought." However, since the man in the street was bound to loathe everything German, British newspapers decided to sell Einstein to their public as a Swiss, although he was a native of Bavaria. Allergic to any sort of prejudice, whether directed against Jews, Germans, or any other group of people, Einstein, in an article written for the London *Times*, gently chided the editors for their intentional inaccuracy:

"The description of me and my circumstances in the *Times* shows an amusing flare of imagination on the part of the writer. By an application of the theory of relativity to the taste of the reader, today in Germany I am called a German man of science and in England I am represented as a Swiss Jew. If I come to be regarded as a 'bete noire,' the description will be reversed, and I shall become a Swiss Jew for the Germans and a German for the English."

Einstein, who changed his citizenship several times and is now a citizen of the United States, never cared for any kind of aggressive nationalism, nor was he ever a member of a political party. On the other hand, this solitary thinker, who once characterized himself as "a horse for single harness, not cut out for tandem or teamwork," frequently abandoned his profound studies for a while to lend his prestige to the two movements that are close to his heart, namely, Zionism and Pacifism.

While deeply impressed by the ethical values of the Old Testament, Einstein has little, if anything, in common with Jewish orthodoxy. If he felt that Zion-

ism was aggressive or narrow-minded, he would not have sponsored it, as he has been doing for a quarter of a century or longer, and whenever he noticed tendencies and trends in Zionism not to his liking, he would not hesitate to object to them. But why did Einstein, known as a foe of nationalism, espouse Zionism? Because, according to one biographer, he sees in Zionism the only active movement among the Jews capable of arousing in them the sense of dignity; because, according to another biographer, he ardently deplores the injustice on the part of the world at large towards a people that is constantly and unreasonably under attack. In particular, Einstein noticed with deep pain how discrimination against Jews in many Eastern European universities prevented many a gifted youth from embarking upon an academic career. Realizing that a Hebrew University in Jerusalem, the pet idea of Chaim Weizmann, would enable many thwarted Jewish professors and students to develop their abilities as free men, Einstein gladly accepted Weizmann's invitation to tour the United States to help raise funds for the establishment of the University. Together with the great chemist and president of the World Zionist Organization, Einstein addressed mass meetings from coast to coast. "Follow Weizmann, and you will do well!" he admonished American Jewry. In the city of Cleveland, all Jewish businessmen closed their shops to march in a parade that accompanied Einstein from the station to the City Hall.

Einstein visited Palestine in 1923 as a host of Herbert Samuel, the English Jew who served as High Commissioner. Many years later, at the opening of the Palestine Pavilion at the New York World's Fair, Einstein was chosen to deliver the main address, as though he were the official ambassador of Eretz Israel. He has been a member of the Hebrew University's Board of Governors since its establishment, and its Institute of Physics is named after him. In 1933, the aforementioned Fritz Haber wrote to him that he intended to apply for a position at the Hebrew University. "The whole world is topsy-turvy!" Einstein exclaimed in surprise, remembering how the great chemist had repeatedly urged him to

adopt the German nationalistic creed. Dismissed by the Nazis, Haber had fled to Switzerland. But he never went to the Holy Land. In January, 1934, he killed himself in Lucerne.

Einstein was never so alienated from Judaism as was his unhappy friend. In fact, he once even tried to discover the roots of his pacifism in his innate Jewishness.

"Jewry" he told a Jewish meeting in Berlin "has proved that the intellect is the best weapon in history. Oppressed by violence, Jewry has mocked her enemies by rejecting war and at the same time has taught peace. . . . It is the duty of us Jews to put at the disposal of the world our several-thousand-years-old sorrowful experience and, true to the ethical traditions of our forefathers, become soldiers in the fight for peace, united with the noblest elements in all cultural and religious circles."

As far as Einstein is concerned, he did, indeed, "put at the disposal of the world" his prestige in behalf of the preservation of peace. His pacifism, based on his "deepest antipathy to every kind of cruelty and hatred," was stronger than his desire to be left alone, so he accepted an appointment to the *Commission pour la Coopération Intellectuelle* of the League of Nations. Only upon noticing that the League did not function satisfactorily and that, instead of preventing the use of force altogether, it urged the weak nations to submit to the demands of the big powers, did he resign: "I withdraw because the League of Nations, as it functions at present, not only does not embody the ideal of an international organization, but actually discredits such an ideal."

How fervently Einstein loathes all military institutions can be learned from an appeal he issued in 1931, placing his reputation at the disposal of the War Resisters International:

"I appeal to all men and women, whether they be eminent or humble, to declare that they will refuse to give any further assistance to war or to the preparation of war. I ask them to tell their governments this in writing and to register this decision by informing me that they have done so. . . . I have authorized

the establishment of the 'Einstein War Resisters International Fund.'"

Einstein deplored the fact that many leading scientists contributed to mankind's self-destruction by producing instruments of war, and he wondered whether those men of science could not prevent the outbreak of further wars by their joint refusal to use their talents for war. Imbued with an idealism that some will call naive while others may describe it as "prophetic," he wrote letters to the outstanding scientists in all countries, asking them to meet with him and to discuss the possibility of preventing further wars. Einstein was shocked to learn that only a handful of scientists cared to answer his appeal affirmatively, whereas the vast majority either did not answer or called his plan hopelessly utopian.

It was only Hitler's assumption of power that caused Einstein to modify his extreme views on pacifism. Realizing that this was not the time for upholding pacifist ideas ("When the time comes to preserve life then we have to fight back"), he persuaded himself that the Fascists would stop at nothing, and that the present civilization would be destroyed by the new barbarians if they would not be crushed in time. Having left Germany shortly before Hitler had become chancellor of the Reich, Einstein demonstratively broke all his relationships with the Reich and resigned from the Prussian Academy. Thereupon he received a peculiar letter from that institution: Not only did the Academy regret his action, but it had even expected him, Einstein, to range himself "on the side of the defenders of our nation against the flood of lies which has been let loose upon it. . . . A good word for the German people from you in particular would have produced the greatest effect—especially abroad."

Einstein who, as an exile in Belgium, had learned everything that could be known about the maltreatment of Jews, liberals, leftists and other enemies of the Third Reich, answered this hypocritical and shameless letter with a brief epistle which burned with indignation and anger:

"Such a testimony as you suggest would have been equivalent to a repudiation of all those notions of justice and

liberty for which I have stood all my life. Such testimony would not be, as you put it, a good word for the German nation; on the contrary, it would only have helped the cause of those who are seeking to undermine the ideas and principles which have won for the German nation a place of honor in the civilized world. By giving such testimony in these present circumstances, I should have been contributing, even if only indirectly, to the barbarization of manners and the destruction of all existing cultural values."

Once Nazism had forced Einstein to alter his views, he continued to fight the Brown Plague as a humanist as well as in his capacity of a scientist. As is commonly known by now, it was Einstein's early discovery that under certain conditions matter could be changed into energy and vice versa, which enabled the scientists to construct the atomic bomb. Worried about the possibility that the Nazis might produce the weapon before the Americans, Einstein, in August 1939, wrote a letter to President Roosevelt saying that a bomb could be produced which, "exploded in a port . . . might very well destroy the whole port together with the surrounding territory." Fortunately, Einstein's advice to accelerate research on the practical use of uranium did not fall on deaf ears, so that six years after the scientist had mailed his letter the first atomic bomb was dropped from a U. S. airplane.

Although the war ended with an Allied victory, Einstein did not stop worrying about the state of the world. He fully agreed with that bright American high school boy, who, in an essay, summed up the gigantic problem caused by the terrible new weapon in one sentence—"The Atomic Age is here to stay—are we?" Last year Einstein developed a plan for the preservation of peace despite atomic bombs:

"I am in favor of inviting the Russians to join a world government authorized to provide security," he told Raymond Swing, "and if they are unwilling to join, to proceed to establish supranational security without them. Let me admit quickly that I see great peril in such a course. If it is adopted it must be done in a way to make it utterly clear that the new regime is not a combination

of power against Russia. It must be a combination that, by its composite nature, will greatly reduce the chances of war. It will be more diverse in its interests than any single state, thus less likely to resort to aggressive or preventive war. It will be dedicated to a supranational security, and thus escape the emphasis on national supremacy which is so strong a factor in war."

Warning the U. S. A. that other nations, too, will be able to produce the bomb, Einstein continued as follows:

"Unless Americans come to recognize that they are not stronger in the world because they have the bomb, but weaker because of their vulnerability to atomic attack, they are not likely to conduct their policy at Lake Success or in their relations with Russia in a spirit that furthers the arrival of an understanding."

Thus spoke the Sage of Princeton, the seer whom this country is honoring with

the "One World Award." Thus spoke the greatest Jew of our time, who once stated his credo as a Jew in these words:

"The striving after knowledge for its own sake, the love of justice verging on fanaticism, and the quest for personal independence—these are the motivating traditions of the Jewish people which cause me to regard my adherence to them as a gift of destiny. Those who rage today against the ideals of reason and of individual freedom, and seek to impose an insensate state slavery by means of brutal force, rightly see in us their irreconcilable opponents. History has imposed upon us a severe struggle. But as long as we remain devoted servants of truth, justice and freedom, we shall not only continue to exist as the oldest of all living peoples, but we shall also, as hitherto, create, through productive effort, values which shall contribute to the ennobling of mankind."

LAND FOR DEFENSE

By HARRY LEVIN

The importance of land—settled and cultivated land—as a part of defense, cannot be too strongly emphasized in Jewish Palestine. If, for example, there were a network of settlements between Jerusalem and Tel Aviv, instead of the bare half-dozen now existing, the danger of cutting communications between Jerusalem and the coastal area would be far less threatening.

DURING the 1936-39 riots, when Arab-produced food was difficult to get, Jews intensified their own production. The World War speeded up this process. In Palestine, Jewish farmers also fought Hitler with the plow. In 1936, only 25% of the food consumed by the Jewish population was produced in Jewish settlements. Today this percentage has risen to 43. The rise is due to increased areas of land settled by the Jews, and to modern farming methods.

Palestine had 172 Jewish farming settlements covering 2,000,000 acres in 1936. Nineteen percent of the Jewish population at that time were farmers. Today there are 305 settlements cultivating 3,200,000 acres. The percentage of

farmers has declined to 12.2—yet there is more food produced, due to improved and intensified cultivation. The Yishuv still has a long way to go to reach reasonable self-sufficiency in food from its own sources, but there has been progress along that road.

Today, with each new attack on Jewish communications or settlements, the strategic role of land in defense becomes clearer. Ten years ago, Tirat Zvi, the only settlement in Southern Beisan, was attacked. Some 40 Arabs broke through the guard and reached the gates. The attack was repulsed, but only by a narrow margin.

Consider what happened in the latest attack on Tirat Zvi in February. Five to six hundred Arabs, many of them Syrian regular soldiers with experienced officers, assaulted the settlement. They were thrown back long before they came anywhere near the gates. In a sharp counter-attack, the Haganah killed 57 of the enemy and wounded many more than this number.

Has Tirat Zvi become so much stronger in these ten years? Not at all. But in

[Continued on page 27]

EIGHT weeks before pesach, even while there was still frost in the air, my grandfather would start talking about pesach. He didn't say very much. He would stand in the kitchen doorway, stroking his graying beard and say, "What's going to be done about pesach?" And then, he'd nod his head once or twice and bemoan my brother Ezra who refused to wear a yarmulka.

That was all he did. My grandmother was the one who worked. No matter what she said to him, or how, he would do only certain things in the house. And there was no changing him.

He wouldn't even go out shopping with us for new dresses. That was the first thing we did for pesach, shop for new dresses. There were six of us. We wore blue serge, and navy-blue kashmir, and changeable silk, depending upon whether we were of marriageable age. We carried them home in heavy boxes from the East Side, downtown, and hung them away in the closet, not to be touched, until pesach. The next time we went shopping it was for shoes, high button shoes, patent leather, sometimes, with a squeak. The shoes were always a little too tight for us when we got them home. I never knew why they always fitted so well in the store, and then, at home, they were tight, and the bigger girls had to break them in for us younger ones.

After we had our spring outfits, we started working on the house, one room at a time. My grandfather used to superintend the job in his own quiet way. He'd stand around, stroking his beard, watching me and my sisters and my mother climb on the walls, scour the corners, clean windows and put up freshly washed and starched curtains, and he would shake his head and threaten us with punishment if we dared bring chometz into that room after we had cleaned it. In his own way he gave our work glamor and point. Ah, pesach! It didn't matter to him that our hands were worn because we worked so hard. Little by little the house was closed up, and we were cramped in our quarters, rushed, got on each other's nerves, and yet terribly happy, anticipating pesach.

One room became the storehouse. Usually it was the front parlor. The closer it got to the holiday, the more cluttered it became. There were the

When the Pre-Pesach Days Caused A Happy Revolution in the Home—That Is the Way It Used to Be

THE WAY IT USED TO BE

By **BERDIE BECK**

fresh matzohs. My grandfather used to take my grandmother and go down to Meyer London's factory, on the East Side, and wait outside, while they baked the matzohs, then carry the boxes home and put it in the front parlor. Pesach was such a welcome guest! Near the matzohs was the big earthenware jug of pesachdike fat. Milk and butter were not pesachdik in those days, and everything we ate was made with fat. My grandmother used to get the fattest chickens she could buy for months before pesach, and kosher them in the front parlor, in the big white pesachdike vegetable, and sprinkle them with coarse salt, then save the fat to render in a pesachdike pot. We languished on shmalitz chickens for weeks, until we hated the sight of fowl.

The grocer brought up a case of eggs, twenty dozen, which we usually finished down to the last one in eight days. Everything had to be made with eggs: chremels, lotkes, matzohbrei, farfel—you knew there were eggs in them, and they tasted so geshmak!

A week before pesach we started on the pantry shelves. My grandmother had to do the work herself. First the wood had to be scoured with hot water and a stiff brush. Then a kettle of hot water was poured over it. We had a heavy, old, flatiron, and it had to be heated over a low flame on the gas range, the handle covered with three heavy flannel layers to protect your hand from the heat. My grandmother used to rub the boards with it until they were dry. What if it took all of one precious morning? What was there to compare with a kosher pesach?

By that time the front parlor was so full we had to put some things on the pantry shelf: a five-pound box of matzohs, in the lovely yellow paper, the matzoh meal, which we used for making those lovely light sponge cakes. (And without the help of electric mixers!) Sugar was kosher for passover only in

the solid, blue-paper packaged horn, and we used to have to hew chunks out of it with knife and fork. Delicious! the yellows, and the blues, and the clean sweetness of the pantry shelves! Oh pesach!

My grandmother used to grind her own pepper, and her own ginger and her own cinnamon, and she was fragrant with the spices, and sweet to kiss and so good to us little girls. She made candy out of carrots for us, spiced with ginger, and candy out of beets, cut in strings, and covered with cinnamon. There was sugared orange peel, and grapefruit peel, hard to chew and tart on the tongue.

In the living room there now stood a barrel of borsht, fermenting for weeks, giving the parlor a slightly sour aroma. Everywhere we went in the house we smelled pesach. But the most fun we had was with the fish in the bathtub. It was usually a live karp, and the water was always running, cold, like a song, with the overflow making echoes in the hollow pipe of the drain. We used to sit on our knees for hours, watching that fish, wondering how we were ever going to eat it.

My grandmother had to keep the fish alive to have it fresh for the seder. There were no refrigerators then, and the ice box couldn't become pesachdik until the last minute. The front parlor was cold, but not cold enough for fish.

When we scoured out the bottom shelves of the pantry for the dishes, we used to sing. Those dishes! Maybe they weren't china. They were blue and white, and each one was counted. Each one of us had our own glass cup for wine. Mine was rough outside and it had a little glass handle. I had it for twenty-five years. We stayed home from school to polish the flatware, with sand. My grandfather would spread a clean white paper on the big kitchen table and sit us down before

it, making first sure that we had no chometz about us, and set us to the job of polishing.

At last, it was the day before pesach. My grandfather had his candle and his feather and his wooden spoon, and after putting pieces of bread, carefully, one in each room, he would lead us around, making a complete tour of the house we had already cleaned and made pesachdik, collecting the pieces of bread, with a prayer. Always, everything my grandfather did, was with a prayer. When he tasted food, when he looked at us in sickness, when he came into the house after the Sabbath, or when he went to sleep—always, with a prayer. His voice echoed through the house, just as my grandmother's love embraced us, wherever we stood.

But the day of the seder! Like the day of a wedding! The chometz was out of the house immediately after our early breakfast. Charosis to make! My grandfather wore a clean white apron over his pants. His vest was open, and he had no tie under his beard. He made the charosis. I peeled the apples, and as he prepared the charosis I ate it, surreptitiously, thinking he didn't see me. There is nothing so delicious in the world as pesachdike charosis. Even the bitter herbs were not bitter. My grandfather broiled the egg and the chicken's neck himself. There were some things he didn't trust my grandmother to make. With the kitchen scoured, and the stove clean and covered, pesach came out into the kitchen, openly. And all the preparation for the eight weeks was nothing compared to the work of getting ready for the seder.

We were six, counting my brother Ezra, who refused to wear a hat in the house. My aunts would come, with their babies; they would be alike to me, laid out on the beds, with chairs, to keep them from rolling off. All my aunts seemed to have babies around pesachtime. Sometimes the children used to cry in the bedroom. If one cried, they all cried, and when they got tired, they all seemed to get tired and keep still at once.

Sometimes a few of my aunts used to help us set the table. Ah, those beautiful Passover blue and white dishes on that white tablecloth! Why is a pesachdik knadle so delicious in a blue and white pesachdik soup plate?

We always had one or two hungry strangers for guests, men usually, who were very careful of what they said, and spoke only the thick, guttural Yiddish of greenhorns. And when they got up from the table to wash their hands they said to one another, "This isn't America at all. This is like our home. I thought that in America pesach would be different."

•

My grandfather used to watch us all out of the corner of his eyes. He had an old haggadah, and he used to read from it, but I'm sure he knew it all by heart. He knew, too, when we skipped anything. We were afraid to arouse his anger. He looked so kingly in his white yarmilke, and his white robe—kittle, he called it—with his beard combed and his finger nails clean. He sat high above us, on two chairs, with two pillows under him, making every effort to lean on them, as the good rule says, but finding it hard, because he was a stern man, accustomed to holding himself upright. On his right was his oldest son, and on down the long table, where the rest of us sat, according to our ages. My grandmother was at the foot of the table, near the kitchen door, looking very gay in her pesachdik dress when she remembered to look gay. Some of us could see how tired she was. Maybe it was because he saw her weariness that my brother Ezra consented to wear a hat at the seder. If she could almost kill herself for pesach, he could wear a hat.

Most of us fell asleep after supper. But my grandfather used to wake us up in time to sing Hagadyah. "Louder!" he would urge us, his deep baritone startling us into wakefulness. Everyone in the neighborhood knew it was pesach in our house because they heard us. If we couldn't see the words with our sleep-filled eyes, we shouted the melody, and felt happy all over.

When the seder was over my aunts usually ran home with their babies. We were left to wash the dishes and put them away. Only one more seder left, we thought, with regret—and with thankfulness.

The second seder found us all together again. Only the sparkle was gone. The tablecloth was soiled with wine and salt water. The Haggadah went more quickly. We were not so sleepy; we sang

all the words of the songs and wondered what they meant, intending to ask, and then forgetting, when all the babies started crying at once.

The rest of pesach was like a game; we wore our dresses that had grown too tight on us, and our new shoes that squeaked, and we played games with filberts and ate nothing without chicken fat, with matzohs, and without, and loved it.

Reluctantly, we put away the dishes. My grandmother did it herself. She used to say aloud, "The hands that put these away should take them down again next year."

And my grandfather, in the kitchen doorway, his hand to his beard, would say, "Amen!"

Rabbis Explore the Agunah Problem

JEWISH marriage laws, as they exist today, are fluid enough to prevent undue hardship on the part of the Agunah, according to Rabbi Louis Epstein, one of America's leading authorities on Jewish law. An Agunah is a Jewish woman whose husband has disappeared, but whose death cannot be absolutely verified.

Rabbi Epstein made this statement at a recent conference on Jewish law held at the Jewish Theological Seminary under the sponsorship of the Rabbinical Assembly of America, and attended by rabbis from every part of the country.

"Those who wish to modify the marriage law by new and radical legislation," Rabbi Epstein said, "must recognize that legislation requires authority, which we have not and which no other existing body of rabbis can now claim. Without authority one can defy the law but cannot change it. The woman who marries a second husband without a *get* (divorce) from her first husband does not change the law; the rabbi or group of rabbis who sanction it, with as little authority as the woman has, are equally violators of the law, not legislators.

"One has the right, however, to hope that out of the flux of our time a new Jewish state may be born and that a new supreme judicial body may come into being. Such a body may dedicate itself to the task of making our holy laws operative normally in the life of a normal people."

S EDER over Grandpa's was always an occasion for us. Through the years we remembered it as the grand event of the year—with Grandpa enthroned at the head of the table, chanting the services in his mellifluous voice. Of late, however, though we had continued to gather at his house, others—his son and his grandsons—took a more active part in the service, and it now took on more of a social character, for we freely interspersed conversation with our prayers. This was something Grandpa had never allowed, but he was a very old man now, and we treated him with the indulgence we adults reserve for the very young and the very old.

Just now my Uncle Mark was reading. The Hebrew did not come easily to him, and he had no expert memory of the verses, as Grandpa had. Stopping to catch his breath at the end of a long passage through which he had stumbled rather hurriedly, he raised his head and commented on something he had seen in the newspaper which seemed apropos to him.

My Uncle Mark remembered two depressions, two wars, and butcheries in Europe too numerous to retain their distinctive character in his mind. He was inclined by nature to be pessimistic.

"You can't deny it," he told us at the Seder table. "It's all in the cards—we're headed for the worst depression we've ever seen. Can't be more than a year off."

I shivered a little, inwardly. I had just gone back to school after four years in the army. It would just be my luck to run into something like a depression.

The others at the table were not listening to our conversation. "I still think it's too blustery to bring the baby out," said my cousin Joan. "After all, he's only ten weeks old."

"What's that you say?" asked Grandpa. He leaned forward in the overstuffed chair which had been provided for him at the table, and fixed his eyes upon Joan.

"Nothing—nothing at all. I said you were looking fine, Grandpa." She raised her voice. Actually she was his great-granddaughter only by marriage.

"I didn't have a good winter," said Grandpa to no one in particular. "Dr. Shaw said I had a bad case of the flu.

A Short Story of A Passover Today—and An Old Man Who Remembered

SALUTATIONS

By SYLVAN KARCHMER

But I told him not to worry. I wasn't going to die."

He chuckled softly to himself and nodded his lean white head up and down. "I told Dr. Shaw I wasn't going to die until I had my first great-great-grandson at my table for seder."

He turned to survey the group on either side of him. His daughter Sarah was here, and Mark, his only surviving son; the rest of us were grandsons and granddaughters and great-children. Four of his own children were dead, and he was the last of his generation in the entire community. This pesach he would be ninety-five, or perhaps, ninety-six. He didn't know himself. Since my return from the army I couldn't get over how shrunken he looked—yet, staring at him as the others chatted now, I knew he had not changed much since my first definite recollection of him. His hair had thinned a little and grown finer, more silken; his hearing had faded; his skin a rosier hue, but he could still read his Yiddish newspapers and sometimes he played a game of checkers with my cousins Ben and Harry.

He was talking about the baby now. "They say he looks like a Joachim," he said. "They were my people," he explained to some of the in-laws, who were not familiar with the ramifications of his huge old family. "I am anxious to have him at the table."

Ben was the baby's father. He got up and touched Grandpa's shoulder. "He's sleeping now—you wouldn't want us to wake him."

"But I haven't seen him yet," fretted Grandpa.

"Just as soon as he wakes up," promised Ben, "we'll bring him downstairs to the table."

"They say he's a handsome baby," said Grandpa. "If he looks like the Joachims, he's sure to be a pretty child. What did you name him?"

"He's forgotten," said Mark to me. "Ben told him when he came in."

"Joseph," said Ben again, talking loud in Grandpa's ear.

"Joseph—Joseph," repeated Grandpa. His white head was raised questioningly. "After whom did you name him?" he demanded.

We looked at each other and shook our heads. Poor old Grandpa, we thought. Joseph was Mark's brother and Grandpa's youngest son. He had been dead over twenty-five years. None of us wished to speak of these things to Grandpa, and Uncle Mark started talking about the coming depression. But Grandpa's mind was on names. "Daniel would have been a good name," he said. "My oldest brother," he explained to us. He stopped and his small eyes peered around the table. Propped on the overstuffed chair, with the white pillows to his left, he looked like a kind of pink mummy—and incredibly small.

"I wanted to name one of my own sons after my brother Daniel," he said, "but then we did not know he was dead. They took him in the Czar's army and we never heard about him. He was lost to us."

Uncle Mark switched from the coming depression to anti-Semitism. "It's going to be the worst yet," he said. "I don't know how we're going to fight it."

Grandpa, now talking softly to himself, said, "Daniel was a beautiful name. He was my oldest brother. I remember the time he was Bar Mitzvah. We were afraid to have too much of a celebration, because we knew the Czar's soldiers would come for him if they knew he was of age for the army." He sat still for a minute, brooding quietly over the past. "They did come, too, and we never saw him again."

Joan said, "He's the nicest baby. I wish you could have seen how beautifully he behaved when we had his picture made." She opened her purse.

"Here, Grandpa, here's a picture of Joseph."

"Joseph," he echoed, his small, round eyes growing tiny and thoughtful again. "Joseph, my son," he whispered, a painful onrush of memories sweeping over him.

"But aren't you going to look at the picture, Grandpa?" I asked.

"No," he replied. "I don't want to see any pictures. I want the baby here. I told Dr. Shaw I wasn't going to die. I said I've lived this long—through all the bad times and all the bad things they've done to us—I said I'm going to live a few more years. That's what I told Dr. Shaw. I said I must have the infant at my table on Passover."

He sighed and his voice grew hardy. "To have him at our table will be a good sign. It means we will go on. I was sixteen when I told my parents goodbye—it was a cold night, and I hid under the straw in the wagon until we came to the border. They wept, the old folks, my parents—peace be unto them—but I was too excited to understand . . . for I was coming to America."

"Yep," said Uncle Mark. "Good thing for all of us he came over. Where would we be if he had stayed over there!"

Now Grandpa's thoughts were roaming the past again. "One day my boy Joseph came to me. He was in a uniform—he said he was going to the old country—he was going to fight in a war"

"Grandpa, that was the other war," said Ben. "The one in which Uncle Joseph was killed."

Grandpa hesitated for a minute, his fingers trembling a little as they touched the wine glass on the white cloth before him. I wondered if he had forgotten this was pesach eve. Then his frail shoulders shrugged. "They were all the same, the wars," he said. "Always bloodshed and pogroms . . . Who was killed in the war we just had? I had four grandsons to go. In the shule on the flag there are four stars. Always I look at the flag when I go into the shule."

"Don't you remember I went," said Ben. "I came here that day when you were sitting on the porch in the sunshine."

"Yes," said Grandpa, "I remember all of you who went."

"I hear him," cried Joan, jumping up

from the table. "I think the baby's getting up."

In a few minutes she and the nurse came back downstairs. The nurse was carrying the baby on a blue silk coverlet, and the baby's head rested on a white lacy pillow.

"Let me hold him," said Grandpa, and his voice quivered. "Let me hold him on my knee."

"Oh, Ben," exclaimed Joan. "I was afraid he'd want to."

Grandpa had risen from his chair, and he could not stop the violent shaking of his hands. Ben leaned over. "Why don't you let the nurse put him on the pillows right next to you?"

The baby started to whimper. "There, there, precious," soothed Joan.

Grandpa said, "Let me take him, the little man. Why can't I hold him." His voice sounded hurt.

"He's got it in his head. We'll have to let him now." Ben moved closer to the baby.

"Watch him," cautioned Uncle Mark. "He may drop the baby." He had been talking about Palestine to me. "First they give it to us—then they take it away." He shook his head dolefully. "There will always be trouble over there."

Grandpa pushed his chair back from the table. It had been a long time since he had held an infant in his arms. We could see he was making an effort to keep his hands from shaking, but it wasn't any use. "He looks like my second son Aaron," he declared. "He's smiling, too. He's not afraid for me to hold him."

"Grandpa, don't you want Joan to take him now?"

"No," replied Grandpa. "He is of hardy stock. My grandfather lived to be eighty-five. We do not die so easily."

We all were silent watching him hold the baby, except Uncle Mark, who was still voicing his fears about Palestine.

"A hardy stock," repeated Grandpa, rocking the infant on his knee. "He lived to be eighty-five, and his father once journeyed to Vilna to ask the Gaon a question. Yes, he talked to the Rabbi Elijah. He was a great rabbi, the Vilna Gaon. He was like a saint. It strengthened one to talk with him."

And then he was quiet again, ignoring our presence, as he picked up the

Hagadah. What was he thinking, I wondered, listening with half an ear to Uncle Mark. My cousins and I had been through a war . . . but it seemed it was not completely behind us. In Palestine there was a war on this very seder night; in London our shop windows had been broken, our synagogues defiled; and in America . . . Suppose Uncle Mark was right—suppose all that we had seen, all that we had been through in the war, still loomed ahead of us. Outside I heard the blustery March wind, whipping at the corners of Grandpa's old house.

The baby whimpered again; Joan made an attempt to take him, but Grandpa rocked him gently on his feeble, shrunken knee.

"Now," said Grandpa, and a smile played around the corners of his wrinkled, aged mouth, and he passed the infant back to Ben. "You must tell him this—someday, when he can understand. Tell him that he sat at his great-grandfather's seder table."

He raised his head and peered at us around the circle. "Tell him too that one of his ancestors talked with the Vilna Gaon."

Then he sat back, as if the speech had exhausted him. "He should know that," he added. "In our family that is something we must not forget."

But why? I wondered to myself, out of a century of memories . . . He had seen the armies of Nicholas I conscript his brother; he remembered the May Laws, and the slaughter in Nazi Germany. Out of a lifetime lived amid tears and ever-multiplying anxieties . . . What a strange thing to remember!

I raised my head and looked at Grandpa. His old eyes, tired with seeing the woes of a century, were still bright. He was smiling in the direction of Uncle Mark, who for once remained very quiet.

"We have much to say," said Grandpa. "We should not be wasting our time. Come, boys," he continued, and picking up the Hagadah in his trembling fingers, he found the place, and without waiting for the rest of us to catch up with him, he commenced nimbly to chant—and all the while, his alert old eyes were smiling, smiling—first at Uncle Mark and then at Ben . . . and me . . . and the infant . . . as if they held a rare and precious secret.

NEW BOOKS

Talmudic Encyclopedia, Vol. 1, Jerusalem. American Agency, Bloch Publishing Co.

THE first volume of this gigantic enterprise, the publication of an encyclopedia of all the laws and doctrines in the Talmud, which has recently appeared, is the best evidence of the creative genius of Palestine Jewry and shows how great is the zeal for Jewish learning in that new and vibrant Jewish community in Eretz Yisroel.

It is a work that was greatly needed. Every concept of law, every decision, is here not only recorded but discussed in all its development and ramifications. It is the work of a group of great scholars, and shows how painstaking they were in their efforts to make this encyclopedia worthy of the best traditions in Jewish scholarship. The work when completed will consist of twelve or thirteen volumes, and the forthcoming books are to appear at regular intervals. The head of this venture and the chief editor is Rabbi Meir Berlin, the world leader of the Mizrahi Zionist Organization, and the first volume is a magnificent tribute to his scholarship, organizing ability, and venturesome spirit.

To fully appreciate the cultural status of the Palestinian Yishuv, it is interesting to learn that even in these dark days of struggle, more than 2500 copies of this encyclopedia were sold there within a few months after its publication.

Let us hope that American Jewry will strive to match this record in supporting a work that will do much to reveal the incalculable treasures that have been the heritage of Israel from time immemorial.

Toldot Ha-Poskim—History of Jewish Codes, 3 volumes, by Prof. Chaim Tchernowitz (Rav Tzair). Published by Jubilee Committee, New York.

This monumental work by one of the foremost Rabbinic scholars of our day, Prof. Tchernowitz, will add further laurels to those he has already gained. The English title of the work does not do it full justice. It is more than a history of the authoritative codes of Jewish law; it is a history of Jewish law in the entire period of its codification, from

the days of the early *Geonim* until the *Shulchan Aruch* and its commentators. The author gives us an analysis of the principles and the methods that guided the codifiers in the compilation of Jewish laws and in their decisions of Jewish law. The reader is referred to the special article in tribute to this great teacher, written by Rabbi Jacob Minkin, which will appear in a forthcoming issue of the *Center Review*, for a more detailed review and appreciation of this great work. It is a tribute to the scholarship and to the fascinating style of this aged teacher, who happily is still called *Rav Tzair*—the youthful rabbi.

The work has been published by a special Jubilee Committee in token of American Jewry's affection to this scholar on his seventy-fifth birthday. May he continue to enrich our Hebrew culture for many years to come.

The Mishnah O Berakoth, Peab, Demai—English Translation by Jacob David Herzog. Bloch Publishing Co.

This is a work that will be welcomed by all Jews who wish to become familiar with part of the rich storehouse of our Rabbinic literature. The *Mishnah* represents the first collection of Rabbinic teachings, after the Bible. It is the foundation of all the later Rabbinic discussions that comprise the *Gemara*, and which, together with the *Gemara*, make up the *Talmud*.

The present volume gives us the Hebrew text of the first three tractates of the *Mishnah*, together with an excellent English translation. In addition to the usual classic Hebrew commentary of R. Obadiah of Bertinoro, it has an illuminating commentary in English by the translator, Rabbi Jacob David Herzog, who, by the way, is the son of Palestine's Chief Rabbi, Dr. Isaac Herzog.

The work is made more valuable in that it gives to the scholarly student all the variant readings of the text found in the different manuscripts, and other important notes on the text, by the Fellows of the Harry Fischel Talmud Institute in Jerusalem.

Reviewed by DR. ISRAEL H. LEVINTHAL

This volume was originally published in Jerusalem, and is now presented as the first American edition. It represents the zeal and devotion to our literary heritage on the part of the Rabbis in Palestine, and their fine appreciation of the need of bringing this classic literature closer to the English-speaking Jewries of America and Britain.

Intelligent Jews, especially those who would like to have some understanding of the teachings of the Talmud, and those who are interested in the study of jurisprudence, would do well to secure this volume, which reveals true scholarship, fine literary use of the English language, and which has succeeded in rendering into a fluent English the intricate expressions of Jewish law.

Yvri Anokbi (I Am a Hebrew), by Daniel Persky

This reviewer doubts if there is a Jew anywhere who is more wholeheartedly devoted to the Hebrew language and Hebrew culture than the author of this interesting book, Daniel Persky. He has already enriched our Hebrew literature with a number of fascinating volumes and studies.

The author possesses a unique style. He can treat a most serious subject—a question of philosophy or grammar or ancient usage—in a most popular manner, so that the average reader can get the import of his message. More than that, he possesses a rich sense of humor, so that each essay is adorned with a flash that is humorous and often brilliant.

This volume is unique in yet another way. It is entirely devoted to problems dealing with the Hebrew language, literature and culture. There is hardly a question dealing with the revival of Hebrew, which he does not discuss. The question of pronunciation—Sephardic or Ashkenazic—the question of the proper use of foreign terminology, the problem of punctuation, the question of the use of Aramaic expressions in current Hebrew—and hundreds of similar problems, are

discussed with great insight, learning and wisdom.

Above all, as one reads these essays, one cannot help but feel the great love that burns in the heart of the Hebraist for our old-new language. The quotation, which the author has inscribed on the title page, taken from the great poet, Jeudah Leib Gordon, is most certainly applicable to him and reveals him in truest color—*Eved Lo'Ivrit Onocbi Ad Netzach*, "I am a servant of Hebrew for all time."

This is a volume that will give instruction and delight to the reader, and will be welcomed by all who treasure the Hebrew word.

Igrot Sofrim Ivrim (Letters of Hebrew Writers), edited by Dr. Max Raisin. Published by Israel Matz.

Some time ago, Mr. Israel Matz, the great Maecenas of Hebrew literature, acquired a treasury of letters written by many of the writers of the Haskalah period—of two and three generations ago. Most of them are addressed to the Hebrew publisher, Abraham Zuckerman, of Warsaw. These, together with many letters addressed to Mr. Matz himself by many of the leading Hebrew writers of our generation, have been collected and edited in this volume by Dr. Max Raisin, the well-known Rabbi and Hebrew writer.

The editor has also incorporated many letters which he received from some of the outstanding figures in Hebrew literature.

The letters reveal a close picture of their authors' innermost self, their everyday problems and how they faced them. The style, of course, differs with the personality of the writer. Some write in the flowery style of the classic era, some in very simple and direct manner, others with hints and allusions to Biblical and Rabbinic quotations. Most of them deal with money problems, and the financial difficulties endured by many of these writers. Some deal with personal matters, such as one would write to an intimate friend without suspecting that they would ever be read by others. One writer asks that the addressee should give him a true report about a young woman, whose name has been suggested to him for marriage and who dwelt in his town. "Tell me the truth," he writes. "Is she pretty or ugly, for I could not endure life with

a woman who was ugly, and I hear rumors that frighten me." It is intimate touches like these that add a special interest to the volume. Most of the letters received by Mr. Matz show the great debt that the writers owed to this prince of Hebrew culture, who, for more than a generation supported Hebrew writers with an open heart and hand, and enabled them to publish their writings.

The volume is lovingly dedicated to the beloved son of Mr. and Mrs. Matz—Sidney Matz—who met a tragic death more than a year ago.

Toldot Hachinnuch B'Yisrael B'Dorot Ho-Achronim (History of Jewish Education in Modern Times), Vol. II, by Prof. Zevi Scharfstein. Ogen Publishing Co.

This is the second volume of a most important work undertaken by one of the eminent authorities in the field of Hebrew education of our day, Prof. Scharfstein. This reviewer has already had the opportunity to appraise the value of the work when the first volume appeared several years ago, and he can now but add to the praises sung before. The second volume, which deals with the history of Jewish education in the Mediterranean countries (outside of Palestine), England and the United States, reveals the same careful and diligent research which marked the first volume. Every phase of Jewish education is described, every effort is interpreted, the progress and failure of every venture is recounted.

Despite the specialized subject and its

scholarly treatment, the volume makes interesting reading. Certainly those who want to be familiar with the problems of Jewish education must make this study required reading.

Yotze Safrut Hayelodim Shelonu—Hebrew Writers for Children—by Zevi Scharfstein. Shilo Publishing Co.

This little volume is a fascinating resume of the rich Hebrew literature for children which has appeared in the last two or three generations. Prof. Scharfstein, in the opening sentence of his chapter on Bialik, gives the theme of the entire work: One of the principal foundation stones on which every national culture is built is the poetry for children." And in each chapter he shows the richness of our Hebrew culture in this field. It is interesting to find that the authors, whose names have won fame for their great writings both in poetry and prose, have also given of their genius in special writings for children. This volume will be welcomed by all Hebrew educators, and by all parents who want to enrich the lives of the children with the beauties of Hebrew story and song—the creations of the great masters of the Hebrew word.

A review and discussion by Rabbi Levinthal of Rabbi Jacob Levinson's recently published volume of Responsa, "A Word in Due Season," under the title of "Jewish Laws and the Problem of Jewish Law," will appear in an early issue of the *Center Review*.

PIONEER OF MODERN HEBREW

By LEO SHPALL

ONE of the young dreamers who was inspired with the ideal of Jewish Nationalism and of a revival of Hebrew as a national language, was Eliezer Ben Yehudah, who died twenty-five years ago.

A man of energy and action, Ben Yehudah went to Paris and entered a medical school with the ultimate purpose of settling in Palestine.

It was during his residence there that he made his entry into the field of Hebrew literature with an article, "An Important Question," in which he advocated the return to Palestine as the only solu-

tion of the Jewish problem. He maintained that the Jews could foster their national spirit and the Hebrew language only in their own land.

In a second article, he asserted that Jews were unfit for national life because they didn't speak a common language. "And have we not such a language," he wrote, "in which we can write whatever we have in mind, and which we can speak if only we will it?" He believed that the Jewish people could make this dream a reality. Unfortunately illness interrupted his activities for a while, but

[Continued on page 25]

CENTER CELEBRATES RABBI LEVINTHAL'S 60th BIRTHDAY

A Report on the Happy Events and Publication of the Addresses

ONE of the finest celebrations of the long line of such events the Brooklyn Jewish Center has known took place on April 6 and 7. On the two evenings of these dates the Center celebrated the 60th birthday of its rabbi, Dr. Israel H. Levinthal. Dr. Levinthal reached the age of 60 on February 12, but because so many of the Center members were winter vacationing the birthday party was postponed.

The Anniversary Committee, headed by Dr. Moses Spatt, arranged a reception for the entire membership on Tuesday evening, April 7, and a testimonial dinner by members of the Board of Trustees and Governing Board on the following evening.

The warmth and high regard that these events brought out was inspiring to all who took part in them—and those included the majority of the Center membership. It is not often that a rabbi of a synagogue can develop in his congregation such affection and admiration, and equally rare that a congregation can arouse in a rabbi such devotion as Dr. Levinthal has shown to the Center. The association of the minister and in his congregation has been truly a marriage of service on the highest levels.

A capacity audience of members filled the synagogue on Tuesday evening. Following the singing of "The Star Spangled Banner," and "Hatikvah," Rabbi Manuel Saltzman delivered the invocation and read greetings from the father of the guest of honor, Rabbi Bernard L. Levinthal, of Philadelphia, who was unable to be present because of illness. The English translation of this moving tribute by the dean of the American rabbinate is printed elsewhere in the *Review*.

The Chairman, Dr. Moses Spatt, delivered a brief address of welcome during which he said:

"Our Sages tell us that a man's teacher of Torah stands to him in the place of a parent, and, as his spiritual father, the teacher is entitled to the honor and reverence due to his actual father. It is in this spirit that we, members of this great Center family, meet this evening, to give honor and reverence to our spiritual father, Dr. Israel H. Levinthal. Providence has been good to our institution in that we have been blessed with his leadership from the very inception of the Center, almost thirty years ago. But his influence has been felt not only in our

own community but throughout the country."

own community but throughout the country."

JUDGE GREENBERG'S ADDRESS

Dr. Spatt then introduced the first speaker, Judge Emanuel Greenberg, President of the Center. Judge Greenberg's address follows:

"It is a fine privilege to pay tribute to our beloved Rabbi on this 60th birthday anniversary. It is a great personal privi-

A FATHER'S BLESSING

The revered father of our spiritual leader, Rabbi B. L. Levinthal, of Philadelphia, was unable to be with us at the memorable celebration of our rabbi's sixtieth birthday because of illness. From his sick bed, he sent the following beautiful prayer, which was read to the congregation by Rabbi Saltzman:

"B'NI bechori Yisroel asher becho espoer, l'yom holadt'cho ha Shishim Bamo avorechecho?

"Avorechecho bozeh, b'shishim ho'osios asher b'virkas kohanim. Sholom lecho, Sholom bra'ayoscho ho ahuvo ho'omedes liymincho. Sholom lakehilo, kehilas hakodesh, shehincho mechahen pe'er bekirboh zeh rabos beshonim.

"Yehi rotzon shelo sibotel b'shishim, u'sihiech keAvrohom Ovinu, asher b'hiyoso ben shishim hischil lidrosh borabim b'achdus Eloah.

"Zos hi birkas ovichu, ohavchu umokircho."

* * *

"Israel, my beloved son, in whom I take great pride with what shall I bless you on this your sixtieth birthday?

"I will bless you with the sixty letters which according to our

Rabbis comprise the priestly blessing—May God bless you and keep you. May He cause His countenance to shine upon you and be gracious unto you. May God lift His countenance towards you and grant you His blessing of peace. Peace unto you, Peace unto your dear and beloved wife who stands at your side. Peace unto the holy congregation which you have served with such glory for so many years.

"May it be the will of God that your physical strength and spiritual power will not be lost at sixty. May you be like Abraham, our Father, of whom we are told that at the age of sixty he began to preach and teach the principles of the true God.

"This is the blessing of your father, who loves you and to whom you are so dear."

lege as well, because Dr. Levinthal and I have been friends for many years, from the time he joined me in wedlock with my charming wife almost thirty-two years ago. Since then, he has taken part in our family celebrations and joys, as he has, no doubt, shared your happy events. He has been taken into and been made a part of our family life. We have learned to admire, cherish and love him dearly. And so, it is with much personal pleasure that I publicly attest to the love we all have for our Rabbi.

"Tonight, however, we pay tribute to him not only as an individual but as one who has been truly an exemplar of his noble calling, the rabbinate.

"There are some men in the ministry who are distinguished because of their learning. Others are fine authors and writers. Some are great preachers and

accomplishment. I do not refer to the physical structure of an institution, but rather to the life that goes on in it, and to all that it symbolizes.

"Dr. Levinthal has, over the years, been actively identified with many very important communal matters. He has been at the head of many movements of national and even international significance. He is a real living force, such as few men have been in American-Jewish life.

"To our Brooklyn Jewish Center, since its very inception, he has given of himself unstintingly and most unselfishly. At a great sacrifice to himself and to his family, he has devoted most of his time and attention to our growth and to our well-being. We have received much from our Rabbi. His rare wisdom, his sound advice, his benign influence have greatly

"We are deeply indebted to our Rabbi for all of that. The true value of that indebtedness can hardly be estimated. It is my profound pleasure to not only publicly acclaim our Rabbi for all that he has accomplished, but also to acknowledge our debt of gratitude, which no words of mine can adequately evaluate or describe.

"The officers, Trustees and Governing Board members, the officers of the Sisterhood and all of our members extend to you, Dr. Levinthal, our deepest and sincerest thanks for having served us so well. We all wish for you and for your dear wife and family and your revered father good health and happiness for many, many years, so that you may continue to be the forceful and benevolent influence in the life of our congregation, our community, our people, and our country."

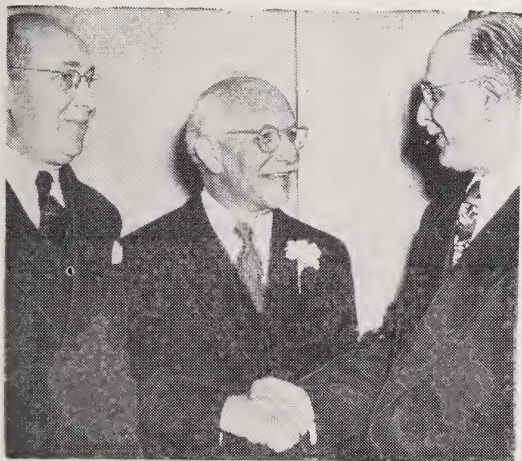
At this point in the reception, Cantor William Sauler, of the Center, sang several solos which were greatly enjoyed by the audience. Then came the heartfelt tribute of Rabbi Levinthal's brother, Judge Louis Levinthal of Philadelphia for the Levinthal family and also on behalf of the Zionists. An extract from speech is published in this issue.

The guest artist, Sidor Belarsky, then sang a number of Jewish folksongs in his inimitable style and was enthusiastically applauded.

The greetings of the Jewish Theological Seminary, the Alma Mater of Dr. Levinthal, and of the American rabbinate, were presented by Prof. Louis Finkelstein. Extracts from his address, too, are published in the *Review*.

A surprise feature of the evening was the unexpected appearance of Rubin Tucker, former cantor of the Center and now a leading tenor of the Metropolitan Opera House. He sang but one cantorial number, and so magnificently that he received an ovation.

The entire audience rose to its feet when the chairman presented the honored guest, Dr. Levinthal, and gave him an affectionate and rousing welcome. The rabbi was greatly moved by this reception, the stirring climax of many years of ardent labor. He delivered one of his masterful addresses, one that the membership will long remember. The text is



Dr. Levinthal at the membership reception. Left to right — Dr. Moses Spatt, Rabbi Levinthal, Judge Emanuel Greenberg.

orators, and others are notable leaders and organizers. Our Rabbi is the embodiment of them all.

"As to his learning and scholarly attainments, that has been highly appraised by those most qualified to do so. He has made his mark as an author and writer. As a preacher and orator, we of the Brooklyn Jewish Center, and numerous others who have been privileged to hear him, can testify to his great talents. And as to his leadership, just look about and you can see evidence of his

contributed to our progress. Much that we have accomplished was the result of his labor. And, so, today, as has been publicly and often acknowledged by leaders in all walks of life, local and national, Jewish and non-Jewish, our Center stands foremost among religious institutions in the country. Its standing of pre-eminence is a personal triumph for our spiritual leader. The Center is Dr. Levinthal's monument of accomplishment. And, we, its membership, reflect in his glory.

included in the speeches printed in this issue of the *Review*.

A prayer by Rabbi Mordecai H. Lewittes concluded the reception, after which the audience left the synagogue and passed the receiving line, where Dr. and Mrs. Levinthal stood in a bower of plants and flowers and greeted the members. The guests were then invited to the Auditorium and Dining Room for refreshments.

On Wednesday evening, April 7th, the members of the Board of Trustees and Governing Board and their wives assembled for a Testimonial Dinner to Dr. Levinthal. Unlike the celebration on Tuesday evening, this event was more intimate, and numbered men and women who have served the institution for many years.

Dr. Moses Spatt, the toastmaster, expressed his thanks to the members of the Committee on Arrangements, as well as to the Administrative Director, Mr. Joseph Goldberg, for their assistance in planning the entire celebration.

Mr. Samuel Rottenberg, Honorary President of the Center, recalled the incidents leading to the call extended to Dr. Levinthal in October 1919 to become the rabbi of the proposed institution. There were no other names in the minds of the founders, he said. It was taken for granted by everyone concerned that no one but Rabbi Levinthal would be the spiritual leader of the newly contemplated Center.

An excerpt from Mr. Rottenberg's remarks follow:

"Dr. Levinthal, I believe, is the richest man in our congregation, which is not lacking, thanks to God, Almighty, in wealth. Who of us has been so honored, or deserving of honor, as Dr. Levinthal? His life has been dedicated and consecrated to serving his people and humanity. As I reflect upon my life, I realize that there are two motivations in the life of man—altruistic service to our brethren, and the selfish accumulation of material possessions. Dr. Levinthal's life serves me as an example of the more meaningful and significant existence. If I could relive my life, I would try to live it in the manner of a Dr. Levinthal.

"It has been said in this congregation that I laud myself for having been the one to have proposed Dr. Levinthal as

the spiritual leader of this congregation, but I must say that I was merely God's instrument in bringing him to us. No one chose Dr. Levinthal for this work. It was taken for granted by all that he would be our rabbi. He was placed among us by destiny.

"As a Kohan, in all humility, I would like to bless our beloved rabbi with a priestly blessing, wishing him and his family long life and happiness"

The other former President, Mr. Isidor Fine, reminisced about the four years of his administration during which the Center had to struggle with problems of finance resulting in continuous reductions in employees' salaries to make ends meet.

Whenever he visits the institution, he continued, he marvels at its great accomplishments and achievements, for which he credits our beloved rabbi. He pictured the rabbi as a beautiful crown which adds lustre to the Center, and pleaded that the members should aspire to become worthy to wear such a crown.

The greetings of the Board of Trustees were extended by Mr. Max Herzfeld, a former officer and for many years a member of the Board.

Mr. Herzfeld stressed the importance of harmonious relations between rabbi and congregation, and reviewed the reasons for the especially happy relationship that has existed throughout the years of Dr. Levinthal's ministry in the Center. Continuing, he said:

"Now I ask myself: What is it that makes for this harmony and mutual respect? Of course, Dr. Levinthal is a scholar, learned in Torah and secular knowledge. But many a scholar has had difficulty with his congregation. I have just read a biographical essay on Saadia Gaon. Saadia was, I believe, the first systematic Jewish philosopher. At any rate, the first important Jewish philosopher. He made tremendous contributions to many fields of Jewish learning. But, notwithstanding his outstanding merits as a scholar, he was difficult to get along with. The exilarch, the civil ruler of the Jewish community, who had appointed Saadia Gaon of the Academy of Sura, removed him and Saadia was compelled to go into hiding.

"I find the reason for the very happy relations that have always existed between our rabbi and the Board in an address de-

livered by Dr. Levinthal to the rabbinical graduates of the Seminary. It is the address that Rabbi Minkin referred to in his article on Dr. Levinthal in last month's issue of the *Center Review*. I was present and heard this address and I want to give you two brief quotations from it. Dr. Levinthal advised the graduates on the prerequisite qualifications for success in the rabbinate and then admonished them as follows: "The day is gone when a man can say 'My people must respect me for I bear the title rabbi.' Titles only will not bring to you your people's esteem. You will receive it if you earn it." And, then, as final warning and advice, Dr. Levinthal said to these young rabbis: "You must be imbued with a divine passion to serve. I said serve advisedly. In the words of the Talmud, I, too, would exhort you: 'Do you think it is the role of rulership that I give you? It is service that I bequeath for you.' It is this divine passion to serve without any attempt to rule or dominate that has won Dr. Levinthal the respect, admiration, affection, reverence and esteem, not only of the Trustees but of the entire congregation and of all who know him.

Mr. Louis J. Gribetz then spoke on behalf of the Governing Board as one of the oldest members of that body.

In his intimate talk he said:

"We have almost exhausted the vocabulary of the language of banquets. We have had a full setting forth of what Dr. Levinthal is—his work and his life.

"This night, however, has more meaning than merely an indulgence in the agreeable task of paying tributes of admiration. Dr. Levinthal has a message for all of us. He is teaching us how to meet 'old age.' At 60 he is serene, genial, cheerful and possessed of a freshness and a vigor of youth.

"Of course, Dr. Levinthal has had much experience in the art of becoming a 'zaken.' According to the Talmud, 'the zaken is he who has acquired wisdom.'

Because of lack of space the REVIEW feature, "News of the Month," had to be omitted.

From this standpoint, Dr. Levinthal was a 'zaken' many years ago.

"Our Rabbi has a message for the Rabbinat. His success in the ministry has demonstrated that the Jewish people long for the light, sunshine and healing of our traditions. For a period of almost 40 years, he has applied to contemporary current life and problems the wisdom of our Sages. He has taught us that Jewish literature is an inexhaustible mine of treasures.

"Dr. Levinthal coincides with two great wars which brought mental confusion and deep unrest to us. At a time when the average man was occupied almost exclusively with the function of matter, and when religion appeared to be a casualty of war, Rabbi Levinthal showed the healing courage, the beauty and the bright promise that the Jewish religion has for us even today."

The Center Sisterhood, through its President, Mrs. Maurice Bernhardt, presented the rabbi with a certificate of two scholarships awarded at the Jewish Theological Seminary in honor of the rabbi's birthday. She said:

"We of the Sisterhood have always had a feeling of friendship and admiration for our distinguished spiritual leader. In all the years of the institution's existence, we relied on the wise counsel and wholehearted cooperation of Rabbi Levinthal in all matters affecting the welfare of the Sisterhood.

"We are deeply grateful to him for the many years of service to the community and to the Center. The members of the Sisterhood are aware of the great interest Dr. Levinthal has always taken in promoting Jewish scholarship and have, therefore, awarded two scholarships at the Jewish Theological Seminary in honor of his sixtieth birthday. I am happy to present the certificate to you, Rabbi Levinthal, on behalf of the Sisterhood membership.

"May God bless you with many years of health and happiness together with your beloved wife, children and grandchildren."

Mr. David Gold extended the greetings of the Young Folks League, of which he is the President. He presented the rabbi with a certificate of trees planted by the Young Folks League to celebrate

the occasion, as well as a Jewish National Fund tree certificate on behalf of the Eastern Parkway Zionist District No. 14.

The addresses were concluded by brief remarks by our President, Judge Greenberg, who, on behalf of the Center, pre-

sented Dr. and Mrs. Levinthal with a check to enable them to visit Palestine in the near future.

Dr. Levinthal responded with thanks to the Committee and to the members of the Boards.

TRIBUTES TO DR. LEVINTHAL

Following are messages of congratulations received too late for publication last month.

RABBI Levinthal received several hundred messages of congratulations on his sixtieth birthday from rabbis and Jewish leaders in all parts of the country. We regret that lack of space prevents listing of all of them in the *Review*. We have, however, selected a few typical greetings:

RABBI SOLOMON GOLDMAN, Congregation Anshe Emet, Chicago

● Would I were in condition to pay the tribute Dr. Levinthal merits. Briefly, he belongs in the company of the truly great preachers of our day, comparable only to the giant *Darshanim* of Western Europe. His insight into the Biblical text and the acumen with which he selects his thematic verse, his mastery of *Midrash*, and skill with which he handles it, are hardly matched, certainly not excelled, in the pulpit. His published sermons are perfect models of the homiletical tradition, vivid historical *apercus*, penetrating studies of the contemporary world and brilliant essays to boot. But Dr. Levinthal is more than preacher. He is the consecrated Rabbi spurning the sensational and flippant, and zealous for the dignity and sanctity of his calling. He has guarded Judaism against reckless innovation and advocated and accepted changes that did not distort the essence. Even more praise-worthy is his modesty. Kindliness, geniality, a sweet, captivating smile reveal his whole being. To hear Dr. Levinthal preach is to admire him, to know him is to love him. May God grant him many healthy years. They are sure to be fruitful and creative.

THE PROTESTANT COUNCIL OF THE CITY OF NEW YORK, BROOKLYN DIVISION—J. Henry Carpenter, Executive Secretary

● Since you have been in Brooklyn, you have made a very marked impression on the people of this community, the people within your group and all of our citizens. We are all very thankful in Brooklyn for having a leader with such deep spiritual insight and such great ability as you have.

May God give you additional strength and power as you go on in service to the people in your synagogue and for the many other interests of local and national concern with which you are connected.

EDWARD LAZANSKY

● I salute the distinguished and learned Rabbi, spiritual leader and forthright patriotic American citizen. May he be blest with many more years of good health and sound strength, to be a blessing to countless thousands by his benign influence. Here is a noble example of an unselfish life devoted to humankind.

MOSES GINSBERG

● *Shma Yisroel*, Hear, Oh Israel Levinthal, the praises and glowing tributes which are being paid to you by your friends from near and far, and take them into your heart. *Moshe Yedaber*, this is your life-long friend and admirer, Moses Ginsberg, expressing heartiest good wishes for your health and happiness on this sixtieth birthday. *Hineh lo yonum velo yisbon shomer Yisroel*. You, the watchman named Israel, did not slumber nor sleep these past thirty years, but awakened in the hearts of Brooklyn Jewry, the largest Jewish community in world history, the faith of Israel.

Following is the text of the address delivered by Judge Levinthal at the Center membership reception to Rabbi Levinthal on April 6.

MY BROTHER ISRAEL

By JUDGE LOUIS LEVINTHAL

I SPEAK for all the members of our family in tendering heart-felt thanks to you, the friends of my brother, for all the love you have shown him throughout the years of his ministry in your midst, and particularly for this beautiful tribute on the occasion of his sixtieth birthday. We Levinthals—all of us except the guest of honor himself—are mighty proud of our Israel. We are proud of the record he has achieved, a record not merely as a saintly rabbi, an eloquent preacher, a learned author, an inspiring communal leader, a devoted public servant, but, what is no less important, his record in the ordinary, day-by-day relationships of life—as a son, a brother, a husband, a father, a friend, a citizen, an American, a Jew, a human being.

I welcome the opportunity to pay homage this evening to the Brooklyn Jewish Center whose rabbi Israel has been since its inception. Anyone who is at all familiar with American Jewish life is aware of the fact that this institution is outstanding, indeed, in a class by itself. Individually and collectively, the members of this Center have demonstrated an unmatched loyalty to the Jewish people. They have consistently and increasingly distinguished themselves in the field of Jewish education, in ardent support of the Zionist movement, and in generous aid to all worthy American and Jewish and humanitarian causes.

This well-deserved praise of the Brooklyn Jewish Center, of course, redounds to the honor of its religious leader and spiritual mentor. As an author is judged by the books he writes and an artist by the picture he paints, so a rabbi is to be judged by the kind of men and women he produces. Israel is not a preacher who merely delivers interesting and instructive sermons. What he says from the pulpit is intended to achieve results in the hearts and souls of his listeners, to make them become different, to induce them to act differently. Harry Emerson Fosdick recently wrote that "a sermon should be a convincing appeal to a listening jury for decision." Every one of Israel's sermons throughout the years has been a

convincing appeal to a listening JEWRY for decision and for action. That is why the Brooklyn Jewish Center has a glory all its own.

Your Rabbi's influence, moreover, has not been confined to the membership of this Center, large and important as it is. Through his speaking tours in all sections of the country, and through his books of sermons, this great congregation has been multiplied many times. I believe I may say, without being uncharitable, that many orthodox, reform and conservative rabbis constantly resort to Israel's published writings for their sermons. His vogue may be illustrated by the remark a rabbinical friend once facetiously made to me: "Ask your brother Israel what he does on Saturdays without Levinthal's volumes to quote."

By applying the teachings of our ancient rabbis and sages to the vexing problems of modern life, Israel has the rare ability to get things done in the minds and in the lives of his listeners. As he put it in his Rosh Hashanah sermon in 1922: "We must stop drifting. We must begin to steer, to direct, to act prudently, wisely—but above all, to act—not to drift!" He has himself been ever "at the helm, like the captain on the ship, on the lookout as to how good may best be achieved." And he has succeeded in inspiring the rank and file of his Congregation to become captains of their own souls, masters of their destiny.

In this dreadful time through which our generation is passing, what we need above all else are the serenity, the courage and the wisdom of our ancestors—serenity to accept what cannot be changed, courage to change what can and ought to be changed, and wisdom to know the one from the other. Your Rabbi, steeped as he is in Jewish lore, may be relied upon to guide us through these perilous days, patiently, boldly, prudently, in the spirit of the Torah and in the light of our people's historic experiences.

As a fond brother, I naturally cannot speak of Israel with "the cold neutrality of an impartial judge." I venture, how-

ever, to believe that my judgment, though biased, is correct when I assert that Israel has been a mighty influence for good in this community not merely by his preaching, but even more, by his practice, by the example of his own life. A popular rhymster put in verse what most of us feel:

"I'd rather see a sermon than hear one one day;

I'd rather one should walk with me than merely show the way."

Israel has not only told us the way; he has walked the long, hard road, hand-in-hand with us, the gentle, ministering servant, the loving, friendly companion. He has been, in a literal sense, "a living sermon illustrating the truth he has taught." I wonder if we appreciate how very fortunate we are to have the blessed privilege of walking with him through life, basking in the warm glow of his inspired and inspiring personality.

Out of the depths of my heart I pray that Israel may continue for many, many years to come, in good health and in good spirits, with his beloved wife and children at his side, to lead us, to guide us, to ennoble and to enthuse us, to inspire faith in God, in ourselves, and in each other!

Committee in Charge of the Rabbi Levinthal Celebration

The following served on the Committee in charge of the sixtieth birthday celebration of Dr. Levinthal:

Dr. Moses Spatt, *Chairman*, Saul Abelow, Isidor Fine, Louis J. Gribetz, Max Herzfeld, Mrs. Isador Lowenfeld, Frank Schaeffer and Louis Simon.

Members of the Editorial Board of the REVIEW

LOUIS J. GRIBETZ, <i>Chairman</i>	M. H. LEWITTES
JOSEPH GOLDBERG	MANUEL SALTZMAN
JOSEPH KAYE	WILLIAM I. SIEGEL
I. H. LEVINTHAL	

This is the condensed text of the address delivered by Prof. Finkelstein, President of the Jewish Theological Seminary, at the reception to Dr. Levinthal on April 6.

AN INTERPRETER OF HIS GENERATION

By PROF. LOUIS FINKELSTEIN

DR. LEVINTHAL is the greatest master that I know of, of the ancient rabbinic *Midrash*. But he is not only a master of the words of our ancient rabbis, he has also followed their example. The remarkable thing about him is that he not only teaches by precept but by example. He is a descendant of Aaron, and he also fulfills the commandment of Hillel, that says: "It is not enough to be a descendant of Aaron, one must be *mitalmidar shel Aharon*—One must also be a disciple of Aaron." "*Ohev Sholom ve Rodef Sholom, Ohev es Habrius Um'korvon l'Torah.*"

As I was thinking of Dr. Levinthal's sixtieth birthday, I knew that I would be in this audience, which is an intimate one to me because it is here that I grew up. I remember these streets when they did not have any houses on them, and I can remember all of you when you were much younger. As I was thinking back over the years, it suddenly dawned upon me that Dr. Levinthal's role in this community was an especially profound one. Perhaps I would hesitate to say what I am going to say in any other place, but I feel that I can say it here, because I am sure that my experience must be the experience of many other people.

Many of you knew my father, *olov basbolom*, and knew what a fine scholar he was, and how genial a man he was. Well, he grew up in Slabodka and he was a *Talmid Chochom*. He knew many things that I did not know when I was young, and I still do not know. But when I went to high school, I found that I knew a great many things that my father did not know. My brothers and sisters spoke Yiddish to our parents, but among ourselves we spoke in English. And I always thought, in the back of my mind, that when I grew up my relationship to my children would be closer than my father's could possibly be to me. My father and I were good friends but I thought that my children would be closer to me because they would be going to the very schools to which I went, receive the very education that I have; and when they would have some difficulty

with their homework, I would be able to help them.

Well, I know my children would not mind my saying that it has not worked out that way. There is a chasm between us and our children much greater than existed between our fathers and us. My father and mother talked Yiddish and I talked English, but we never needed an interpreter when we talked to each other. We managed to understand our parents very well. But the world has moved so rapidly in these years that almost everyone of us needs an interpreter when we talk to our children. We talk their language, but they do not know what we are talking about, and I suspect that we do not know what they are talking about.

Well, among the people who are trying to interpret, and succeed in interpreting, what is going on in the minds of parents to children and what is going on in the minds of the youth to parents, Dr. Levinthal is preeminent.

I would call him the great bridge-builder—the man who builds the bridge between generations. As I look over this congregation and see people with grey hair like myself, and people with black hair—young people—I know, even more emphatically than I knew before I came here, what a remarkable bridge-builder he has been. He has made every inch of the Center an instrument of interpretation of one generation to another, in an age when we need it so much in our own homes.

I wonder how many of us realize how greatly indebted we and our children are to him for the peace of mind, for the happiness, for the geniality which fill our homes. That which came to our ancestors so naturally, must come to us through the great effort and the tireless effort of an interpreter, who stands here week after week, and tries to interpret you to your children and your children to you. There is no greater service that any man can render than to help his children understand him and to help the father understand the children. And

that service Dr. Levinthal has not only rendered here but to hundreds of communities. It is not only his books that are being studied and being quoted. He is being studied and he is being emulated. And would that it were possible for those who emulate him to reach his stature.

There is another job of interpretation that has to be done, and Dr. Levinthal is preeminent in that, too, the interpretation of each one of us to our neighbors. You know the Bible says: *Ve obavto Lereacho Komocho*. "Love thy neighbor as thyself." When I was young, I was very much impressed by what the Christian commentators say about that verse. They say that the Bible means that you should only love Jews, and they complained that Moses did not tell us to love people who were not our neighbors. For many years I was really impressed with that and I said to myself: "Why only your neighbors? Why not love a person who is not your neighbor, not your friend?" It was only when I grew older and watched people that I really got to understand what the Bible is talking about. I realized how easy it is to love a person whom one has never seen in one's life. It is so easy to love the Chinese. We cannot be envious of the Chinese; they do not take anything away from us; they are 12,000 miles away. Oh, it is easy to love the Chinese. But, how difficult it is to love one's next-door neighbor! How hard it is to love the person who is standing right next to us, and who, in crossing our path, sometimes does things that irk you; who insists upon opening the window when you want it closed, who insists upon standing up when you want him to sit down, who insists upon being a little more successful than you, whose children look a little better than yours. How hard it is to love one's next-door neighbor and how wise the Bible was when it said: "Thou shalt love thy neighbor as thyself." How

[Continued on page 27]

ON THE MEANING OF A BIRTHDAY

Dr. Israel H. Levinthal's Responses to the Celebration of His Sixtieth Birthday

The following is an extract from Dr. Levinthal's address at the dinner given him by the Board of Trustees and the Governing Board on April 6.

AS FAR as I know, there is no reference in our Rabbinic literature to a birthday celebration—except one, and strangely enough, that one is of a sixtieth birthday. The Talmud records that when Rav Joseph reached his sixtieth year he made that day a festive occasion for his fellow rabbis. "I have been saved," said he, "from being cut off prematurely." It seems that the prevalent idea then was that the years between 50 and 60 were the dangerous ones, and that anyone who died within these years suffered *Kores*, being cut off before his time—evidently because of some sin committed. But such an explanation really does not fully explain Rav Joseph's celebration, for if this were the common belief, then everyone who reached the age of 60 would have celebrated. Since this is the only celebration on record, it appears to me that there is deeper meaning in this little tale.

Rav Joseph, who lived in the fourth century, lived in a time of stress and misery for his people. His was a very difficult ministry. He had to build up the morale of his brethren and preserve their spiritual life. Often he felt he would be crushed under the weight of his burden. The Talmud, in that same passage I have discussed, tells us that another such leader, Rabbah, died at the age of forty. He could not stand up under the heavy strain. And thus when Rav Joseph did reach what was regarded as the ripe age of sixty he felt that a celebration was justified, particularly with his colleagues, who worked with him and could appreciate the difficulties he had encountered and overcome.

In a much more modest sense, mine, too, has been a difficult ministry. I often envied some of my colleagues who, upon graduation, went immediately to congregations of long standing, firmly established, with a well formulated tradition of service. Mine was a different

fate. I always came to synagogues that had to be built. The constant refrain that resounded in my ears was mortgages, debts, appeals for funds. And not only were the synagogues to be new buildings, but their organizations were new. Policies and philosophies had to be created and implemented. Many a time, I, too, felt crushed beneath the weight of the physical problems that beset us. Often I doubted if I could even carry on. Now that I have reached the ripe age of Rav Joseph, I too feel that I have a right to celebrate.

And it is especially fitting that I celebrate together with you, officers, trustees and governors of our institution. While you are not fellow-rabbis, you are *Chaverim*, comrades of mine in this holy work. You are the ones who were closest to me in our endeavors. You shared with me our difficulties. You appreciate the heavy obstacles that we faced and overcame. This is indeed the *Yoma Tova*, the festive celebration, of Rav Joseph and the *Rabbonon*.

I shall not be accused of conceit if I say that some of the success and credit that are mine have come to me because of this work. But I do want to emphasize that much of the success attributed to me has come because of you.

Our Center has attained lofty heights. And tonight I want to plead with you—continue to stand on those heights of aspiration, idealism and achievement. Do not permit yourselves nor our institution to descend from these heights. If you go down, I go down with you.

You recall the Bible tale of the Jews who made the golden calf. When God saw what happened he said to Moses, who was then on the mountain top, "Get thee down, for thy people have become corrupt." The Rabbis add to this picture: "Get thee down from thy greatness," said God to Moses. "This greatness with which I have endowed thee, is only because of Israel. Now that Israel has fallen, what art thou to me?" And the sages go on to tell us that just then—instantly—the strength of Moses vanished

and he lost his power to speak. *Atob V'bem B'yridab*, Thou and they fall together!

These words are my plea to you. I say again, remain in the heights of spiritual and cultural endeavors, that I too may glory in those heights. If you descend these *Ani V'atem B'yridab*, I too go down with you.

Let us together, standing on high, aspire to lift all the Jews of our community to those heights of Jewish living which will make all of us the blessed of God.

At the membership reception in the Synagogue, Rabbi Levinthal, after expressing his thanks to the guest speakers, the artists who sang, the Committee in charge, the officers, the editor of the CENTER REVIEW and his associates, and to all who had a share in this tribute, said, in part:

I DO not want to speak of myself nor of my work on this occasion. There comes to my mind a warning voiced in our Talmud. The book of Nehemiah is always referred to in the Talmud as part of the book of Ezra, as if the latter and not Nehemiah was the author. "Why is not this book called by his name?" ask the sages. And the answer is quite significant. "Because the author in that book takes too much credit for himself. He speaks too much about himself!"

Therefore he was punished by not having his name remembered. I surely do not want to suffer that fate, and therefore, I shall refrain from speaking about myself, especially since others, out of the goodness of their hearts, have said so much about me—much more than I truly deserve.

This, however, I may in all justice and in all humility say of myself. I believed, and I believe now in the Rabbinate. I loved the ministry. And this is one of the primary prerequisites for any success that may be achieved. The Rabbis in the Talmud tell us that "any priest who does not believe in his service, in the

[Continued on page 26]

BROOKLYN JEWISH CENTER NEWS

Concluding Passover Services

SERVICES for the concluding days of the Passover holiday will be on Thursday evening, April 29th, at 8 o'clock, and on Friday evening, April 30th, at 6 o'clock; also on Friday and Saturday mornings, April 30th and May 1st, at 8:30 o'clock. Rabbi Saltzman will speak on Friday morning and Rabbi Levinthal will preach on the concluding day, Saturday morning.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, May 1st, at about 10:15 o'clock.

Hebrew School News

THE Hebrew School model Seder was held on Tuesday, April 20. The following led in the service: Larry Levy, Herbert Kasnetz, Charles Stromfeld, Frieda Cohen, Rena Rosenbaum, Helen Aronow, Ileana Altman, Ellen Machlin, Jules Hollander, Martin Arkowitz, Toby Brown, Carla Lefkowitz, Arlene Aaronson.

* * *

Impressive services were held by the Hebrew School on April 8, and by the Religious School on April 11, in connection with the Palestine Day of Prayer. The program for the service was: Star Spangled Banner; recitation of the poem, "Weep Not"; address, Rabbi Saltzman; Adon Olam; solo, "Song of Zion," Jane Amster; Y'rushalayim, Grade 3; Letter of Protest to President Truman, Ellen Machlin; "America, the Beautiful"; address, Rabbi Lewittes; Minute of Silence; Hatikvah.

A Post-Bar-Mitzvah Service was held on Friday, April 16, 1948. The program was as follows: Opening remarks by Rabbi Lewittes; Invocation, Lloyd Altman; Theme: "Education and Our Youth"; Introductory talk by Stanley Green, followed by these addresses: "Our Source of Inspiration," Alex Sterman; "The Danger of Tyranny," Leonard Beriman; "Our Dream of Zion," Daniel Klinghoffer; "Judaism and Democracy," Burton Garber; "World Peace," Lawrence Heimowitz; "The Significance of Our Past," Thomas Kraner; "Our Holy Tongue," Sandor Schaeffer; "The Need for Leaders," Robert Kritiz. The program

continued with: Charge to Graduates, Rabbi Saltzman; Conferring of Diploma, Dr. Levinthal; Acceptance, Abner Beder; Benediction, Dr. Levinthal; The Bar-Mitzvah Prayer, Morris Flamm; Conclusion of Service. Cantor Sauler during the service.

The Kushner Post-Bar-Mitzvah award for progress in Hebrew Studies was given to Abner Beder.

Center Academy News

THE annual Passover Seder of the Center Academy was held on Tuesday, April 20, 1948, in the dining room of the Brooklyn Jewish Center. The Day of Deliverance, as in the past, was a busy and exciting one for the boys and girls of the Academy. All the traditions of the holiday were faithfully observed, from the preparation of the Charoseth to the singing of the Chadgadya. The senior class was in complete charge of the festivities, with Arthur Greenberg serving as the Father and Barbara Zevon as the Mother. The services were opened with the traditional Beur Chamitz ceremony, at which Rabbi Levinthal officiated.

* * *

On Pan-American Day, April 14th, the 7th Grade children were hosts to a group of 30 visitors from the Chelsea Elementary School in lower Manhattan. The 7th Grade was returning the hospitality that had been extended to them by the Chelsea students in February. The visitors played basket ball and punchball with us, had lunch, were given an explanation of the significance of Passover and saw an original play presented by the boys and girls of the 7th Grade. At the end of the day, after we served ice cream and lolly-pops, our visitors bade us *au revoir*.

Junior Clubs Close Successful Season

ALL the Junior clubs had their closing session of the current year on Saturday evening, April 17th. This season has been a most successful one. The clubs had a very fine Jewish program of activities together with a very successful

athletic program. The last big event was our Purim festival which featured a talk on "The Significance of Purim for the Jewish Youth" given by Jimmy Lewisohn; piano selections by Morton and Clara Bromberg; clarinet selection by Conrad Lefkowitz. Mr. Julius Grossman, Musical Director of the Center, led the group in Purim songs.

The success of the club program was due to the very fine leadership of the groups and by the interest they stimulated amongst the membership. The members of the Junior clubs are eagerly looking forward to the re-opening of the club season next year.

Young Folks League

THE annual installation of officers and executive committee of the Young Folks League will be held on Tuesday evening, May 4th, at 8:30 o'clock. The rabbis and officers of the Center have been invited to attend. Members are urged not to miss this important event of the League.

Junior League News

THE Junior League of the Center is sponsoring an "Open Meeting" and "Social Get-Together" on Thursday evening, May 6th, at 8:30 o'clock. Members of the Junior League are cordially invited and are asked to bring their friends with them.

Daily Services

MORNING services at 8 a.m.
Mincha services at 7:30 p.m.

Junior Congregation Passover Festival Services

CONCLUDING Passover services will be held in the Junior Congregation on Friday and Saturday mornings, April 30th and May 1st, at 9:30 o'clock under the leadership of Rabbi Lewittes and Rabbi Saltzman. All children of the community are cordially invited to attend these very impressive services.

Lighting of Candles During Concluding Days of Passover

THE lighting of candles on Thursday and Friday evenings, April 29th and 30th, will be at 7:30 o'clock.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BAKER, MISS MILDRED

Res. 2315 Avenue S
Proposed by Elaine Glover,
Dorothy Kaplan

BERNSTEIN, FREDERICK

Res. 430 Crown St.
Bus. Builder, 78-10 Parsons Blvd.
Single
Proposed by Samuel Bernstein

BRAAF, IRVING W.

Res. 307 Eastern Pkwy.
Bus. Catering, 836 Franklin Ave.
Married
Proposed by Ira T. Kraner,
Dr. I. H. Levinthal

COHEN, BENJAMIN

Res. 345 Montgomery St.
Bus. Furs, 214 W. 30th St.
Married
Proposed by Harry Mandler,
Albert Richman

EISENSTADT, RAYMOND

Res. 1050 Greene Ave.
Single
Proposed by Seymour Eisenstadt

FALK, IRVING

Res. 681 Lefferts Ave.
Bus. Textile, 105 W. 40th St.
Married
Proposed by Leo Kaufmann

FISGEL, MRS. RICKI

Res. 271 Parkside Ave.
Proposed by Mrs. Edward Schaeffer,
Dr. Jos. Leavitt

FRUCHT, WILLIAM

Res. 135 Ocean Ave.
Bus. Post Office, 1714 W. 6th St.
Married
Proposed by Samuel Robbins

GEICHMAN, MELVIN

Res. 116 E. 94th St.
Bus. Luggage, 507 W. Bway.
Single
Proposed by Isador Lowenfeld,
Seymour Feingold

GLASSBERG, MISS ESTHER R.

Res. 1651 Carroll St.
Proposed by Rose Snofsky,
Sylvia Nelson

GOLD, DAVID

Res. 1284 Dean St.
Bus. Export-Import, 50 Bway.
Married
Proposed by Mrs. I. Dolgin,
Bertram Hollander

GOLDMAN, MISS HELEN B.

Res. 1701 Avenue R
Bus. Dress Mfg., 1375 Bway.
Single
Proposed by Dorothy Kaplan,
Elaine Glover

GRINSPAN, MISS SHIRLEY

Res. 1216 St. Johns Pl.
Proposed by Selma Hollander,
Irma Baron

FIRESTONE, MISS DOROTHY

Res. 1052 E. 52nd St.
Proposed by Ruth Keltz,
Judith Sorscher

KAITZ, M. MARTIN

Res. 1393 Carroll St.
Bus. Dresses, 296 Kingston Ave.
Married
Proposed by Mrs. M. Klinghoffer,
Mrs. B. Friedman

KAYE, SAMUEL

Res. 9409 Avenue A
Bus. Exporters, 39 W. 37th St.
Single
Proposed by Sam Horowitz,
Lorraine Pomerantz

LIEBERMAN, MILTON J.

Res. 201 Crown St.
Bus. U.J.A., 165 W. 46th St.
Married

LIEBERMAN, SIDNEY

Res. 1364 Sterling Pl.
Bus. Provisions, 500 Bway.
Single

NORENSBERG, JACK

Res. 5223 Tilden Ave.
Bus. Fruit, 12 Brooklyn Terminal
Married
Proposed by Hyman Jasper,
Lewis Glozer

PERLIN, JACK

Res. 5614—15th Ave.
Bus. Millwork, 1160 Flushing Ave.
Married
Proposed by Irving Perlin,
Louis Brown

PERLMAN, PHILIP

Res. 925 Prospect Pl.
Bus. Ladies Handbags, 14 E. 32nd St.
Single
Proposed by Benj. Perlman,
Jos. Goldberg

SCHONBACH, JACOB

Res. 52 Balfour Pl.
Bus. Jobber, 1645 Bedford Ave.
Married
Proposed by M. Robert Epstein

SILVERMAN, MISS BEATRICE

Res. 1571 Carroll St.
Proposed by Benj. Grau,
Seymour Kornweiss

SIMCHOWITZ, HARRY

Res. 14 E. 58th St.
Bus. Furs, 330—7th Ave.
Married
Proposed by Julius Light,
Frank F. Rose

SKLARIN, MISS BABBIE

Res. 1833 E. 16th St.
Proposed by Bernard Meyerowitz,
Leo Chizner

SMITH, MISS GLORIA

Res. 1754 E. 24th St.
Proposed by Dorothy Kaplan,
Elaine Glover

STERN, LAWRENCE

Res. 639 Eastern Pkwy.
Bus. Shoes, 1580 Pitkin Ave.
Married

SUCHMAN, MAX

Res. 1522 Remsen Ave.
Bus. Furniture, 437—8th Ave.
Single
Proposed by John Dunaif,
Ben Goldberg

WALLACH, MISS ROSELYN

Res. 3086 W. 1st St.
Bus. Rent Control, 26 Court St.
Single
Proposed by Edward Schaeffer,
Dr. Jos. Leavitt

ZWERDLING, DR. PHILIP

Res. 297 New York Ave.
Bus. Physician
Married
Proposed by Tobias Zwerdling

LATE APPLICATIONS

POLLACK, MISS RUTH

Res. 333 Neptune Ave.
Proposed by Thelma Spruck,
Sylvia Lichtman

WACHTEL, LEO

Res. 961 Eastern Pkwy.
Bus. Clothing, 140—5th Ave.
Single
Proposed by John Dunaif,
Ben Goldberg

The following has applied for reinstatement:

MARCUS, ZACHARIAH

Res. 961 Lincoln Pl.
Married
Proposed by Herbert Turner,
Leo Kaufmann

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

Congratulations

HEARTIEST congratulations and best wishes are extended to:

Mr. and Mrs. Louis Weinstock of 135 Eastern Parkway on the birth of a son, Douglas, to their children, Mr. and Mrs. Gerard Weinstock, on April 19th.

Jewish National Fund Assembly

A JEWISH National Fund Assembly was held by the Hebrew School on Sunday, April 18th. A scroll, commemorating the planting of a garden in Palestine in recognition of the large sum of money contributed by our students, was presented by the J.N.F. Mr. Mordecai Rudensky made the presentation on behalf of the J.N.F. The citation on the scroll read as follows: "A garden has been planted in Palestine in honor of the students of the Brooklyn Jewish Center Hebrew School in recognition of their efforts on behalf of the Jewish National Fund. November 1947."

The presentation of the scroll was followed by Palestinian movies taken by Mr. Samuel Edelheit when he visited Eretz Israel.

In Memoriam

WE announce with deep regret the passing of our member

Mrs. Hannah Zirinsky

of 361 New York Avenue on April 21, 1948.

The Brooklyn Jewish Center extends its most heartfelt sympathy and condolence to the family and relatives in their bereavement.

Additions to the Library

THE following books have been added to our library and are ready for circulation:

"The Moonstone"—Wilkie Collins
"Great Expectations"—Charles Dickens
"Les Miserables"—Victor Hugo
"The Stoic"—Theodore Dreiser
"Years of the Pilgrimage"—K. S. Davis
"Masterworks of Philosophy"—Edited by S. D. Frost, Jr.
"Van Hassel Diaries"
"An Explorer Comes Home"—Roy C. Andrews
"Story of Mankind"—Hendrik Van Loon
"Roget's Thesaurus"—C. O. S. Mawson
"Milton Cross's Great Operas"
"Favorite Poems"—Henry W. Longfellow
"Unconquered"—Neal H. Swanson
"The Bishop's Mantle"—Agnes S. Turnbull
"Prince of Foxes"—Samuel Shellabarger
"The Enduring Federalist"—Chas. A. Beard
"Selected Writings of Solomon Schechter"—N. Bentwich
"Essays of Jewish Biography"—Alexander Marx
"Selected Essay of Ahad Ha'am"—Leon Simon
"Modern Nationalism and Religion"—Salo W. Baron
"American Overture"—A. V. Goodman
"Eagle in the Sky"—Van Wyck Mason
"The Jew in American Sport"—Herbert N. Ribalow
"Inside Karilevke"—Shalom Aleichem
"Abraham of Terah"—Florence Maryne Bauer
"Anti-Semitism in America, a Mark for Privilege"—Carey McWilliams

Hebrew Books

"Aruch Ha-shalem"—Alexander Kohut (2 vols.)
"Dibre Yeme Am Olam"—Simon Dubnow (11 vols.)
"Abodath Israel" (Siddur)—Isaac Baer (original 1868 edition)
"Toledoth Haposkim"—Haim Tschernowitz (3 vols.)
"Sifre edition"—Meyer Friedman
"Sifra edition"—I. H. Weiss
"Pirke d'Rabbi Eliezer with Commentary of D. Luria"

"Milon Ivri" (Dictionary)—Jehudah Grazovski
"Hechal Ledibre Ha'zal Upithgemehem"—Haim Bloch
"Sefer Ha-Chasidut"—Isaac Werfel
"Ha Yehudim Ve Ha Yeranin"
"Betkufat Ha 'Halenists"
"Abigor Tscherikover"

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Morris D. Berger of 546 Montgomery Street on the Bar Mitzvah of their son, J. Lawrence, which will be celebrated at the Center on Saturday morning, May 8th.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books, Taleisim and books in our library from the following:

Mr. and Mrs. Michael Aminoff in honor of the Bar Mitzvah of their son, Melvin.

Miss Rhoda Bernstein.

Mr. Elias Burros in memory of his wife, Esther.

Mr. and Mrs. Louis Daum in honor of the marriage of their daughter, Rita.

Messrs. Meyer and Philip Feldman in memory of parents.

Mr. and Mrs. William Garfinkle in honor of the Bar Mitzvah of their son, George Lawrence.

Miss Helene Wolfe.

Mr. Jacob Harmatz in honor of the Bar Mitzvah of his grandson, Kenneth Spatz.

Mr. and Mrs. Saul Kabram in honor of the Bar Mitzvah of their son, Leonard.

THE
Brooklyn Jewish Center
has acquired
CEMETERY GROUNDS
in the
NEW
Montefiore Cemetery
at
PINELAWN, LONG ISLAND

Prices of Plots

4 Grave Plots	\$250.00
6 Grave Plots	\$350.00
15 Grave Plots	
(facing main road)	\$1,000.00

YAHREZEITS—MAY, 1948

Kalman I. Ostrow	Mother	May 1	22 Nisan
Max Rudy	Father	May 1	22 Nisan
Mrs. L. W. Bernard	Husband	May 2	23 Nisan
Louis Rosenblatt	Mother	May 2	23 Nisan
Charles Fine	Brother	May 3	24 Nisan
Meyer Kenin	Father	May 3	24 Nisan
Joseph Richman	Father	May 3	24 Nisan
Mrs. Rubin Tucker	Mother	May 3	24 Nisan
Mrs. Louis J. Palatnick	Father	May 4	25 Nisan
Benjamin Dubrow	Father	May 5	26 Nisan
Dr. Reuben Finkelstein	Father	May 5	26 Nisan
Louis Hoffman	Mother	May 5	26 Nisan
Benjamin Levitt	Father	May 5	26 Nisan
Abraham Mann	Father	May 5	26 Nisan
A. Silverman	Mother	May 5	26 Nisan
Jacob A. Fortunoff	Mother	May 6	27 Nisan
Hon. Emanuel Greenberg	Father	May 6	27 Nisan
Philip Levine	Father	May 6	27 Nisan
Mrs. Sol Sussman	Father	May 8	29 Nisan
Charles Wunderlich	Mother	May 8	29 Nisan
Mrs. Abraham Cohen	Mother	May 10	1 Iyar
Philip Palevsky	Mother	May 10	1 Iyar
Emanuel Goldsmith	Mother	May 11	2 Iyar
Joseph Horowitz	Father	May 12	3 Iyar
I. Silberberg	Father	May 12	3 Iyar
Mrs. Frank Brodie	Mother	May 13	4 Iyar
Jerome H. Cole			
Mrs. Edward Manes			
Mrs. Samuel Nicoll	Wife	May 14	5 Iyar
David Phillips			
Morris Traub			
Al Witty	Father	May 14	5 Iyar
Mrs. H. Lieb	Mother	May 16	7 Iyar
Mrs. I. Ginsberg	Daughter	May 17	8 Iyar
Abraham Ginsburg	Father	May 17	8 Iyar
Isidor Gray	Mother	May 17	8 Iyar
Frank Levey	Father	May 17	8 Iyar
I. Jerome Riker	Mother	May 17	8 Iyar
Mrs. I. Lazarowitz	Husband	May 19	10 Iyar
Mrs. S. A. Schneider	Mother	May 20	11 Iyar
Louis Weinstock	Father	May 20	11 Iyar
Mrs. H. Greenblatt	Husband	May 22	13 Iyar
Alfred Greenblatt			
Samuel Greenblatt			
Irving Steinberg	Mother	May 22	13 Iyar
Harold Cantor	Mother	May 23	14 Iyar
Max Herzfeld	Mother	May 23	14 Iyar
Abe Mann	Mother	May 23	14 Iyar
Samuel Rottenberg	Father	May 23	14 Iyar
Harry Glaubman	Mother	May 24	15 Iyar
Joseph Glaubman			
Louis Glaubman			
Dr. Max Goldstein	Father	May 24	15 Iyar
Morris M. Lubell	Mother	May 24	15 Iyar
Philip Rosenbloom	Father	May 24	15 Iyar
Morris D. Berger	Father	May 25	16 Iyar

To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that more than one Bar Mitzvah is scheduled for the same day, the other boys receive one of the other aliyahs and can read a passage from the Torah.

Prior Registration in Center Academy for Center Membership

The Center Academy of the Brooklyn Jewish Center is now open for prior registration in the lower school for children of Center members. Vacancies are limited, so please apply early.

CENTER LIBRARY

Open Mondays, Tuesdays, Wednesdays and Thursdays from 3 to 9 p.m.

The Library, located on the third floor of our building, has a fine collection of books in Hebrew, English and Yiddish.

Open to Center Members and the Community.

Young Folk's League United Jewish Appeal COCKTAIL-DANCE

Sunday Evening, May 16th
8:30 o'clock

\$2.00 Donation

Limited to Members only upon presentation of 1948 card.

PIONEER OF MODERN HEBREW

[Continued from page 13]

the idea that Hebrew might become the daily vernacular occupied his mind. He learned that Hebrew was spoken by Jews of the East, and he likewise began to speak it. Soon he realized that Hebrew lacked the necessary everyday words and this prompted him to embark upon his life work—the Hebrew dictionary.

In 1882, Ben Yehudah settled in Palestine, and there he became a sturdy and independent fighter for the revival of spoken Hebrew. He founded the Hebrew weekly newspaper *Hazeri*, which he edited for several years, assisted by his wife and his son. They formed the first Hebrew-speaking family in the country.

The forty-odd years of his residence in Eretz Israel were years of continuous activity. He edited and published several Hebrew weeklies, wrote a number of text-books, and, above all, fought for the spread of Hebrew speech. His zeal was inexhaustible and his opinions unshakable. He was opposed to the old ways of thought and actions, and fanatically upheld his ideal—to make Hebrew a living medium of communication.

Single-handed, he set out upon his gigantic undertaking of the dictionary. He worked in the leading libraries of the world, searching for new words, suitable expressions and idioms. When he found no suitable terms in ancient literature, he invented new ones to fill the gap until

words would spring up from life itself. In 1903 Eliezer Ben Yehudah established the *Va'ad ha-Lashon*, a Language Board, which was to watch over the development of the living Hebrew language and its applications to the requirements of the present.

Ben Yehudah succeeded in overcoming all obstacles to his work.

The establishment of the new Yishuv brought new life into Palestine. The Halutzim endured their hardships and labored to achieve success. They spoke, sang and read only Hebrew. With relentless fanaticism, they demanded Hebrew of the Jews of Palestine. And they had their way. The new Yishuv was completely Hebraized, and in this movement the youth of all the settlements joined hands. Eliezer Ben Yehudah thus spent the last years of his life witnessing the approaching fulfillment of the dream of his youth.

Ben Yehudah stands out as the pioneer of the Jewish Renaissance, a man who made himself one with a Jewish homeland. His life belongs fittingly to the realm of story and fable. He has become more a myth than a man. He was and is a symbol of our national work and of the cultural ideals of Free Palestine. Ben Yehudah died beloved by all classes of Jewish people in Eretz Israel.

YAHREZEITS

Hyman Bloomgarden	Father	May 25	16 Iyar
Nathaniel H. Jackson	Mother	May 25	16 Iyar
Miss Dora Leaks	Mother	May 26	17 Iyar
Mrs. Sadie Zankel	Husband	May 26	17 Iyar
Charles Zankel	Father		
Max Zankel			
Harry Zankel			
Mrs. David Feinberg	Husband	May 27	18 Iyar
Seymour Koff	Father	May 27	18 Iyar
Oscar Kurshan	Father	May 27	18 Iyar
Samuel Kurshan			
Dr. Maurice Schnall	Father	May 27	18 Iyar
Judah Trotzky	Mother	May 28	19 Iyar
Mrs. Charles Fine	Father	May 29	20 Iyar
Morris Miller	Father	May 29	20 Iyar
Samuel Robbins	Father	May 29	20 Iyar
Mrs. Abraham Ginsburg	Father	May 30	21 Iyar
Mrs. Louis Albert	Father	May 31	21 Iyar
Isidor Gray	Father	May 31	21 Iyar

FOR
FLOWERS
WEDDING
DECORATIONS
AND
FRUIT
BASKETS

HYMAN
SPITZ INC.

OUR ONLY STORE

Dickens 2-4000

1685 PITKIN AVENUE

ON THE MEANING OF A BIRTHDAY

[Continued from page 20]

work that he has to perform, can claim no share in the priesthood; only the priest who believes in his service can claim the rewards that the priesthood offers." I can, in all modesty, say that I believed in this work, that I loved it and was ever thankful for it. And I am particularly thankful that it was my privilege to serve in your midst, a congregation of high ideals, who have ever cooperated with me, who encouraged and inspired me in all that I aspire to achieve.

And this, too, I want and feel I may say. There are three books in our Bible which Jewish tradition attributes to the authorship of King Solomon: *Shir Ha-shirim*, the Song of Songs, that beautiful ode to love, perhaps the greatest love poem in all literature; *Misble*, the book of Proverbs, in which are gathered choice words of wisdom; and *Kobelet*, Ecclesiastes, the philosophy of pessimism, which rings with the refrain "Vanity of vanities, all is vanity." Now the Rabbis tell us when Solomon wrote the Song of Songs he wrote in his youth; Proverbs he composed in middle age, out of the ripeness of his experience, and Ecclesiastes he set forth in his old age.

Like King Solomon, I, too, was privileged to have sung a *Shir Ha-shirim* in my youth. And I am grateful to God that I can still sing the Song of Love. Evidently, I am still young. I pray that I and my beloved wife may continue to sing that *Shir Ha-shirim* for many years to come.

After my graduation, when I began to serve as Rabbi, I, too, like Solomon of old, began to teach and preach the *Misble* of Israel—those wise teachings and sayings of our ancient masters. I saw in that rich Midrashic literature wisdom spoken not for the ancient days alone, but for all time.

But unlike Solomon—now that I have reached sixty, which, according to the sages, typifies *Ziknob*, old age—I am not ready to say "Vanity of vanities, all is vanity." I still refuse to become the pessimist. And if that is the sign of old age, then I protest that I am still young. For I am an inveterate optimist.

Birthdays are nice, and it is pleasant to celebrate them. I am reminded, however, that the great Alexandrian Jewish

philosopher, Philo, in one of his books, warns us that the celebration of birthdays is a form of idolatry. If a birthday means nothing more than a joyous celebration, then it is in truth a form of idolatry—an empty, meaningless observance. The Jew is taught to count days so as to acquire a heart of wisdom. He looks to the passing of years as a challenge. That is the spirit in which I—and I hope you too—regard this day. It is a warning that the day is short—yea,

the day is getting shorter. And the work is great—yea, so much is yet to be done. Let it not be said of you nor of me that "the workmen are sluggish." For "the Master is urgent." Destiny summons us. Time is of the essence. Let us on this day rededicate ourselves to work, through our beloved Jewish Center, to bring closer the sunlight of peace and happiness in the life of our people and our people's land and in the lives of all the peoples on earth.

JEWISH DECLARATION OF INDEPENDENCE

Resolution unanimously adopted by the General Council of the World Zionist Organization on April 12, 1948, at Tel Aviv:

WHEREAS, after twenty-seven years of an oppressive foreign regime that had received Palestine as a trust on behalf of the world to establish a national homeland for the Jews, that trust was not fulfilled:

Now, therefore, the Jewish nation will establish its own state and independence in its homeland.

The Jewish state to be established will be ruled by justice, freedom and equality for all inhabitants, regardless of race or creed.

We call upon the Arabs of Palestine and the neighboring states for an alliance of peace and cooperation. Together we shall build a state as citizens with equal rights and in mutual respect, for our freedom is your freedom.

Our lives are dedicated to defense, and the Lord of Israel will be our mainstay.

On this, the third day of Nissam, the General Council of the World Zionist Organization, its highest unit, announces to the civilized peoples of the world, to the representatives of the United Nations and to the Jews scattered throughout the world that it has been decided to set up an organ of supreme authority of our national independence in Palestine.

In pursuance of this purpose, we declare that we refuse to remain a minority dependent on the sufferance of others. The mandate is about to end. On May 15 His Majesty's Government will surrender to the United Nations the trust it received from the League of Nations twenty-seven years ago and which it has

failed to fulfill. It departed from the spirit of the mandate and replaced it with the selfish purpose of furthering its Middle East interests.

As a result of this policy, our refugees were refused entry in the hour of their direst need. They were interned instead and condemned to lead a life of danger, humiliation and helplessness while the mandatory treated with our sworn enemies, the friends and allies of the Nazis. And while refusing entry to Jews striving desperately after a last refuge they opened our frontiers to hordes of invaders come to make a mockery of the decision of the United Nations. And now the mandatory is proposing to destroy the very foundation of our existence and leave the country in utter chaos.

To prevent this we have resolved this day that the termination of the mandatory government of Palestine shall in fact mark the end of all foreign domination in this country. With the termination of this mandatory rule, a government of the Jewish state shall come into being.

In this hour we turn to the Arab citizens of the Jewish state and our Arab neighbors. We desire to build our state in common with the Arabs as equal citizens. Their future and ours rest on common endeavor.

Sure in the justice of our cause, we are ready to give our all to its achievement and we call on the Jews of all lands, and especially in Palestine, to close their ranks for the carrying out of this, our sublime task. Assured in our faith, we appeal to all nations to grant us the right to our own salvation, and rest our trust in God, the Lord of Israel.

AN INTERPRETER OF HIS GENERATION

[Continued from page 19]

wise Moses was—how he knew what he was talking about when he said: Never mind the fellows whom you never see—try to love the fellow who is standing right next to you. The other fellows will take care of themselves.

Well, Dr. Levinthal is a man who helps us love and understand our next-door neighbors. In our Rabbinic Assembly, which consists of all the graduates of the Seminary and a number of other rabbis, and of whom I think I can say, without undue pride, that it is probably the most distinguished group of ministers in this country, Dr. Levinthal is the great interpreter of man to man. When feelings become tense, it is a remarkable thing to have Dr. Levinthal there. He peers through the maze of arguments to the issue and shows how people who think they are disagreeing are not disagreeing at all, but only think they are disagreeing; they are rationalizing into disagreement the things which, when they see them, they are ashamed of. And so he does the job that Aaron did—he meets people and brings them together and does that great miracle of transforming people, who might very well become enemies, into friends. We, of the Seminary, the rabbis of America, like you, are indebted to him for his great leadership. We look across the years, and remember so many instances when the air was tense with difficulty, and when the calm words, the benign smile, the loving glance of Dr. Levinthal, and his great wisdom brought peace where there might have been struggle and difference.

And then, of course, there is another great job of interpretation that must be done, one so vital today—the job of getting the world to understand what we Jews are talking about—why we are Jews. What great catastrophes have come upon the world as well as upon us because the peoples of the world do not understand this small Jewish people. What a different world it would be in 1948 if the world in 1933 would have known the heartache of the Jewish people and what we meant when we said that the attack on the Jews was not an attack on the Jews but an attack on civilization. How many who are now dead would still be living, how many who

are now wounded would not be wounded at all, and the great dangers facing us today would not even be a distant nightmare, if only in 1933 we could have gotten the ear of the world when we said, "We are not a people that is trying to live to be a people. We are trying to render a service to mankind. We are trying to maintain a tradition—a prophecy—and, when we are disliked and persecuted—it is not we who are being disliked and persecuted, it is the Prophets who are being disliked and persecuted; and they are not our prophets, they are the world's prophets."

All this the world did not know and, alas, we did not have enough Dr. Levinthals to make what we said clear to the world of 1933. A frightful price has been paid and God knows when the end is going to be.

Dr. Levinthal is doing as much as one man can possibly do to give dignity to the Jewish name. He is beloved by all of us; but he is beloved way beyond the boundaries of the Jewish people.

The real work of interpreting Judaism to the world is being done here, in the Center, and by our great rabbi and his disciples and the disciples of this Center in other places. So, I bring to Dr. Levinthal tonight the tribute of his Alma Mater, the tribute of my colleagues on the faculty of the Seminary, and the tribute of the rabbis of the country. He has rendered us a service of which not everyone is yet aware. It is a service of the spirit, and it is characteristic of the service of the spirit that you do not know when you have been affected by a great man. He has put to his debt not only us of this generation, but the children and grandchildren who are coming after us because, if the Talmud were not to be handed down from one generation to another, where would our grandchildren get it from?

I know that you will realize that I am not speaking out of blasphemy, but out of the depth of my heart, when I say that it is possible for a man to put God in his debt. There is nothing that God wants more than good men, I am sure, and when one of his children devotes himself to making human beings better

human beings, that person has put God in his debt.

I pray that God may repay that debt with great blessings for Dr. and Mrs. Levinthal and their children, and Dr. Levinthal's father and his brothers, and all of you who are so dear to him, so that he may have many years of happiness, and that, in your day and in his, there may come peace to the world and to our people some solace and comfort after so many years of hardship and trial.

LAND FOR DEFENSE

[Continued from page 7]

the interval, more land had been acquired in southern Beisan and three new settlements established. Today its flank and rear are covered; if it is hard pressed, there is help near at hand. If still more land were bought and two new settlements built, a closely-linked chain of Jewish defenses would exist along the Jordan, strengthening each other and forming a barrier to the west.

A similar pattern was started on the Syrian frontier in the Upper Huleh region. Dan and Dafne, with only about a mile between them, buttress each other. Between Dafne and Maayan Baruch, however, there is a space of about three miles. Another settlement link would have strengthened the chain.

In the Negev, twenty-three outposts scattered over a vast expanse including southernmost Judea serve a double purpose. Isolated and vulnerable though most of them are, they serve not only as footholds for our further forward progress and oblige the enemy to scatter his own resources, but they also prevent, in a measure, the concentration of enemy forces in this great empty region.

Less than 7% of Land Jewish-Owned

The master-plans of land purchased by the Jewish National Fund—especially since 1936—have given high priority to considerations of defensive strategy. But with less than seven percent of Palestine land in Jewish ownership, these plans are necessarily only in the early stages of realization.

—From "Haganah Speaks."

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
Far Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

New York, N. Y.

61 Broadway

Mr. Lester Lyons

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

The Brooklyn Jewish Center Review

May, 1948

THE FUTURE OF AMERICAN JEWRY NOW

By LUDWIG LEWISOHN

CHAIM TCHERNOWITZ AT 75

By JACOB S. MINKIN

THE PROBLEM OF JEWISH LAW

By DR. ISRAEL H. LEVINthal

THE MEANING OF THE WORD "ISRAEL"

AS I REMEMBER THE CENTER HEBREW SCHOOL

By LAZAR E. LEVINthal

NEWS OF THE MONTH

ISRAEL CHRONOLOGY

1822-1948

The following comprehensive chronology of the development of Zionism and creation of the Jewish State was published by the "New York Times" in its issue of May 16.

1882:

Jan.—Zionist colonization in Palestine begins with immigration from Russia.

1897:

Aug.—First Zionist Congress, sponsored by Theodor Herzl, founds World Zionist Organization. Jewish population of Palestine is about 50,000 out of total of 650,000.

1917:

Nov. 2—Balfour Declaration affirms British approval of Jewish National Home in Palestine, furnishing political basis for the Zionist movement.

1922:

June 3—Churchill White Paper reaffirms British recognition of Zionism, but vetoes an all-Jewish Palestine and limits future immigration to the "absorptive capacity of the country." Arabs reject the Churchill policy; Jews accept it.

July 24—League of Nations approves British mandate. Jewish population of Palestine is about 85,000 out of 750,000.

1929:

Aug. 23-29—Bloody rioting between Jews and Arabs follows a long period of increasing tension based in part upon conflict over Jerusalem's Holy Places.

1933:

Oct.—Riots and strikes accompany Arab protests against Jewish immigration and purchase of land.

1935:

Jan.—The Haifa, Palestine, branch of the oil pipeline from Iraq is opened.

1936:

April 15-25—Amid new violence, Arabs declare "national political strike" to enforce demands for immigration restriction. The Arab Higher Committee is informed.

1937:

July.—The Peel Commission (British) recommends partition of Palestine into

Jewish and Arab areas with Jerusalem under international control. Jews and Arabs reject the plan.

1939:

May 17—Britain issues White Paper restricting Jewish immigration to 75,000 in the next five years.

1940:

April—British allow resumption of immigration at rate of 1,000 per month after stoppage due to war. Jewish population of Palestine is about 450,000 out of a total of nearly 1,500,000.

1945:

March 22—League of Arab states is established at meeting in Cairo.

Aug.—President Truman calls on Britain to open Palestine to 100,000 Jewish refugees from Europe. Britain refuses.

Nov.—Jewish extremists stage disorders in retaliation for British detention of refugee immigrants in excess of quota.

1946:

April 30—Anglo-American Committee presents report recommending (1) admission of 100,000 refugees, (2) Palestine to be neither a Jewish nor an Arab state, (3) retention of the mandate. Attlee says the report cannot be implemented without American support.

July 25—The Anglo-American Cabinet Committee presents the "Morrison" plan for partition of Palestine into Jewish and Arab provinces under the mandate. Jews, Arabs and the United States reject it.

Sept. 10—A Palestine conference convenes in London with Jews not participating.

1947:

Jan. 27—The Palestine conference resumes after lengthy adjournment. Jews are not taking part but conferring informally with British.

Feb. 18—Bevin announces Britain will submit the Palestine problem to the United Nations; calls for a special session of the General Assembly.

May 15—The U. N. General Assembly, which had convened at Flushing Meadow

April 28, names a special committee on Palestine to draw up recommendations by Sept. 1.

July 18—Refugee ship Exodus 1947, with 4,500 aboard is captured by British after fight and is later sent to a French port, where the refugees refuse to land, and then to Hamburg, where they are removed.

July 29—Jewish extremists hang two British soldiers in reprisal for execution of Jewish terrorists in Acre prison. Tension increases.

Sept. 1—The U. N. Special Committee presents report, with the majority recommending (1) partition of Palestine into Jewish and Arab states to become independent by Sept. 1, 1949, (2) admission of 150,000 refugees.

Sept. 26—Britain announces decision to end the mandate and withdraw all British troops. Later the end of the mandate is set for May 15.

Nov. 29—U. N. General Assembly adopts partition plan of special committee which had been accepted by the Jews but rejected by the Arabs.

1948:

Feb. 24—The U. N. Security Council takes up the problem of how to enforce partition against Arab opposition.

March 19—Warren R. Austin, American delegate to the Security Council, announces a reversal of America's stand on partition, asking suspension of the plan and establishment of a temporary U. N. trusteeship for Palestine.

April—Arab states threaten invasion of Palestine as soon as the British withdraw.

April 7—U. N. attempts to get Arabs and Jews to declare a truce. Jewish forces continue recent victories over the Arabs.

May 13—Haganah takes over Jaffa after Arabs declare it open city.

May 15—The British mandate ends. The Zionist state of Israel is proclaimed. The United States recognizes the new state.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

MAY, 1948 — IYAR, 5708

No. 37

YISROEL CHAI!

ISRAEL lives! Surrounded by vindictive enemies, drenched in the blood of an unholy onslaught, struggling against the cold indifference of half the world and battling the calculated and cynically sophistic policy of most of the rest of the world—nevertheless, Israel lives!

What is more, Israel lives now, not on the sufferance of others but by reason of its own might, purpose and strength. The high gallantry of the Jewish soldier in Palestine, sustained by the united devotion of the entire Yishuv is daily writing a story of heroism and military skill which is winning the acclaim of everyone whose values are not distorted by unreasoning partiality. Truly, David once again fights Goliath. The seven member nations of the Arab League are daily finding more cause to regret the precipitancy with which they sent their armies into Israel. The British, we suspect, must be finding it more necessary every moment to stiffen the backs of these henchmen. It may even be necessary for Mr. Bevin to increase the \$8,000,000. annual subsidy to Abdullah for the Transjordan Legion in order to induce these Arab nomads to continue their losing battle. Certainly, the Hagannah is forcing the British to divert daily from the hard-pressed British treasury more and more of the funds loaned by America to England for worthier purposes. That expedition, originally envisaged by British and Arab strategists as a picnic jaunt into a defenseless Israel for the collection of loot and plunder—that *demarche* fostered by British politicians as a means of ending by force that which not all the devious maneuvers of policy could

prevent—that projected throttling of the infant *Medinath*, Israel, atorning—all of these are being pulverized into nothingness by the courage, strength and skill of an army which at a modern Armageddon is again battling for the Lord and for righteousness.

Seldom in history has there been a moment equal to this period of the redemption of Israel. Other nations have been born, and some, even, have been reborn, after short and temporary periods of destruction. There is, however, no real parallel to the re-emergence of the Jewish State. Physically, it is an amazing fact that this tiny people, decimated in the last generation alone to an extent beyond the power of the mind to comprehend, should be able, in the space of a day, to attain statehood, particularly in the mad world of today. Ideally, the creation of a Jewish State is a lesson in the ultimate permanence of justice. The roll of its oppressors is as old as recorded history. Ancient Egypt (and who knows, maybe even its modern successor), the Assyria, Babylon, Rome, Germany—their places in history are but the shadows of yesterday. But Israel lives! *Medinath* Israel is thus, in its creation, proof of the ancient challenge of the Jew to all the world: *K' M'Zion Tetse Torah.*" From Zion, shall go forth Torah."

We American Jews, who are not in Israel and thus are not part of the physical struggle of our people, are nevertheless favored by history in that we see in our day a fructification of the ancient prayer of our people for redemption. We

shall find as time goes on that the victory of the Yishuv and the complete development of Palestinian Jewish life will be a boon to us in every phase of our lives as Jews. Israel will again be a well-spring whose sweet waters will freshen and revive the cultural and spiritual life of Jews throughout the diaspora. The fact of a Jewish State will add immeasurably to the pride and dignity of Jews wherever they live. The ancient stigma of homelessness will be removed, and with it should end the taint of the gypsy that has been to some great degree a contributing cause of anti-Semitism everywhere.

What of the bugaboo of divided allegiance, that convenient device of the anti-Zionist? It is interesting to note that the first pronouncement of the Council for American Judaism at the time of the proclamation of the Jewish State on May 15th was an insistence upon its own American patriotism. This was an example of that consistency which Emerson so rightly attributed to little minds. No one has ever questioned the American patriotism of Zionists except the Council and its ilk and the lunatic fringe of MacWilliams, Winrod, Pelley, et als. Indeed, the functioning of Israel in the Near East is in a very real sense a triumph for the American spirit. Certainly, it will, in fact and in political implications, widen of the sphere of operations for the American spirit. The same qualities of living and thinking which constitute the American pattern are explicit in the life and government of Israel. Alone in the Near East (and, indeed, almost alone outside of the borders of the United States), Israel will be a

[Continued on next page]

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Israel H. Levinthal, D.D., D.H.L., Rabbi

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents

Manuel Saltzman, Asst. Rabbi

Joseph Goldberg, Administrative Director

David Goodstein, Treasurer

Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

Frank Schaeffer, Secretary

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

WITH GOODWILL OR WITHOUT

THIS is being written as the radio is flashing the news from Eretz Yisroel that the new Jewish State has been proclaimed and is now an actual fact. How fortunate we of this age are—to have witnessed the dawn of a day for which our fathers have hoped and prayed for 1900 years!

Until the last moment we were nervous, fearful, lest something might arise to prevent the realization of our dream and our hope. There were so many attempts to thwart the fighters in their task. What politics, what cruel diplomacy, what chicanery were practised by those who endeavored to put an end to the Jewish hope.

Alas, to our sorrow it must be said, that the part our own beloved America played in these crucial events—until a few moments after the establishment of Israel was proclaimed—did not add credit to our country nor to our country's leadership. Happily, however, America redeemed itself. I never lost faith in the true America. I knew, in the dark weeks

of March and April, when America seemed to have lost its way, that America had not yet spoken the last word on Palestine. The conscience of America may be stifled for a moment, but it cannot be stilled. And President Truman's instant recognition of the State of Israel truly represented the voice of the conscience of America. We Jews have an ancient Rabbinic tradition, that the *Baal Tesbuvah*, the repentant sinner, stands even higher than the saint who never sinned. It requires more moral courage to acknowledge one's wrong and to forsake it. We look upon the Administration as a *Baal Tesbuvah*, and hope that it will now prove its determination to undo the wrongs of the past and, with its power, help the infant State of Israel which it has recognized to grow and to develop into strength and maturity.

We are grateful to God that we have lived to see this day. We are grateful to our Heavenly Father for this miracle of the ages which He has wrought. We

are proud of the *Yishuv* and, above all, of the brave and heroic members of the *Haganah*, who have proven themselves true Maccabees of our day. They have won a new respect for the Jew from the peoples of the world. The nations behold a new Jew in that new State—no longer the cringing Jew, but the Jew with a straight back, who knows his rights and who is determined to stand by his rights.

We realize, of course, that we have not yet won our complete freedom. Like the Pharaoh of old, there will be those today who will try to bring the Jews back to the bondage of a modern Egypt. We will yet have to cross the waters of a Red Sea. But our brothers in the new Israel are undaunted; they are confident in the ultimate triumph of the justice of their cause. And I am confident that American Jewry will not forsake them in this historic hour. I know that the Jews of America will be ready to give whatever help will be in their power to preserve what has now been achieved by the sweat and the blood of our heroic brothers.

The leaders of Israel extended the hand of peace and fellowship to the Arabs in Palestine and in the neighboring countries. This was not just a gesture. We pray that this outstretched hand will be taken. We hope, too, that the other nations, and the United Nations, too, will soon give the new Jewish State their recognition and their blessing. The days of theorizing are past; the world is facing an actuality which must be reckoned with.

We plead and pray for peace and good will. But whether that will be granted us or not, the Jewish State has come to life, and, with God's help, will remain alive, endeavoring to serve to the world as a holy nation dedicated to the lofty purpose of making God's Law the guide of its national life. We pray that the prophecy may be fulfilled in our day: "For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem!"

Israel H. Perutthal

—WILLIAM I. SIEGEL.

YISROEL CHAI!

democratic republic, based on the complete equality of all peoples living within its borders. It is a young nation which, having had to fight for its independence against the encroachment of power politics, will all the more cherish and guard the ideals and practices of real democracy. In the short space of its preparatory life, the *Yishuv* has given ample proof of its high evaluation of education, free economic opportunity and progressive social attitudes. This it has managed to do against the backwash of Arab medievalism and feudalism and British obstructionism. Certainly, in the unhindered freedom of its own management, will Israel continue and accelerate the process. It is not too much to believe that a functioning partnership between the mighty United States and the infant

Israel in these departments of common activity can speedily arise and long flourish to the benefit of all the world.

There will, of course, be those, who for shorter or longer periods will mouth the accusation of dual citizenship against the Jews of America. Let us not be disturbed by this canard. The record of absolute patriotism of the American Jew is as old as this republic. It has been proved on the field of battle and in every peaceful aspect of American life. That the Jew in America has sufficient spiritual resources to be true not only to this country but to the land of his ancestors in the past—which is now the land of hope for so many people, Jew and non-Jew alike—is certainly not a reproach to the American Jew.

WE LIVE in apocalyptic times. So strange and swift and overwhelming is the march of history, so ineffable its tragedies, so tense and electric its triumphs, that all speech has become difficult and all prognostication vain. Does it not seem just the other day that there was revealed to us the full and awe-inspiring horror of the destruction of one-third of our people in Eastern and Central Europe? Did there not appear just yesterday that immortal volume of fragments from the dead and the survivors, edited by Charney Niger, and called *Kiddush Ha-Shem*? And time is swift and the memory of the individual not very tenacious and there is a danger that men may forget to grasp as a single movement of history *both* the dread destruction and the proclamation and recognition of the *Medinat Yisrael*—the state, our state, called Israel.

Yet nothing can be surer than that the historic process is continuous and is one. The Jewish State arose out of the ashes of our slain; it arose from the unanswerable necessity that this must not happen again. We know that the *Yishuv* might again and again have bought prosperity and apparent security had it been willing to confine itself to approximately its present numbers. Yet no member of the *Yishuv*, older or younger, galuth-born or sabra (native-born) dreamed even for a moment of accepting that bargain and that easiest way. No one. No single soul. The homeland was to be a homeland for all Jews. For that our brethren fought; for that they proclaimed the state of Israel; for that they are embattled on three fronts today; for that they are defying the powers and principalities of evil. For that so many beautiful young lives are being offered up with eagerness and grace. For that and that alone.

Their face and will continue to face—for not too long, we pray—a hundred difficulties and dangers. But they do indeed *face* them. Their road is straight. Doubt or confusion are spared them. Amid all dangers that is their supreme good fortune. Never in all history, to vary a phrase of Winston Churchill, have so few fought so magnificently and single-mindedly for the redemption of so many—for the remnants in Europe, for those in the Muslim lands, morally, too

An Eminent American Jew and Zionist Points to the Road We Should Follow

THE FUTURE OF AMERICAN JEWRY NOW

By LUDWIG LEWISOHN

for us and for our children. Their faces are set toward the light.

Our situation, the situation, above all, of Jews in America, is or should be equally clear; the road ahead of us should be equally straight. Yet there is a deep difference and cleavage—the difference and cleavage between *being* victim and victor and only witnessing from afar both the sacrifice and the victory. While our people were dying and being born again, we were able to continue our more or less normal lives with a more or less normal preoccupation with secondary and second-rate things. We had to rely wholly on the promptings of the heart and the exercise of the imagination. And it may be said that, considering this vital disadvantage, American Jewry or at least, large sections of American Jewry, came off very well indeed.

•

Now the great and immediate problem for American Jewry today is *not* to let sloth invade the heart and not to let the imagination cease to be exercised. On the material side the danger is probably small. It will be clear to men in a highly industrialized and business civilization that a community of 750,000 cannot *pay* for a total war and at the same time house and feed and heal the remnants who are even now streaming into the land. It will be clear to these American Jews that any cessation of intensely sacrificial giving would today and tomorrow—literally today and tomorrow—expose the State of Israel and its people to unpredictable disaster and us and our children to perpetual moral slavery and perpetual shame. It is not to be thought of that the Jews of America will not continue to realize with the utmost intensity that without money you can buy neither arms nor food nor shelter and that without us those beautiful armies in our land and those whom they protect and redeem would be delivered up naked and help-

less to a barbarous enemy. That aspect of our road ahead is clear.

Our difficulties arise from our internal situation. The political aims of the Jewish people, identical with that immemorial aspiration for the *cheruth*, the freedom of Israel, of which the liturgy speaks—these aims have been achieved. The various Zionist organizations will remove the Basel platform from their letter-heads. The Jewish Agency is in a necessary state of liquidation; the World Zionist Organization will have to be transformed into a non-political instrumentality. Well, it may be asked, what difficulties are involved? The answer is this: We live in a politically minded and in a materially minded civilization and atmosphere. It is precisely the political work and struggle after freedom and a state that captured the heart and the imagination of the best part of American Jewry. The giving of money to the State and those whom it must defend and harbor and whom it will continue to be understood. But what, meanwhile, will become of us—of our inner relationship to Israel, of our moral situation when the great incentive of the attainment of freedom and of a state will have been wholly achieved?

For Judaism and Zionism—the two are historically identical—will have to return to spiritual and moral sources. It will have lost the lift and ardor of political aims and political involvement. Galuth Jewry, American Jewry, profoundly as it will and must be devoted to the Republic of Israel, will become, *must* become, despite its partaking of both peoplehood and ethnic homogeneity, a spiritual, a moral, an intellectual community—held together no more by a political aim but by its millennial aspiration towards becoming a *mamlchet kobanim v'goy kadosh*,

[Continued on page 23]

CHAIM TCHERNOWITZ AT 75

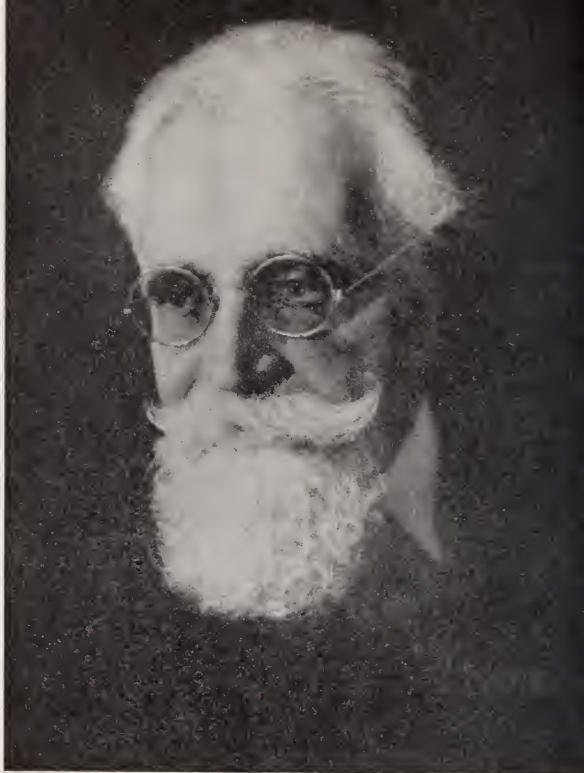
By JACOB S. MINKIN

JEWISH scholars writing in Hebrew must resign themselves in advance to the likelihood that all avenues of European and American renown will be closed to them. Few Hebrew productions of genuine Jewish scholarship are translated into other languages. It is now more than half a century since the last volume of Isaac Hirsch Weiss' stupendous "History of Jewish Tradition" appeared, and all we have in English of its great erudition and marvellous scholarship is a short essay by the late Professor Solomon Schechter. Other works of like importance to students of Jewish history and literature have not fared better. Non-Jewish scholars working in the same field rarely take notice of them — not even through a footnote.

When, therefore, Professor Chaim Tchernowitz, at an advanced age, with breathless industry and his eyes fixed on the unwavering goal, continues adding one learned book after another to his already impressive list, it is because of his love of learning and his devotion to Torah, which kept Judaism alive through the ages. He works with the zeal and self-consuming devotion that would do credit to one much younger than his years. In a period of less than fifteen years, he enriched Jewish literature with a steady flow of works which are as astounding for their scholarship as for their beauty and freshness of style and diction. And this quite apart from his many other activities, such as a busy teaching schedule at the Jewish Institute of Religion and a Hebrew monthly periodical, *Bitzaron*, of which he is not only editor but principal contributor as well.

Prof. Tchernowitz's position in the world of scholarship is unique. It would be unique at any time, but it is especially so today, when learning among Jews has become pedantic, and scholarship, instead of interpreting and serving life, is being pursued as a means of escaping it. It is to the eternal credit of

*The Eminent
Hebrew Scholar
and Editor
Chaim
Tchernowitz*



Dr. Tchernowitz that, in these disturbed and crucial days for Jews, he grasped the true significance of the Jewish scholar's task and mission. He has lived in more than two generations and in widely-separated lands and continents, has served in the priesthood of Jewish scholarship for a longer period than many another Jewish savant living, yet never has he been known to have lost contact with the living Jewish people. In this respect, he is perhaps the finest exemplification of the Russian rather than the German type of Jewish scholar. Unlike so many others of his learned colleagues, Prof. Tchernowitz lives the daily life of his people, fighting their battles, sponsoring their causes, and giving himself to their every interest with unsparing zeal and devotion.

Besides his books and learning, Prof. Tchernowitz is a spiritual personality of a rare kind. He is not the frozen or crusty type of scholar, not the man from whom books and learning have drained every other human interest. On the contrary, he is kind and amiable, genial and warm-hearted, a man of feeling and senti-

ment, whose conversation on all subjects is both stimulating and animated, particularly on matters affecting Jews. In his life there is no blank page between the book and the people, between the Jews' past and their present and future. Dr. Tchernowitz has made many valuable contributions to Jewish science, but it is his devotion to the Jews as a living people that is the most characteristic feature of all his thinking and doing.

The conception of the Jews as a living people cannot be sufficiently emphasized. If Prof. Tchernowitz did not create this conception, he is certainly one of its greatest exponents, especially in the field of what became known as "Jewish Science," or, to give it its proper designation, *Wissenschaft des Judentums*. Jewish *Wissenschaft* was born in a Prussian atmosphere and it bore the Prussian label. Its origin did not stem from the conviction of a Jewish national ideal, a spiritual thread that would unite the past and present, but it came as a means of

severing that thread, of disavowing what real or mystic relation existed between the Jews as a dead and as a living entity. Even Zachariah Frankel, who stood closer to the Jewish spirit than many of his *Wissenschaft* fellow-workers, did not hesitate to call upon the Jews of Germany to surrender what national hopes and aspirations they may have entertained as a thanks-offering for the removal of their civil disabilities. Professor Moritz Steinschneider, whom his American enthusiasts crowned as the "Urim and Thummim" of Jewish scholars, had not concerned himself with the Jews as a living people. He hated Jewish nationalism, condemned Dr. Pinsker's *Autoemancipation*, and stigmatized Zionism as a kind of "folk-psychosis which could be cured only gradually by systematic education."

There is a breath of Jewish life in everything Dr. Tchernowitz writes, a quickening national spirit not only in his lighter essays and articles but also in his more serious scientific work. His books are not the cold memorial tablets of the dead as are the works of so many another Jewish scholar. They are the product of a living, loving and creative Jewish mind. The thread is continuous and unbroken; his work reaches far back into the past, illuminating the present, and prophetically looking toward the future. It is a heritage which he received at his birth, but which was acutely sharpened and developed by his association with the thinkers and poets famous as the Sages of Odessa, who made up the Jewish intellectual world more than half a century ago. The great historian Graetz had the same quality of genius and wrote in the same spirit. In his work too the Jewish national soul was never dead or frozen. He conceived of the Jews as a living people and wrote about them with exquisite beauty and eloquence, something for which his *Wissenschaft* colleagues had never forgiven him. Zunz, for instance, scorned Graetz and refused any other comment on his "History" than a frown and, as to Steinschneider, Graetz was his pet aversion.

Dr. Tchernowitz is unique in still another way. He writes in the Hebrew language, and in a style so clear and lucid that it is impossible not to understand him. It is the tragedy of our modern Jewish scholars that they separated Jew-

ish literature from the language in which it was written. Hoping in vain to catch the attention of a non-Jewish savant, they write in almost all the alphabets and vocabularies of the world except in the one language in which Jewish scholarship eternally has its being. In his earlier, less rationalistic days, when the romance of the Jewish national spirit had not yet become completely dried up within him, Professor Steinschneider pleaded with his colleagues not to occidentalize everything Jewish by writing in foreign languages on Jewish subjects. "The holy tongue," he said, "must remain the international language of Jewish scholarship." But it was not very long before he forgot his youthful enthusiasm for Hebrew and adopted the German language for the



Prof. Tchernowitz and a Group of Associates at the Odessa Yeshiva

great learned literature he had single-handed created.

Dr. Tchernowitz may also be said to be unique for his perennial spring of living, creative power which, despite his years and active life, shows no signs of exhaustion. He is a man of tireless energy and prodigious industry. As if born to the task, there is no place for leisure in his life. Day by day and deep into the night, the pen never rests idle in his hand. Visiting friends find him either working on a new manuscript or correcting proof which must be rushed off to the printer. The condition is chronic. It is the same in summer as in winter, whether at home or on his vacation. He never works on one subject at a time. There are always interruptions. For Dr. Tchernowitz is not a hermit living and working in a cell. His study is not padlocked against the noise and tremor of his time. A thou-

sand eyes are always peering over his shoulders. They may be those of his people in the concentration camps of Europe or of those in their frenzied fight for life in Palestine. They cannot wait. Their struggle, their suffering, their future—our future—may be in jeopardy. The book, the manuscript, the proof-sheets can wait. A ringing call to action is rushed off to the press.

He has a huge appetite for work. Every morning witnesses in his study a new battle. It may be an intricate talmudic problem, a question of rabbinic law that is to be solved and decided, or a subject of current popular interest. And all this besides the pressure of many other obligations. For, as already remarked, Dr. Tchernowitz is not exclusively a man of the book. He is supremely a man of the people. In addition to his literary and scholarly work, there are meetings, conferences, and consultations to attend. The pulse of current Jewish life and problems is very much alive and active in his veins. He is perhaps the nearest approach to the Jewish ideal of the scholar-patriot, whose love, whose life and interests are divided between his books and his people, between his study and the fighting arena. It is no unfamiliar experience to behold this long-passed septagenarian scholar stroll in on a conference of Jews of whatever party shading and humbly take his place as one of the people.

Dr. Chaim Tchernowitz came to Jewish scholarship fully and richly equipped. He was a disciple of great masters, a student and associate of famous men. Rabbi Yitzhak Elhanan of Kovno was one of them. Later, his mastery of rabbinic literature was broadened and deepened by the scientific researches of the modern school. He might have become a crusty and musty scholar of the traditional type were it not his good fortune to fall under the influence of that unique gathering of men whom Tchernowitz himself had immortalized as *Hakme Odessa*, the Sages of Odessa. They stirred in him feelings, sentiments, and interests which were never crowded out in the course of years. They also aroused in him that love for Zion and the Jewish people which remained the crowning inspiration of his life.

Dr. Tchernowitz is a prolific writer. Besides his major works, he has to his credit a harvest of no less than 250 contributions that appeared in a great variety of learned and popular publications in Europe, Palestine, and this country. His occasional writings seem to be dashed off with great ease and little effort. At any rate, their style and diction fail to betray the sweat and toil of composition. On the other hand, his more permanent contributions, such as, for instance, his *Toldot ba-Halaka*, History of the Oral Law, are masterpieces of scientific scholarship and accuracy, and were written with great care and deliberation. Not only the text, but almost every footnote is packed with a mass of scholarship which testifies to the author's learning and intimate grasp of his subject.

It is characteristic of Prof. Tchernowitz's prodigious industry that, at an age when most men try to lighten their burdens, he should venture upon a task both daring and stupendous, requiring tremendous labor and scholarship of the most precise sort. But he not only dared and ventured but actually completed the task which, for its clarity and learning, for its novelty and freshness of style and diction, is unequaled in Jewish literature. We have, of course, reference to his recently published three-volume work, *Toldot ba-Poskim*, "History of the Jewish Legal Codes and Codifiers."

It is a stupendous work which, in less expert hands than his, might not have rewarded the toil and labor of a lifetime. No brief summary of so comprehensive a work can be here undertaken. For that a more detailed study is required. Suffice it to say that it covers a period of rabbinic legislation of about fifteen hundred years, from the completion of the Babylonian Talmud until almost the present day. The author takes his readers on a long but, on the whole, fascinating journey through almost all the places of the then Jewish habitation. We find ourselves one time in the congenial atmosphere of Babylonia with its great men and schools of learning; another time in the sun-splashed spacious North Africa, immortalized for Jews by its distinguished men of learning; at another time we are in the fading glory that was Spain, or landing for a long while at Safed, in Upper Galilee, that ancient marvellous city of scholars, mys-

tics and holy men, where the overshadowing *Shulban Aruk* was conceived and born; there are occasional stop-overs in Russia and Poland, likewise famous in other times and under different conditions for their great and saintly men. We meet everywhere with great men, giant intellects, knights of the Torah, such as Rav Hai Gaon, Rav Saadyah Gaon, Alfasi, Maimonides, Nahmanides, R. Asher, Joseph Cairo—one and all passionately devoted to Judaism, loving their people, giving their all and spending their all that both might live and not disappear. It is

a great work, great in its conception and execution, and great also for clear, orderly, and masterly presentation which make the reading of it both a profitable and pleasurable experience.

At seventy-five, Prof. Tchernowitz's flame of life still mounts high. He glows with work and vitality. The Jews have need of him. They have need of his courage, his vision, his devotion, and his unextinguishable faith in their future. He has been a torch unto them. May he live for many more years to behold his dream of a restored Israel come true.

SHEVUOTH CUSTOM

By LEO SHPALL

SHEVUOTH has developed a number of customs and ceremonies which symbolize the agricultural and religious significance of the holiday. Originally it was the feast of harvest, when baskets of fruits were carried to Jerusalem in procession from the remotest corners of the land. The memory of the agricultural origin of the holiday has been kept alive. The practice of decorating the synagogue with plants and flowers is first mentioned in Safed in the 14th century. We know that in the seventeenth century it was the custom for the sexton of the synagogue to distribute plants to every worshipper during the morning service. In Eastern Europe bundles of fresh grass were scattered over the floor, and many homes were decorated with flowers.

The agricultural character of Shevuoth was in time replaced by one of an historical significance, symbolizing it as the day of the giving of the Torah. As time went on certain liturgical hymns were included in the service, which dealt mainly with the wonders of Revelation. Through the influence of the Kabbalah, the custom arose of remaining awake through the first night of the festival and reading a book, entitled "Tikkun Le Shevuoth." This work contains selections from the Pentateuch, prophets, the Hagiographa and other sources. According to the interpretations given by popular lore, the custom of staying awake is explained as follows: God revealed himself on Mount Sinai at noon. But it happened that the Israelites were still asleep, and Moses had to go to their tents and wake them up.

The Jews therefore, stay awake on Shevuoth eve to show that there is no need to wake them to study the Torah.

In the Middle Ages parents adopted a custom of introducing the boy to school on Shevuoth. The ceremony of initiation was performed partly in the school and partly in the synagogue. Early in the morning the child was brought to the synagogue and placed in the pulpit before the scroll, from which the Ten Commandments were read. The early leaders of Reform Judaism selected Shevuoth as the day of confirmation, because it is the holiday of the confirmation of the Jewish people in their faith by Moses. It is also the day on which the Book of Ruth is read in the synagogues, telling of Ruth's acceptance into the fold of Israel. The conservative synagogue introduced the consecration ceremony for girls.

The prevalent custom of eating dairy dishes on Shevuoth is of ancient origin. It is associated with the expression found in the Bible comparing the Torah to milk and honey. Another reason is given: the Jews returned to their tents from the foot of Mount Sinai very tired and hungry; they could not wait until the women prepared a meat meal so they rushed to eat whatever dairy products were available. Honey was also an important ingredient in the preparation of the Shevuoth dairy dishes because the Torah is often compared to honey. A cake was prepared of fine flour, oil, milk and honey and on its surface several biblical passages were inscribed. This cake was given to children.

SEVERAL weeks ago I visited the synagogue of the Society for Advancement of Judaism out of curiosity to see how the Reconstructionist service differs from our own Conservative services. After the reading of the torah I realized that the cantor was strangely familiar to me and soon I remembered who he was. He was our old Hebrew School singing teacher, Mr. Moshe Nathanson. His voice and his face had hardly changed during the twenty-year interval since last I saw him. After the services we chatted, and it seemed like a dream—those long forgotten Hebrew School years.

I can hardly believe that more than twenty years have slipped by since I was a student at the school—and I use the word figuratively, not literally. So much has happened since that warm humid night when we received our diplomas that probably few of us have had the time to pause and look back.

In looking back on those old Hebrew School days I will not linger in the prehistoric times when Mr. Louis J. Gribetz (the very same gentleman who now, amongst other endeavors, heads the Editorial Board of the *Review*) and Mr. Joshua Goldberg (now Commander Joshua Goldberg, the Ranking Jewish Chaplain of the U. S. Navy) conducted classes in rooms located on the ground floor, at a point somewhere opposite the present day handball courts. But let me recall those years which I remember best, 1926-29. Our faculty, headed by the genial Mr. Mordecai Halevi, included the saintly Mr. Benjamin Hirsh, Mr. Emanuel Edelstein, Mrs. J. Serbin Beder, a Miss Rappaport and our popular singing instructor, Mr. Nathanson.

Each teacher had his own method and his own devices to convert us into *talmida chachumim*, but some worked better than others. Naturally, as we grew from children of ten years to men and women of twelve and thirteen, the teaching methods also changed. One of the earliest memories I have of the school is the speed reading contest which Mr. Halevi conducted from time to time to see how fast his pupils could read aloud from a page of Hebrew which we had not ever read before. I cannot explain how I remember that one of the boys banged out an amazing one hundred and eighty-

four words per minute. His name—and it's strange that I can remember him so well—was Seymour Freed, a blondish red-faced youngster who always wore a happy smile. Seymour lived on Empire Blvd. as did the runner-up, Rosalind Kramer. According to the rules of the game, each error cost the contestant one word from his actual score. I recall that I was a plodding but thorough reader whose only claim to fame was that not one error was ever charged against me. At the time few of us understood the importance of being able to read Hebrew as fast as the Lucky Strike auctioneer can rattle off the buyer's bids, but three years ago I learned my lesson.

I was in Calcutta for the Passover seder and was the guest (along with several other American, Australian, Canadian and British soldiers—and even a South African Jew) of Rev. Abdul Morris, the city's only rabbi. He chanted from the Hagada at a pace so rapid that we could follow the text only by watching him turn the page. He was of Persian descent and his Oriental inflection and pronunciation made matters all the worse for his audience. Suddenly his daughter Queenie, who happened to be the most capable stenographer at our American air base, reminded her father that "Levee," as I was known, was the son of a rabbi and should be allowed to read a passage or two. Rev. Morris turned to me and graciously offered the choice paragraphs describing the Four Sons—the good and the bad sons, the simple son, and the poor fellow who didn't know enough to even ask a question. After several moments of slow and deliberate reading I looked up and caught his scornful and puzzled look. I'll never know, but it was my impression at the time that he was struggling with the decision as to whether I typified the third or the fourth son.

An Alumnus of Distinguished Parenthood Calls Forth Nostalgic Memories

AS I REMEMBER THE CENTER HEBREW SCHOOL

By LAZAR E. LEVINTHAL

Another classmate who stands out vividly was a tall likeable kid who was undoubtedly better liked by his classmates than his teachers. (But this statement could apply equally well to the rest of us.) Little did we then realize that he was to spend many months as a German prisoner of war, after being shot down on a bombing mission with our Eighth Air Force. His name—Irwin Witty. I shall never forget the time Irwin went into the wardrobe closet of our classroom to get something from his overcoat pocket just before class was to have begun. Someone playfully closed the door on poor Irwin a moment before Mr. Hirsh, our teacher, came in. Either because he was too embarrassed to call out, or because Irwin was quite content to remain in the dark closet he stayed there without uttering a sound. The class was convulsed at the thought of his predicament and Mr. Hirsh soon realized that something was up. A quick glance around the room gave him a clue. *Witty*, as Mr. Hirsh was wont to call him, was not in his seat. Following the direction of our gaze he headed straight for the closet and to everyone's amusement but Irwin's, pulled Irwin from the dark recess. It was several minutes before the class was ready to resume the study of irregular verbs.

Although Mr. Hirsh was a man whom we genuinely loved, we were undoubtedly too young to fully appreciate his remarkable mind and saintly character. I am happy to say that before his untimely passing, our class had outgrown the period of childhood, and as young men and young women we were able to show him our mature admiration, love and respect. Even the good students felt guilty when they met him later in their lives—guilty that they had not been bet-

ter students. I can remember no one during my entire childhood who could tell a story as well as he did, and on those Saturdays when we knew Mr. Hirsh was to preach the "sermon" everybody made a special effort to be there early.

The faculty, I might add, served not only as teachers during the week, but they were the guiding spirits behind the Junior Congregation. Each Saturday morning one of the three regular teachers would deliver the talk to the congregation. Mr. Edelstein and Mr. Hirsh retold the story of the bible and colorfully pointed out the moral to be derived. They wanted to make better children of us. Mr. Halevi, on the other hand, had a different outlook. He was first the Hebrew School teacher and as such he strove not to make us better children, but better pupils. Often he would start in the usual pattern, telling us the story of the weekly portion, but always he came back to the Hebrew School and those responsible for the acts of sabotage which occurred daily. These acts were not only gratifyingly varied but at times fiendishly clever. Most popular among the student pranks was the blackout. Some student who may not have had the aptitude to master his *chumish* or *gemmorah* was bright enough to discover that all the lights on the third floor were controlled from a central fuse box. From the date of that discovery, Hebrew teaching was never the same at the Center.

As I remember, the brightest student in our class, and perhaps in the entire school during this period was young Morty Ostow (now Dr. Ostow, specializing in psychiatric disorders, and the husband of a charming young girl whom I just recently met). Morty grasped Hebrew as readily as he did algebra, chemistry and chess, which accounted for the fact that he probably won more scholastic awards than any other Center graduate. We had quite a few bright students, Rosalind Kramer, Sidney Weiner, Albert Edelman and Dinah Hirsh, just to name a few. Albert, by the way, was formerly on the staff of Special Attorney General John Harlan Amen, who was appointed some years ago to conduct a special investigation of the Kings County District Attorney's Office. I might further add that Abbie (as he was then known) had one of the finest voices in

the class and was one of the best cantors in our junior congregation. We needed him badly as a replacement for another fine singer who was in the process of outgrowing the Junior congregation, Joe Greenblatt, now known as Joseph Greenleaf. Joe lives in Mt. Vernon, N. Y., and is a very active worker in the Zionist Organization and a member of the Executive Board. I would say that Joe was the finest cantor the Junior Congregation had during the years 1926-1932. I am not qualified to speak for the years following because it was at this time that I left to attend college.

Genetically, there must be something about a Hebrew teacher that brings forth the brightest qualities in children. I cannot otherwise explain the fact that the children of our teachers were all unusually fine students. Mr. Hirsh's daughter, Dinah, was in my class and was always at the top. (When last heard from Dinah was one of the writers on the staff of *Newsweek* and received special praise from the publisher for an article she wrote on the G. I. Bill of Rights. I remember this because I first read the praise, which appeared in an issue published after her article appeared, and I scoured the Red Cross Clubs from Calcutta to Karachi to find the article. I did find it, and it was well worth the effort.) Mr. Halevi's son, whom we called Mussie, would occasionally pay the class a visit. He was much younger than we were but would good-naturedly help us with our lessons. Mr. Edelstein's son was also a bright student both in Hebrew and secular subjects, and also seemed to be made of the stuff of Quiz Kids.

When some of us reached manhood and were bar-mitzvahed, it was assumed by us that our Hebrew education was complete, and perhaps fatalistically concluded that whatever could not be learned in the first thirteen years wasn't worth learning. Because of this, many a parent gave up the fight and let their sons leave the school. The result was a dislocation of the student body, and sometimes it was necessary, for the convenience of the faculty, to consolidate several classes, or parts thereof. The result was not always to the student's liking, as in the case of one Lester Prenskey, who to this day looks back with bitterness to the day he was

told that because of his good work he would be placed in a Rapid Advance section. When class met for the first day of the new term, Lester discovered that his "promotion" actually put him back two semesters. It was only recently that he poured out to me this story of injustice.

An account of the early days of the Hebrew School would not be complete unless it brought back the warm memories we all have of our Mr. Mueller. He was the uniformed policeman assigned by the Holmes Protective Service to the main lobby of the Center. He loved children, and although his duties often made it necessary to subject us to discipline and order, he did so in such a kindly way that I'm sure every former pupil experienced a moment of deep sadness when he learned of Mr. Mueller's death some time ago.

* * *

Those were rich years and they were happy years. Time has tip-toed by so softly that it is oftentimes difficult to realize we are no longer the children we were. It would be nice for us to meet again someday soon, and when we do I look forward to joining again in the singing of *Techeitzachnah*, our Hebrew School song, led by our former teacher, Cantor Nathanson.

STEPHEN WISE once engaged in a debate with a man who made a very long speech.

Dr. Wise's response was: "I agree with the gentleman in all but two points: his premises are false and his conclusions erroneous."

☆

It is related of the late Sol Levitan, who was quite a political figure in Wisconsin in the days of the elder La Follette, that once the candidate opposing Uncle Sol for the state treasuryship made what amounted to an anti-Semitic speech. In this address, he particularly stressed the "stinginess" of Jews.

When Sol got up, he said that he would have to agree with the opposing candidate in much that he said, then wound up.

"Elect me, a stingy man, as your State Treasurer, and I won't squander any of your money."

He was elected.

—By J.T.A.

OUR distinguished colleague and neighbor, Rabbi Jacob Levinson, who already has to his credit a number of notable Hebrew works, has recently published an interesting collection of *T'shuvot**—legal responsa—dealing with many problems of Jewish ritual.

Unlike so many such works, which deal mostly with problems not at all related to current life, Rabbi Levinson, as he indicates in his apt title, does deal with matters *in due season*, matters which are of great concern to Jews of our day who want to live in consonance with the laws of our faith. Thus, for example, he renders legal opinions on such questions as whether we may dispense with the individual recitation of the prayers and fulfil our duty by listening to the Cantor's rendition alone—particularly in the case of the *Musaf* prayer; whether it is permissible to call one to recite the blessings of the Torah, as we do in our Center Synagogue, by just saying *Ya-amod Ha-kohen*, or *Ya-amod Ha-Levi*, "Let the priest come forward," or "Let the Levite come forward," or whether one must be called by his and his father's name—as was and as is the custom in the old synagogues; whether or not it is obligatory to have a *Bimah*—a reading desk—in the center of the Synagogue, in addition to the pulpit stand near the Ark; questions about the removal of the dead from one grave to another, especially if the deceased was buried by mistake in a plot that belonged to another and the latter refuses to dispose of that plot; the problem of whether burial in a mausoleum is permissible; whether the practice, now in vogue in many synagogues, of distributing cards at a holiday service and having them bent in to designate sums donated in response to appeals, violates Jewish law, and many other such questions—in fact, there are thirty-one such responsa, all dealing with similar problems concerning the life of the pious and observant Jew.

Rabbi Levinson, as those of us who know him would expect, shows great erudition and comprehensive knowledge of the old authorities who dealt with Jewish law. He writes in a clear, beautiful Hebrew and in a lucid style, giving direct

A Guide to Those Who Wish to Live According to the Laws of Our Faith

THE PROBLEM OF JEWISH LAWS

By DR. ISRAEL H. LEVINTHAL

to his subject and avoiding all intricacies in discussion. Again, unlike many who write on such themes, he does not lose himself in unnecessary argumentation, and confines himself to a logical presentation of the legal opinion.

The question, however, that must perforce come to the mind of the reader of these responsa is—what is the essential word that must be spoken "In due season" when we deal with the problem of Jewish Law? Is it enough to follow the principle current in the old Common Law—*stare decisis*—"look at the previous decisions," or it is not essential to re-interpret these old decisions because of new conditions and thus make them living, vital decisions which can direct and influence the life of today? Rabbi Levinson himself, in his finely written introduction, quotes the well-known statement in the Talmud (Gittin 60 b) which would prohibit putting legal decisions into written form. There is great wisdom in that statement, and it clearly reveals the liberal outlook the ancient Rabbis had of the whole concept of Jewish law.

Those Sages did not want the Law to become fixed and frozen—and that is the danger when once it is put into printed form. They wanted it to grow, to develop, to constantly take into account new conditions, new demands from every land and every age. We may indeed emphasize the words which our author quotes from Rabbi Jacob Emden: "The Talmud is not yet completed, nor will it ever be completed. For all discussions of the men wise in Torah, in every age, become part of this inclusive Talmud. For the search of the explanations or interpretations of the commandments are handed over to the wise of every generation!"

Rabbi Levinson senses this need. He quotes the beautiful *Midrash*: "There is not a day that passes in which the Holy One Blessed Be He does not *Mechadesh*

Halachab—does not renew the Law in the Heavenly Court (genesis Rabbah 64.4)." What this Rabbi meant in the term "*Mechadesh Halachab*" was not just repetition of the law, but a renewal of the law, finding a *Chidush*, something new, in the old, which would make the old law new again, fit it to the new conditions of every new day in life.

That is the problem and the need that faces all law, and particularly so Jewish law.

This is not the place to go into a detailed analysis of these decisions. A brief reference to two or three will suffice for our purpose. Let us take the very first problem that our author poses. By the way, he is not correct in stating that Conservative congregations are either planning or discussing the elimination of individual recitation of the prayers in the synagogue service. I cannot imagine where he acquired this misinformation. As far as I know even the most radical reform congregation endeavors to encourage the individual worshiper to recite the prayers. What has been done in some Conservative congregations in America is to adopt a practice in vogue in some of the leading Orthodox congregations in Great Britain, the dispensing of the Cantor's repetition of the *Musaf* prayer, except the early benedictions with the *Kedushah* and the last few benedictions and to have the congregation pray, in silent recitation, that part of the service.

In Rabbi Levinson's discussion of this problem he quotes sufficient authorities—Maimonides included—for one with a liberal outlook to make a very convincing case for such a practice. But it requires a liberal outlook, and above all, a daring approach, to alter a practice in vogue, if there is some authority of note upon whose opinion or decision one can base his liberal viewpoint.

* *Davar B'ito* (A Word Spoken in Due Season).

Or take Dr. Levinson's discussion of how one is to be called to the Torah. His main argument for retaining the old practice is that it helps to prevent the Jew from forgetting his Jewish name. But in all the congregations where the new practice has been adopted, the Jewish name of the person called, and his father's name, are given in the *Mi She-berach*, which the Reader chants after the Jew recites his Torah blessings. Here again one with a liberal viewpoint of the law finds no difficulty to be a *Mechabesh Helachab*, and to find in the old sufficient warrant for the establishment of a practice which only changes a custom but does not affect a vital law.

•

An even clearer case is the one which discusses the need to have the *Bimah* stationed in the center of the Synagogue so that if the Synagogue is a large one every worshipper is able to hear the reading of the Torah. The precedent for this custom was created by the magnificent Synagogue in ancient Alexandria. We are told that it was so large and the congregation so vast that the precursor had to raise a flag as a signal to the congregation to respond Amen. But in the discussion our author quotes a great authority who definitely states that where the Synagogue is small, and worshippers can hear the reading of the Law, the center *Bimah* may be dispensed with. Surely, enough legal warrant may be adduced to prove that where, under modern architectural design and acoustic planning, the reading can be heard it would not be a breach of law to have the reading desk placed near the pulpit.

I do not wish to imply that it is an easy matter thus to solve all problems in ritual or ceremonial practice that face us. I speak only of those cases which offer some legal warrant by past authorities to make the *Chiddush*. No one who recognizes the important role that Jewish law plays in Jewish life would dare to say that the ancient authorities should be disregarded. They must still be our guides. We must lean upon the teachers of the past generations. No people can separate itself from its own past. But we must know how to utilize these ancient authorities so that by reinterpret-

tation their wisdom may guide us again in our day.

That great American jurist, whose liberal approach to American Constitutional Law made him one of the most beloved figures in our Supreme Court for more than a generation — Oliver Wendell Holmes, defined the true function of Law when he declared: "The law, so far as it depends on learning, is indeed, as it has been called, the government of the living by the dead. To a very considerable extent no doubt it is inevitable that the living should be so governed. The past gives us our vocabulary and fixes the limits of our imagination; we cannot get away from it. There is, too, a peculiar logical pleasure in making manifest the continuity between what we are doing and what has been done before. But the present has a right to govern itself so far as it can, and it ought always to be remembered that historic continuity with the past is not a duty, it is only a necessity" (Gitlow vs. N. Y., 268 U. S. 652, 672; cf. Max Lerner, "The Mind and Faith of Justice Holmes," p. 324). That is the attitude which must be adopted toward the problem of Jewish Law, that must become our guiding principle, if we want Jewish Law to take on a new lease on life and to become once more a vital force in the everyday life of our people. What Justice Holmes says in that same decision about the framers of our American Constitution may also be said about our great Sages, the moulders of Jewish Law: "The framers of the Constitution were not creators of a document but of a living organism — a people." What the Jewish sages were anxious to see preserved was a living organism — a Jewish people — living according to the ever life-giving precepts of the Torah.

•

But all this requires a change in attitude, in approach, to the entire problem. It requires a liberal viewpoint, what the Talmud calls the *Kocha D'hetera*—"the power, or the gift, that enables one to permit rather than to prohibit." And the Talmud is so liberal that it assures us that this *Kocha D'hetera Adif* (Berachot 60 a), "this power, if one possesses it, is the greater gift"—far greater, worthier,

than the *Kocha D'issurin*, the power always to prohibit, to forbid.

This is the spirit that animates the Talmud, and that helped to make it a living instrument in the life of our people. This is the principle that guided the classic interpreters of Jewish law in all ages, and that made them the leaders pre-eminent in their generation.

The entire matter is best summed up in a striking statement of one of the great sages of the Talmud. "Jewish laws," he assures us, "will never be abolished, as it is written *Halichot Olam Lo*, 'The ways, the goings, of the world are His.'" Tal. Jer. Megillah I.5; cf. also T. B. Megillah 28b, Nidda 73a; Habakuk III.6.) There is a deep mystic meaning in this comment. The Rabbi connects the word *Halachot* (laws) with the word *Halichot* (going, making forward steps); both are derived from the same root *Halach*—of going, walking. In other words, this sage would have us understand that Jewish laws will never disappear so long as they retain that inherent quality of *Halichot*, going forward, of progressing and developing with the march of time. For just as the goings, the progressive steps of the world are His, so, too, is the continuing growth of Jewish Law the reflection of the Will of God Himself. And it is particularly interesting to note that the last tractate of the Gemara in the Talmud closes with this very illuminating comment—as if the Sages wanted to impress upon us a great truth: while the *Gemara* is concluded, Jewish Law is not completed, but is on the march with time just like the *Halichot Olam*, the goings of the world.

•

Rabbi Levinson is deserving of our thanks and congratulations for having made the first important step in giving us the "Word Spoken In Due Season." He has grappled with living issues, with problems that concern the life of the religiously observant Jew. We, who are his friends and admirers, hope and pray that he may be blessed with life, health and strength—and also the vision—to be able to take the next important step, and to give us that word so needed today which will show that our *Halachot* are still linked with the *Halichot Olam*, that Jewish Law properly applied to modern life can guide us now as it guided our people in the days of old.

THE MEANING OF THE WORD "ISRAEL"

By DR. ISRAEL H. LEVINTHAL

The name given to the new Jewish State, Israel, has been the subject of explanation and discussion. In the material presented below, Rabbi Levinthal gives the authentic derivation and Biblical and Rabbinic background of the word, and resolves the controversy regarding the interpretation of "Israel." The name was given Jacob by a being assumed to be an angel with whom he wrestled all night before extracting his blessing. The questions have been asked why Jacob had to wrestle with the angel to obtain a blessing, and how could a mortal vanquish an angel, presumed to be a representative of God. These questions Dr. Levinthal answers with his usual erudition and spiritual insight.

The opening article is an extract from a sermon preached by the rabbi as long ago as 1926, and shows a surprising prophetic quality; the second article was written now as a supplementary note.

fulfill that task you must be a battler in behalf of all those ideals with which we surround the name of God.

This, then, is our purpose, our function in life revealed to us in our name—Israel!

THIS verse, giving the explanations for the name Israel, is one of the most interesting in the whole Bible. The Biblical text must not, in every instance, be taken literally but must be read in the light of the classic interpretations of the Rabbis and other ancient translations in order to be properly understood.

The Biblical text does not say that an angel wrestled with Jacob. Literally, the text reads: "And there wrestled a man with him." The Rabbis say that this mysterious man was the representative of Esau, and Jacob had to wrestle with this enemy all through the dark night until, at the approach of dawn, he succeeded in wresting a blessing from him.

The word *Elohim* in this verse, "Thou hast striven with *Elohim*," need not mean God, but can also mean powers, mighty, almost supernatural powers, against which Jacob had to contend, and the verse would therefore mean: "Thou hast striven with powers and men, and thou hast prevailed." The Septuagint, (Greek), and the Vulgate (Latin) translations of the Bible, render the verse: "Thou didst prevail with God and thou shalt prevail against men."

Maimonides is of the opinion that the whole incident was a "prophetic vision," and other commentators likewise have in all ages regarded the contest as symbolic, the outward manifestation of the struggle

within the patriarch between his lower self and his nobler ideals, until he saw his nobler self prevail.

Israel, then, is clearly a title of Victory—Champion or Prince of God, Contender for the Divine, Conqueror by strength from Above.

Just for Fun

DESPITE the grimness of present events in Palestine, the Yishuv has not forgotten how to laugh. It reflects all phases of the struggle. One story is a commentary on the Arabs' tendency to minimize their losses in their battles against the Jews. The story goes that in a recent engagement with the Haganah, the Arabs lost fifty men.

These fifty Arab dead knocked at the gate of heaven. The Mufti had promised the Arabs that if any of them fell in battle with the Jews, they would be granted unconditional admittance into Paradise, but when the Arabs came to the Heavenly door, only eight were allowed to enter.

"Why cannot we get in?" chorused the others, "we, too, fell in the battle with the Jews."

"Sorry," they were told. "The report we have from the Arab Higher Committee shows that only eight Arabs were killed in that engagement."

ISRAELITE was the name given by the Angel of God Himself to Jacob, the last of the patriarchs, and through him to his descendants (compare the Rabbinic dictum): "All that happened to Jacob happened also to his descendants." You recall the story as told in the Bible, how Jacob wrestled with the Angel and could not be defeated, and how the Angel said to him: "Thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with men and thou hast prevailed."

For the etymology of the word Israel we must, therefore, properly understand these words spoken to Jacob by the Angel. It would appear that *Yisrael* is formed by the union of two words: "*Yisra*," "he will strive" or "he will fight," and "*El*," God. Note that the verb in its retained form is in the future tense. It, therefore, does not refer to Jacob's struggle alone, but to the struggle, the battle, that is to be waged by his descendants. The Targum Onkelos, the Aramaic translation that you find at the side of your Hebrew text in your Bibles, senses the deeper meaning that is hidden in the Angel's words. It translates "*Im Elohim*" not "with God" but "*Kodov Adonoi V'im Givrayo*"—"Before God, with men." In other words, an Israelite is a soldier, battling with men before God for the ideals that are His.

The Rabbis grasped the true significance of this name conferred upon Jacob. For the Midrash tells us, in the name of Bar Kappara, that "He who calls Jacob by the name *Jacob* and not *Israel* violates a positive command;" and another Rabbi, not so strict, says: "Israel may also be called Jacob, but Jacob must ever be the *Tofel*, the less important, while the name Israel must ever be the *Ikor*, his principal distinction. Now, if we recall this fact, if we understand why the name Israel was given unto us, our whole attitude in life must change. We can be successful Jews—Jacob—prosperous tradesmen and business men. But that is the *Tofel*—of the least importance. The *Ikor*, the principal fact that we must remember, is that we must be Israels—Princes before God—warriors of God amongst men!

In other words, you can be a Jew and yet not be an Israelite. Racially, you may belong to us, but functionally—or let us say, in its truest sense, religiously, you may not fulfill your life-task. To

The following article appeared as an editorial in "Hadoar," written by its editor to honor Dr. Israel H. Levinthal on his sixtieth birthday.

"HADOAR" ON RABBI LEVINTHAL

By MENAHEM RIBALOW

(Translated from the "Hadoar" by Mordecai H. Lewittes)

DR. LEVINTHAL'S personality does not admit of partisanship or factionalism. By his very temperament, he is the impartial pursuer of peace, the harmonizer who brings unity out of division.

Having received his training from his father, Dov Aryeh Ha-Kohen, dean of Orthodox Rabbis in America, Dr. Levinthal's life and work reflect the indelible imprint of his father's guidance.

He conceives of American Jewry as a unified whole in whose vitality and future he has unbounded confidence. For many decades he has preached a Jewish way of life, nationalism, Zionist redemption and the creation of cultural values in the national language of our people, Hebrew. He is one of the loyal friends of the Hebrew language and literature in America, for his is a sincere love for the sacred tongue of the Jewish people. He enthusiastically greets all efforts on behalf of Hebrew, willingly doing his share and lending his influential support.

This love for Hebrew also comes by inheritance from his father, who was one of the pioneers of spoken Hebrew in America and who, to this very day, enhances many of our conferences and gatherings with his eloquent Hebrew speeches.

For this reason, Dr. Levinthal was one of the very first to respond to the *Hadoar's* appeal for help at the beginning of its career, when it struggled to overcome the obstacles in its path. Together with Joseph Baroness, of blessed memory, Dr. Levinthal founded the "Hadoar Committee" now renamed "Friends of the Hadoar." If our magazine has succeeded in maintaining its existence for a period of 27 years—a record unparalleled by any other American Hebrew periodical—it is to a large extent because of the efforts of these pioneers, among whom Dr. Levinthal's name looms large.

To Dr. Levinthal, as with all who go back to original Jewish sources, Hebrew is the key that unlocks our rich national resources. The Sages of the Midrash, through their ideas and sayings, provide him with a veritable treasure-trove from which the modern Jew—with the aid of

the rabbi and preacher—may derive spiritual sustenance.

Rabbi Levinthal's distinction in Jewish life may indeed be said to be by virtue of his talents as a preacher and orator. He knows the secret of unearthing the beauty contained in the Midrash, in our homiletical literature, in sage Rabbinic sayings, in folk-parables that have become inextricably intertwined with our ancient literature, in poetic-philosophic insights that illuminate the crumpled parchment of old texts. This modern preacher has attuned himself to the voices and expressions of a wise and understanding nation, to the spiritual undertones of an oppressed and suffering nation—and these ideas, so unique in their profundity and beauty, he has translated into the vernacular of the man of today. Thus, his speeches retain the rare flavor of this precious wine, hitherto sealed in hidden, inaccessible casks.

It is Dr. Levinthal's merit that he has been able to lift his audience from the hard, prosaic world of reality in which they live to the exalted world of the Agada and Midrash created by the genius of the Hebrew poetic imagination.

It is as if Rabbi Levinthal, like the Agadists of old, has said to his congregation: "Do you wish to understand God? Study Agada, then you will learn to know the Holy-One-Blessed Be-He, and to cling to his ways." Or, "Do not regard the parable lightly, for through parables we may learn the true meaning of the Torah."

Indeed, by formulating the words of the Agada in modern terms, in keeping with the spirit of our own day, by giving new meaning to ancient words, by reconciling the prophecy of the past with the reality of the present—this beloved preacher creates a synthesis of old and new, of the Jewish and the universal, thus disclosing the true and the beautiful in our nation's cultural heritage.

This has been Rabbi Levinthal's method since the beginning of his ministry, and that is why his listeners derive such enjoyment from his sermons and speeches.

Jews have become accustomed to many

voices and many sounds, but he is particularly sensitive to those sounds that contain the traditional Jewish note. That is why he will hasten to hear the prayers and chants of the talented Chazan whose sweet-sad melodies strike a responsive chord within him. For this same reason the Jewish worshipper will hearken attentively to the Rabbi who, skillfully drawing his words from that ancient fount in which *derash* and *agada* and *musar* find their common source, reaches the ear and the heart of the pious synagogue-goer.

Dr. Levinthal has discovered the secret path to this fount of Judaism and has drawn deeply from its waters. He has succeeded in building a great institution, a center of Torah and prayer, combining educational and recreational activities for its members and its worshippers. In addition, he has taught his congregation that the Brooklyn Jewish Center, important though it may be, is only one strand in the embroidery of Jewish life, and that each one, above all, owes a duty to the entire Jewish people by aiding in the construction of the Jewish State and Jewish spiritual regeneration in all the lands of the Diaspora.

FUNDS raised by the United Jewish Appeal enabled 145,000 displaced Jews from Europe to find new homes in Palestine, the United States and other lands, it was announced by Henry Morgenthau, Jr., former Secretary of the Treasury and general chairman of the U.J.A. \$250,000,000 drive.

He reported that since V-E Day, May 8, 1945, more than 70,000 Jewish refugees were settled in Palestine, nearly 50,000 entered the United States and approximately 25,000 were admitted to other countries in North and South America, Australia, South Africa and elsewhere. Morgenthau stressed that the year 1948 was one "of the most crucial years for large-scale emigration activity."

NEWS OF THE MONTH

THE FOUNDING OF ISRAEL

SO RAPID is the passage of events in and relating to Israel that it is difficult for even a daily paper to keep up with them. As the *Review* goes to press there are distressing reports from Jerusalem. The British subsidized and trained Arab Legion from Trans-Jordan claimed to have occupied four-fifths of the city; in other parts of Israel Jews were holding practically all the territory allotted to the new state in the United Nations Partition Plan. Egyptian planes bombed Tel Aviv a number of times, and Israeli planes, for the first time, took to the air and bombed Arab military concentrations.

In the United Nations the effort of the United States to declare the Arab nations attacking Israel as aggressors and invoking sanctions against them was supported by Russia and Poland, but obstructed by Great Britain and China, as well as by other countries, represented on the Security Council, making the success of this movement almost impossible.

The situation in Israel gave impetus to the demand that the United States lift the arms embargo in favor of the new state, and brought forth protests, some in Congress, against the English government for permitting the Trans-Jordan Army to wage war against the Jews. There was heard talk of excluding Britain from the benefits of the European Recovery Plan.

☆

Preceding these events was the recognition of Israel by the United States immediately following the establishment of the State of Israel at 6:01 p.m. Friday, May 14 (New York date and time). Russia, Guatemala and Poland followed, together with Yugoslavia, Czechoslovakia, Ukraine. The French Chamber of Deputies, in the absence of recognition by France, sent greetings to Israel.

☆

Chaim Weizmann was elected President of the Council of Government of

Israel. David Ben Gurion became Prime Minister and Moshe Shertok Foreign Minister. Eliahu Epstein was appointed Minister to the United States, and Major Aubrey S. Eban as Israel's representative to the United Nations.

☆

Throughout the American continent there was the greatest rejoicing among the Jewish populations. A great mass meeting was held in Madison Square Garden in New York that overflowed deep into the adjoining streets. The crowd was estimated at 75,000. The speakers were Rabbi Abba Hillel Silber, Emanuel Newmann, Stephen Wise, Senator Robert A. Taft, Mayor O'Dwyer, Henry Morgen-

thau, Herbert H. Lehman and Brig. General Julius Klein. President Weizmann was to have made the principal address but was confined to his apartment in the Waldorf-Astoria Hotel by illness. In Chicago more than 50,000 people jammed into the Chicago Stadium in a "Salute to Israel," sponsored by the Americans for Haganah. Senator Wayland Brooks, of Illinois, Bartley Crum and Mayor of Chicago Martin H. Kennelly were among the speakers. At the foot of the continent, in Buenos Ayres, a crowd equally as large, celebrated the founding of Israel. After the meeting the audience massed in a huge procession and marched to the statue of San Martin, laying a wreath on the monument to the country's liberator.

In London, a meeting of Jews, small by comparison—3,000—hailed the new state. Prof. Selig Borodetsky and Berle Locker, of the Jewish Agency Executive, addressed them. Vienna, Paris, Rome, Stockholm, Warsaw, Bucharest, Prague, Budapest, joined in the celebrations, as did far-off Johannesburg, South Africa.

Text of Israel's Declaration of Independence

THE land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from Palestine, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain statehood. In recent decades they returned in their masses. They reclaimed a wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace, yet were ever prepared to defend themselves. They brought blessings of progress to all inhabitants of the country.

In the year 1897 the first Zionist Congress, inspired by Theodore Herzl's vision of a Jewish state, proclaimed the right of

the Jewish people to a national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917 and reaffirmed by the mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their national home.

The Nazi holocaust which engulfed millions of Jews in Europe proved anew the urgency of the re-establishment of the Jewish state, which would solve the problems of Jewish homelessness by opening the gates to all Jews and lifting the Jewish people to equality in the family of nations.

Survivors of the European catastrophe as well as Jews from other lands, claiming their right to a life of dignity, freedom and labor, and undeterred by hazards, hardships and obstacles, have tried unceasingly to enter Palestine.

In the second world war, the Jewish people in Palestine made a full contribution in the struggle of freedom-loving nations against the Nazi evil. The sacri-

[Continued on page 23]

THE rate of natural increase of Jews in the United States lags behind the general population and American-born Jews tend to have smaller families than Jewish immigrants or other native Americans, it was revealed in a study by Dr. Nathan Goldberg, just published by the American Jewish Congress.

The study, "Population Trends Among American Jews," attributes this situation to anti-Semitism, desire for security, intermarriage, concentration of Jews in urban centers and the general emancipation of women. Dr. Goldberg, a member of the faculty of Yeshiva College, says that discrimination tends to inhibit the size of the Jewish family because Jews are forced to work harder to overcome economic and social obstacles placed in their path by anti-Semites and frequently are faced with the choice of a greater degree of security and a smaller family or economic insecurity and children.

The study reveals that in several Connecticut cities the rate of intermarriage has risen from slightly above one per cent at the turn of the century to over six and seven per cent at present. The tendency to intermarry is greatest among Jewish college youth, the study adds. Dr. Goldberg traces the Jewish population growth in this country from 6,000 in 1826 to 50,000 in 1848, 230,000 in 1877, to over 5,000,000 in 1947.

"Gentleman's Agreement" Doing Good Business

AN ATTEMPT to prevent the showing of "Gentleman's Agreement" in Tulsa, Oklahoma, by Gerald L. K. Smith, was defeated when Judge Eben L. Taylor of that city denied Smith's motion for an injunction against the film. The movie, dealing with social anti-Semitism in the United States, opened on schedule.

Smith sought an injunction against the 20th Century-Fox film on the grounds that his name is referred to in one sequence. Meanwhile, reports from southern cities exhibiting the movie indicate that the motion picture industry's apprehensions that it will meet with difficulties in that area have proven unfounded. Box office receipts in southern cities are matching those in northern cities, it was revealed.

THE first Canadian Festival of Jewish Music was held in Toronto at Holy Blossom Temple and featured a selection of numerous unpublished Jewish musical compositions. Rabbi Abraham L. Feinberg, who organized the festival, announced that the works are available gratis to Jewish congregations or educational institutions wishing to use them.

☆

A REPORT published in New York alleging that the majority of the displaced Jews in Germany have lost interest in Palestine because of the "uncertain future" there, and that about 80 per cent of them prefer to emigrate to the United States, was denied in Frankfurt.

Dr. William Haber, adviser on Jewish affairs at U. S. military headquarters, declared that he is convinced that even under the existing unsettled conditions, the vast majority of displaced Jews in Germany and Austria would emigrate to Palestine when legal immigration is authorized.

"They are tired of endless waiting in DP camps and would gladly sacrifice temporary security in these camps for the hazards of life in Palestine," Dr. Haber stated.

☆

THE United Synagogue of America convention, held in Chicago, recently, adopted a resolution presented by Judge Emanuel Greenberg, Chairman of the Resolutions Committee, expressing the "profound gratitude" of the 1,000 delegates to President Truman for his "forthright, wise and just act of statesmanship" in being the first head of a major power to extend recognition to Israel.

The Convention, attended by delegates representing more than 420,000 Conservative Jews in all parts of the U. S., also approved resolutions calling for the lifting of the American embargo on shipment of arms to Palestine; urging the U. S. to sponsor the admission of Israel to the United Nations; and expressing the hope that legislation to facilitate the admission of DP's to this country would soon be passed.

☆

NEGOTIATIONS for a merger of the Central Jewish Committee and the Fed-

Supreme Court's Banning of Restrictive Contracts Apply Also to Jews

THE Department of Justice interpreted the Supreme Court decision rendering court enforcement of restrictive covenants based on race or color illegal as applying also to religious groups. The Court's decision mentioned only private real estate agreements which barred groups on the basis of race or color.

"It is the opinion of the Department of Justice that the rulings of the Supreme Court are applicable with equal force to similar agreements based on creed," the Department said. "It would now seem certain that no state through its courts can support or enforce private agreements which are designed to do what the state itself is prohibited from doing."

eration of Jewish Communities of Poland hit a snag when the Central Committee declined to accept the principle of Sabbath observance, offered by the Chief Rabbinate, an affiliate of the Federation, as one of five points to be discussed during the current talks. The Committee, however, has accepted in principle the other four points. They are:

1. Kosher food shall be served in all Committee-sponsored kitchens; 2. Autonomy for all religious children's homes shall be preserved; 3. Financial independence for the Federation; 4. Continuation of the "Talmud Torah" method in the country's Jewish educational system.

A spokesman for the two organizations announced that agreement had been reached on the questions of restitution of Jewish communal real property; the exhumation of Jewish martyrs and their reburial in Jewish cemeteries; and the provision of adequate supervision for Jewish burial places. He pointed out that the purpose of the merger discussions is to set up a unified Jewish representative body.

☆

ONE hundred Jewish refugee orphans from Eastern Europe arrived in Ireland for resettlement in the Dublin area. The children, between the ages of four and 16, were brought to Dublin under the auspices of the Chief Rabbis Emergency Relief Council.

THE British Government agreed this week to extradite Dr. Wladislaw Nehring, Polish war criminal, who, as Nazi-appointed chief surgeon at Oswiecim, is allegedly responsible for performing 18,000 "experimental operations" on the camp's inmates, most of whom were Jewish women.

After the war, Nehring joined Gen. Anders' Polish army in Italy and later arrived in England as an army physician. He was arrested in 1947 following publication of the U.N. War Commission list of unapprehended war criminals. He is wanted not only in Poland but also in France and Czechoslovakia.

☆

A DANISH committee for the Haganah has been formed in Copenhagen with Dr. Erik Warburg as president. The committee is planning a campaign to raise \$100,000 for the Haganah. Members of the committee include Jews and non-Jews, the latter being mostly professors and clergymen.

☆

THE Latin American office of the Joint Distribution Committee sent a representative to Bogota to study the needs of Jews there for credit and other forms of constructive aid in recovering from the damage to their property during the recent anti-government uprising. The J.D.C. office, located in Buenos Aires, has learned that the Bogota Jews are not in need of immediate relief assistance.

Single Jewish Girls to Relieve D. P. Women Shortage

SUGGESTIONS that unmarried Jewish refugee girls from Sweden be brought to Italy to relieve the acute shortage of women among the displaced Jews were made in Rome by Jewish leaders. The number of Jewish male refugees in Italy is entirely out of proportion to the number of women in the group, with estimates running as high as 70 per cent more men than women in given areas.

Refugee leaders point out that the shortage is particularly severe in kibbutz settlements. They declare that there are large numbers of unmarried Jewish girls in Sweden, many of whom were brought there from German concentration camps by the Swedish Red Cross during the last months of the war.

Charles Jordan, former director of the J.D.C. in Shanghai, sailed for Paris to assume the post of director of its immigration service in Europe. During the past few years the service has aided some 45,000 Jewish refugees to resettle in the United States, Palestine and other countries.

☆

MORE than 600 workers in various unions throughout the United States have "adopted" a refugee child in Europe under a plan sponsored by the Jewish Labor Committee.

Under the plan each of the benefactors contributes \$300 toward the support of a child. Nearly 300 of the children are in private homes or institutions in Poland, a like number in France and the remainder are distributed in Belgium, Rumania, Italy and Sweden. Over \$180,000 has already been contributed to this project.

☆

COMMUNICATIONS officials in Australia are trying to track down a secret radio station which has been cutting into regular programs with anti-Semitic propaganda.

Officials expressed the belief that the station is using a mobile transmitter and changes its location every day. Recently the clandestine radio broke in on a licensed program with 25 minutes of scurrilous propaganda.

☆

THE Revisionist Party in South Africa denied reports in the local press that the police recently raided the organization's headquarters in Capetown. Despite an official silence on the part of the police, it was learned from reliable sources that Betar, the Revisionist youth organization in Capetown, was raided following receipt of reports that members of the group were training with arms and were storing weapons for Palestine.

Meanwhile, a local newspaper, *Die Vaderland*, has published an article charging that the Revisionists are purchasing planes and ammunition in South Africa for shipment to the Sternists in Palestine. The newspaper adds that the Haganah informed the local police and that Premier Jan Christian Smuts has issued secret instructions to the authorities to halt these activities.

Quebec Synagogue Wins 15-Year-Old Fight to Exist

AN AGREEMENT by the Quebec city administration to revoke regulations intended to prevent the erection and use of a synagogue within the city limits has ended a 15-year-old case during which legal and illegal methods have been used by anti-Semitic forces in the community in an attempt to interfere with the religious life of the Jews.

During the course of the dispute, unparalleled in Canadian Jewish history, enemies of the Jews forced passage through the municipal council of zoning laws to prohibit the building of the synagogue to replace a century-old temple. When this method failed and the structure was erected, the municipality passed a law expropriating the land on which the building stood. In addition unidentified vandals stoned the synagogue and set fire to its interior.

The Canadian Jewish Congress, which led the fight to prevent the ousting of the Quebec Jews from their house of worship, campaigned throughout the country to arouse sentiment in favor of the Jewish cause. In a statement after the municipality's decision to revoke its restrictive and illegal regulations, the Congress said the "security of the synagogue is insured as a result of this important victory."

THE first Yiddish-language theatre in Italy will open near Rome shortly, the Joint Distribution Committee announced. The Central Jewish Refugee Committee had asked the J.D.C. to subsidize the project, pointing out that DP's in camps in all parts of Italy are extremely anxious to attend Yiddish theatrical performances.

At present, amateur dramatic groups are presenting performances in numerous refugee camps. At least 15 professional Yiddish actors and actresses who performed in Poland and Lithuania in pre-war years will be brought to a kibbutz near here by the J.D.C. to set up the Yiddish troupe.

☆

A NEW suburban settlement near Ramat Gan, in Israel, will be named for Dr. Emanuel Neumann, president of the Zionist Organization of America.

BROOKLYN JEWISH CENTER NEWS

Center Academy Graduation

ONE of the largest graduating classes in the history of the Center Academy will receive its diplomas from Rabbi Levinthal at the Academy's graduation exercises which will take place in the Brooklyn Jewish Center Auditorium on Wednesday, June 16.

In accordance with Center Academy tradition, the graduates will present two original plays. The first will be "Alice in Historyland." The other, to be presented entirely in Hebrew, will have as its theme the trials of Jewish displaced persons in their search for avenues of escape to Palestine and their subsequent rehabilitation there. These plays are being directed by the 8th Grade teachers, Mrs. Ann D. Greenstein and Miss Irene Bush, with the assistance of the Music and Art Teachers, Miss Frieda Prenskey and Mr. Louis Harris.

The graduates and invited guests will be addressed by Rabbi Levinthal, Dr. Solomon J. Miller, President of the Board of Trustees of the Center Academy, and Mr. Hyman Sorokoff, Principal of the Center Academy.

Plans for the day include a reception by the graduating class for their invited guests. The members of the class are: Irving M. Dworetzsky, Audrey Edith Eichner, Arthur A. Greenberg, Elizabeth Rose Gropper, Ann Kay Honig, Samuel Harvey Lindenbaum, Herbert Stanley Punia, Ina Ruth Resnick, Michael J. Ross, Gertrude Scheff, Robert Neil Shorin, Melvin B. Solomon, Paul Martin Tobin, Barbara Nan Zevon, Corinne Beverly Zucker.

Consecration Services to be Held on Shevuoth, Sunday Morning, June 13th

THE congregation is cordially invited to worship with us at our Synagogue services on the Shevuoth holiday. On the first day of Shevuoth, Sunday morning, June 13th, we shall have our annual Consecration Service. Twenty-three girls representing the student body of the Marshalliah High School, the Center Post-Graduate Course and the Religious School will take part in a very interesting and

impressive program. The consecration theme will be a "Sabbath Cantata" written by Rabbi and Mrs. Morris Adler of Detroit, which symbolizes in song and dialogue the role that the Sabbath has played in Jewish life. The class has been under the instruction of Miss Laura Viders and the music for the Consecration Service is being coached by our Musical Director, Mr. Julius Grossman. The following girls will take part in the service this Shevuoth: Isadora Aptaker, Shirley Aronow, Joyce Bernhardt, Arline Brill, Tobia Brown, Helen Crane, Barbara Danciger, Rita Davis, Erna Finkelstein, Marcia Gingold, Joan Heimowitz, Julia Heimowitz, Gladys Hoffman, Anne Kabram, Lorna Kaye, Ruth Klinghoffer, Joyce Krimsky, Anne Joy Levitt, Barbara Lipson, Isabel Miller, Mary Rosenberg, Doris Shapiro and Marcia Spevack.

Institute of Jewish Studies for Adults Holds Closing Exercises

THE closing exercises of this season's work at the Institute of Jewish Studies for Adults took place on Monday evening, May 24th, in the Auditorium of our Center. The *Review* was already in press when this affair took place and a detailed report will be presented in our next issue. A very interesting program was arranged for those present and a large number of men and women attended the function.

Yiddish Literary and Musical Evening

AN interesting literary and musical evening has been arranged for Monday, May 31st (Decoration Day) at 8 o'clock. The evening is arranged in honor of the well known Yiddish poet and novelist, Z. Segalovitz. The following will participate: Abraham Reiser, famous poet; Daniel Charney, writer and novelist; Bella Ballerina in a program of recitations; Menashe Oppenheim, folk singer; Dinah Halperin in recitations; Nahum Nardi in a program of Palestinian songs. The great poet and dramatist, H. Leivick, will preside. Dr. Abraham Asen will open the program. Admission will be \$1.00.

Rabbi Levinthal Appointed Visiting Professor in Homiletics at Seminary

THE Board of Directors of the Jewish Theological Seminary have invited our Rabbi, Dr. Israel H. Levinthal, to become Visiting Professor in Homiletics at the Seminary for the academic year 1948-49.

The news of this appointment has aroused great interest among the students of the Seminary who look upon Rabbi Levinthal as one of the outstanding preachers and they feel that they will derive much knowledge in the art of preaching from the rich experience of our rabbi.

Joseph Goldberg Elected President of Nat'l Assn. of Synagogue Administrators

AT the last Biennial Convention of the United Synagogue of America held in Chicago, Joseph Goldberg, Administrative Director of the Brooklyn Jewish Center, was elected President of the newly formed National Association of Synagogue Administrators.

The organization is comprised of Executive Directors and Secretaries of Synagogues and Jewish Centers affiliated with the United Synagogue.

Important Sisterhood Dates and Events

THE members of the Sisterhood are asked to please make note of the following important dates of several coming affairs in which the women of the Center are cordially invited to participate:

June 2nd: Evening—Installation of Sisterhood Officers and Executive Board. Rabbi Levinthal will install the new officers. An interesting program for the evening will include the popular tenor, Ian Cosman, assisted at the piano by Jack Baras.

June 3rd: Afternoon—Tea sponsored by the Sisterhood, Eastern Parkway Hadassah and the Center Academy for women contributing \$18.00 or over to the United Jewish Appeal.

June 7th: Afternoon—Closing meeting of the Executive Board at the home of Mrs. Ruth Bernhardt, 1368 Carroll Street.

Sisterhood's Tribute to Jewish Mothers

ON Monday evening, May 10th, Sisterhood paid an unusually unique tribute to Jewish mothers, and especially to the women of our organization. Under the direction of Mrs. Morton Klinghoffer and Mrs. Benjamin Wisner, our own women participated in a magnificent pageant, glorifying the *Jewish Home Beautiful*, and the important role which the Jewish mother plays in preserving its sanctity, beauty and dignity. Colorful and appropriate displays distinguished each candle-lit table, festively arrayed with the symbolic traditions and foods associated with the holidays of Purim, Passover, Shevuoth and Shabbat. A new addition to this quarter of tables on exhibition included a cleverly-arranged exposition of Palestine, indicating its progress to date. Besides editing the narrations delivered by Rabbi Manuel Saltzman as Narrator, Mrs. Klinghoffer wrote a glowing introduction and a most inspiring original script on Palestine. An audience of about 450 members were visibly impressed with this performance, evidenced by the spontaneity with which they joined Cantor Sauler in his rendition of "Hamavdil." In addition to the Cantor, Mrs. Mabel Berman and Mrs. Ethel Pashenz lent their lyric voices to songs of the Sabbath and Shevuoth. At the Passover table, the third generation, in the person of little Barbara Kaplan, asked the *Four Questions*. The entire musical background was provided by our very capable music director, Julius Grossman. Other matters of importance, like the ratification of our new Constitution, and the election of a slate of officers for 1948, took second place that night. The entire audience were thrilled with the beautiful performance, and showed great appreciation for the efforts contributed by the following participants:

Mrs. Fanny Buchman and Mrs. Bess Altman, who decorated the Purim table.

Mrs. Eleanor Horowitz, Mrs. Gert Ostow, Mrs. Lilly Levy, who decorated the Passover table.

Mrs. Lila Leonard, Mrs. Bea Shaeffer, Mrs. Mabel Berman, who decorated the Shevuoth table.

Mrs. Sarah Epstein, Mrs. Ethel Pashenz, Mrs. Rose Joley, who decorated the Shabbat table.

Mrs. Mildred Levine, Mrs. Ruth Winick, Mrs. Jennie Levine, who decorated the Palestine table.

Refreshments were served to those present who enjoyed especially tasting the holiday foods prepared by the ladies for their table.

Center Academy Holds Music Festival

A GALA festival and concert was given by the Center Academy Glee Club on Tuesday afternoon, May 25, at 2 o'clock in the Brooklyn Jewish Center auditorium. The program, under the direction of the Center Academy's music teacher, Miss Frieda Prenskey, consisted of American and Hebrew folk songs, and piano, violin and flute solos. The members of the Glee Club are: Grade IV—Joyce Greenberg, James Flug, Ira Miller, Roslyn Radutzky, Joel Rappaport, Andrea Penkower; Grade V—Carol Amreich, Janet Feldman, Robin Finkel, Debra Levant, Joan Scheff; Grade VI—Elaine Appelbaum, Nancy Blumberg, Rena Globe, Rita Goldberg, Barbara Satlow; Grade VII—Leonard Fischbach, Tirzah Gordon, Sara Boukstein, Barbara Miller, Linda Resnick, Joel Rothman, Marion Yablon.

Young Folks League U.J.A. Pledges

MEMBERS of the Young Folks League who were kind enough to make pledges to the United Jewish Appeal at their last affair are asked to please send in their checks, payable to the U. J. A. Junior Division, in care of the Center. It is very urgent that all monies be turned over to the U.J.A. with the least possible delay.

Sabbath Services

FRIDAY evening services at 6:00.

Kindling of candles at 7:58.

Sabbath services, "Behar"—Leviticus 25:1—26:2; Prophets—Jeremiah 32:6-27, will commence at 8:30 a.m.

Mincha services Saturday at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Class in Talmud led by Mr. Jacob S. Doner will be held at 4 p.m.

Rabbi George Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:15 p.m.

Daily Services

MORNING services at 8 a.m.

Mincha services at 7:45 p.m.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talleisim from the following:

Mr. and Mrs. Benjamin Gedinsky in honor of the Bar Mitzvah of their son, Irwin Maxwell.

Mr. and Mrs. Alfred Greenblatt in honor of the marriage of their son, Irwin.

Mr. and Mrs. Frank Wolk in honor of the Bar Mitzvah of their son, Bruce.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Philip Epstein of 1209 President Street on the Bar Mitzvah of their son, Henry M., which will be celebrated at the Center this Sabbath morning, May 29th.

Handball Tourney Ends With Bang

THE Handball Tournament closed on Thursday evening, May 13th, with the finals of the "One Wall Open Doubles Championship." This match which was played before a large crowd, proved to be one of the best set of matches seen for a long time. The winners who were Sandy Blank and Al Schuckman, who also emerged on top in 1947, came through by winning the best 2 out of 3 games. The scores were 21-12, 51-21, 21-18. The opposition, Phil Levine and Milton Slow, played grand games but could not fully cope with the speed, agility and hard hitting of the 1948 champions.

The four wall tournament was won by Sam Smith and Al Greenberg when they defeated the favorites, Dr. Harold Cook and Bill Weiner, by the scores of 11-21, 21-8, 21-16.

Winners and runners-up of both tournaments received beautiful trophies emblematic of same.

Junior League News

THE usual monthly open meeting of the Junior League will be held on Thursday evening, June 3rd, at 8:30 o'clock. A very fine social evening is being planned and all members and their friends are cordially invited.

Decoration Day Gym Schedule

THE holiday schedule will prevail in the Gym and Baths Department on Monday, May 31st (Decoration Day) and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

HEBREW SCHOOL NEWS

THE graduation of the Hebrew and Sunday Schools will take place on Sunday, June 6. Featured on the program will be a Cantata, "Our Bialik," by Judith and Ira Eisenstein, to be presented by the graduates of the two schools and the Choral group under the direction of Mr. Julius Grossman.

The following students will receive diplomas or certificates: *Post-Graduate Hebrew Course*: Anita Brown, Leonard Berman, Julia Heimowitz, Judith Klein, Sandor Schaeffer, Alex Sterman, and Eleanor Zelvin. *Post-Barmitzvah Course*: Stanley Green. *Hebrew Schools* Arline H. Aaronson, Ilene Altman, Melvin Aminoff, Martin Arkowitz, Helen Arow, Morton Bromberg, Tobia Brown, Frieda Cohen, Henry Epstein, Sheldon Fricfeld, Robert Gluckman, Jules Hollander, Martin Kramer, Carla Lefkowitz, George Levy, Jerome Lubetzki, Ellen J. Machlin, Stuart Perlman, Rena Rosenbaum, Eugene Sherman, Stephen Silverstein, David Sirota, Alan Sloate. *Sunday School*: Jane Amster, Barbara Berman, Marilyn Epstein, Laura Ginsburg, Naomi Goldfarb, Myra Greenman, Susan Jaffe, Anna Leibowitz, Doris Rabbiner, Judith Rutenberg, Jean Serota, Lila Silverman, Barbara Staub, Edith Wecht, Barbara Weitzman.

Following will be the program: Procession and Pledges, Opening Prayer, Carla Lefkowitz; Palestinian Songs; Address, Hon. Emanuel Greenberg; Greetings from Post-Graduate Hebrew Class, Alex Sterman; Distribution of Certificates to Post-Graduate and Post-Bar Mitzvah Class, Rabbi Manuel Saltzman; Post-Graduate Hebrew Award to Julia Heimowitz; Cantata, "Our Bialik," Graduates and Choral Group; Presentation of Awards, Mr. Frank Schaeffer, Chairman, Hebrew Education Committee, Mrs. Julius Kushner, President, Parent-Teachers Association; Sisterhood Gift to Hebrew School Graduates, Mrs. Morton Klinghoffer; Address to Graduates, Dr. Israel H. Levinthal; Distribution of Hebrew School Diplomas, Rabbi Mordecai H. Lewittes and Mr. Leo Shpall; Solo, Cantor William Sauler; Distribution of Sunday School Diplomas, Mrs. Miriam Tessler; Blessing of Graduates, Dr. Israel H. Levinthal; Closing Prayer, Robert

Gluckman; Hatikvah and Recessional.

On Sunday, April 18, a special J.N.F. program was held. A scroll commemorating the planting of a garden in Palestine in honor of the students of the Hebrew School was presented by Mr. Mordecai Rudensky and accepted by Tobia Brown, president of the G. O., in the name of the students of the Hebrew School. Following the presentation of the scroll, Mr. S. Edelheit showed Palestinian films.

The students of the Hebrew School raised \$234.31 for the Histadrut Ivrit in connection with Hebrew Month for the promotion of Hebrew education.

The Sunday School raised \$386.13 for the William Bernstein Naval School in Palestine. This project was sponsored by the Hebrew Educators Committee.

A playlet in honor of Mother's Day by E. E. Levinger was presented by Grade IV under the direction of Miss Laura Sorscher on Sunday, May 9.

An original playlet dealing with the same theme was presented in Hebrew and English by Grade 2B1 of the Hebrew School on May 10, 1948, under the direction of Mrs. E. Zusman. The play showed how Jewish children came to learn the significance of the fifth commandment, "Honor thy father and thy mother."

The final P.T.A. meeting of the season was held on Tuesday, May 25, 1948. Mrs. Kushner, president of the P. T. A., described the very successful activities of the organization during the past season. The guest speaker was Rabbi Abraham Karp, executive director of the Metropolitan Board of the United Synagogue.

Rabbi Mordecai H. Lewittes spoke of some of the outstanding achievements of our school during the past year and our plans for the future. Cantor Wm. Sauler sang a group of songs, and Mr. Julius Grossman led in community singing.

Inta-League Girls and Boys Clubs Have Successful Season

THE Inta-League club activities this year have been aimed to meet the needs of the American High School student in the social, recreational and especially in the cultural needs of their lives.

Some of the outstanding programs which were actively and enthusiastically participated in by the members of the clubs included dramatic presentations, Eternal Light scripts, motion pictures followed by discussions, group discussion of phases of Jewish life, such as Palestine, religious observance, special observance of Jewish Holidays and participation in the many events that are happening here because of the rebirth of our Homeland.

The leaders of the groups, Miss Marilyn Hochman and Mr. Herbert Kummel, assisted by Mr. Irvin I. Rubin, Director of Senior Club Activities, feel that much progress has been made with these young people in helping them to live an active, positive Jewish life in America today.

Congratulations

HEARTIEST congratulations and best wishes are extended to:

Mr. and Mrs. Maurice Bernhardt of 1368 Carroll Street and Mr. and Mrs. Harry I. Model of 576 Eastern Parkway on the marriage of their children, Marcia Bernhardt to Bernard Childen, at the Center on May 26th.

THE HIGHLIGHT EVENT OF THE YEAR

sponsored by the

JUNIOR LEAGUE

Saturday Evening, May 29th

FORMAL DANCE

For the benefit of the

UNITED JEWISH APPEAL

DANCING TO ORCHESTRA MUSIC
Refreshments

Only members of the League are invited to attend!

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ANGEL, MISS SARA

Res. 371 Rodney St.

*Proposed by Mrs. Louis J. Roth,
Miriam Mayerson*

BUCHIN, ELLIE

Res. 285 E. 91st St.

Bus. Furniture, 42 W. 15th St.

Single

Proposed by Samuel I. Samuels

DONIGER, ARTHUR

Res. 25 Tennis Court

Bus. Paper, 103 Lafayette St.

Married

Proposed by Chas. Davis,

Max Goldberg

FIRESTONE, SIDNEY

Res. 300 Sullivan Pl.

Bus. Photography, 49 W. 45th St.

Married

Proposed by Dr. Sol A. Gross,

Irv. Ehrlich

GREEN, MARTIN

Res. 1119 Foster Ave.

Bus. Lawyer, 391 Fulton St.

Single

Proposed by Judge A. David Benjamin,

Robert Krampner

KATZ, DR. SAMUEL

Res. 540 Crown St.

Bus. Physician, Park Pl.

Married

Proposed by Morris Neinken,

Samuel P. Abelow

KOPP, ALEXANDER

Res. 569 Montgomery St.

Bus. Lawyer, 270 Bway.

Married

Proposed by Judge Emanuel Greenberg,

K. Karl Klein

KOPP, ROBERT E.

Res. 569 Montgomery St.

Bus. College Student

Single

Proposed by Judge Emanuel Greenberg,

K. Karl Klein

KROLL, WILLIAM

Res. 60-30 Madison St.

Bus. Ice Cream, 399 Blake Ave.

Married

Proposed by Robert Krampner,

Jerome B. Simonson

MANHEIM, MILTON

Res. 283 Kingston Ave.

Bus. Shoes, 144 Duane St.

Married

Proposed by Reuben Lubetzki

MEYERS, WILLIAM

Res. 1483 St. Marks Ave.

Bus. Liquor, 629 Grove St.

Married

Proposed by Sidney A. Gold,

Jules W. Gold

NASS, MILTON

Res. 346 New York Ave.

Bus. Poultry, 145 Orchard St.

Single

Proposed by Nat Horowitz,

Harry Nass

ROBINS, DANIEL J.

Res. 1591 Union St.

Bus. College Student

Single

Proposed by Dr. Israel H. Levinthal,

Joseph Goldberg

ROSEN, SEYMOUR

Res. 102 Liberty Ave.

Proposed by Sol Rosen,

Hy Rosen

SAPON, LEONARD

Res. 1076 Eastern Pkwy.

Bus. Buyer, 500—7th Ave.

Single

Proposed by Nathan Sapon

SCHATZOW, DAVID H.

Res. 1025 St. Johns Pl.

Bus. Lawyer, 152 W. 42nd St.

Married

Proposed by Neil M. Lieblich,

Judge Emanuel Greenberg

SCHEIMAN, ISIDORE

Res. 328 Albany Ave.

Married

Proposed by Abe Mann

SHERMAN, JOSEPH

Res. 8 E. 92nd St.

Bus. Metal Works, 186 Wooster St.

Married

Proposed by Judah Trotzky,

Abe Mann

SHARKEY, MELVIN

Res. 40 Clarkson Ave.

Bus. Chemicals, 351 W. 35th St.

Married

Proposed by Center Academy

TOPOL, SIDNEY

Res. 2100 Westbury Court

Bus. Optical, 88 Livingston St.

Married

*Proposed by Morris Schwartz,
Bernard R. Perlman*

The following have applied for re-instatement:

LINETT, DR. JOSEPH M.

Res. 1474 President St.

Bus. Physician

Married

Proposed by Samuel N. Caplow,

Dr. Harry A. Warwick

BRAUTMAN, HENRY W.

Res. 225 Sterling Place

Bus. Loan Service, 360 Knickerbocker Avenue

Married

Proposed by M. Robert Epstein,

Morton Klinghoffer

DERSHOWITZ, LEO

Res. 95 Linden Blvd.

Bus. Jewelry, 101 Maiden Lane

Single

Proposed by Abe Mann

Additional Applications

GRADUS, MISS HARRIET

Res. 701 Empire Blvd.

Proposed by Hy Rosen,

Marvin Blickstein

STEIN, MISS BESS

Res. 1634 Eastern Parkway

WEINSTEIN, MISS DOROTHY

Res. 1087 Carroll Street

Proposed by Samuel Babbit,

Lillian Baumgarten

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Center Choral Society

to Perform at Central Park

OUR Choral Society has been invited to participate at the mass outdoor rally to be held on the Central Park Mall, Sunday, June 6th, at which a Bekurim Festival will be presented, sponsored by the Jewish National Fund. Our Choral Society will be combined with the Zionist Choral Group.

Young Folks League Roof Meetings to Start June 1st

THE summer schedule for the Young Folks League weekly meetings on the roof every Tuesday evening, weather permitting, will commence on June 1st and be held each Tuesday thereafter. Members of the League are urged to take advantage of these delightful roof meetings. Admission will be limited to members only upon presentation of their 1948 membership cards.

YAHREZEITS—JUNE, 1948

Sidney J. Lipson	Mother	June 1	23 Iyar
Joseph Schorr	Father	June 1	23 Iyar
Mrs. Louis Weinstock	Mother	June 4	26 Iyar
Oscar Kurshan	Father	June 5	27 Iyar
Samuel Kurshan			
Mrs. Margaret Levy	Mother	June 5	27 Iyar
Mrs. Isador Lowenfeld			
Dr. Irving Moskowitz	Father	June 5	27 Iyar
Jacob Levine			
Philip Feldman	Brother	June 6	28 Iyar
Abraham Ginsburg	Mother	June 6	28 Iyar
Jacob Greenspan	Mother	June 6	28 Iyar
Charles Fine	Brother	June 7	29 Iyar
Irving G. Forman	Father	June 7	29 Iyar
Morris Smerling	Brother	June 11	4 Sivan
Samuel Smerling			
Archie Polsky	Father	June 12	5 Sivan
Mrs. Samuel Strausberg	Husband		
Morris O. Strausberg	Father		
Dr. H. R. Litchfield	Father	June 12	5 Sivan
William B. Volet	Mother	June 13	6 Sivan
Philip Feldman	Father	June 14	7 Sivan
Louis Gordon	Father	June 15	8 Sivan
Ephraim Shapiro	Father	June 15	8 Sivan
Samuel Rottenberg	Mother	June 16	9 Sivan
David Karron	Father	June 18	11 Sivan
Samuel Albert	Father	June 19	12 Sivan
Charles S. Feinberg	Mother	June 23	16 Sivan
Philip Feinberg			
Harry A. Freedman	Mother	June 23	16 Sivan
Leib Lurie	Father	June 23	16 Sivan
Mrs. Morris Hirsch	Husband	June 24	17 Sivan
Morris Weinberg	Sister	June 25	18 Sivan
Jacob Rosenman	Mother	June 26	19 Sivan
Mrs. Frank Brodie	Father	June 27	20 Sivan
Jerome H. Cole			
Mrs. Edward Manes	Father	June 28	21 Sivan
Mrs. Samuel Nicoll			
Nathan T. Schwartz	Father	June 28	21 Sivan
Harry Preston	Father	June 29	22 Sivan
Maurice Rosenwasser	Mother	June 30	23 Sivan

Kiddush

A KIDDUSH will be given to the Junior Congregation on Saturday morning, June 5th, by Mr. and Mrs. Morton Klinghoffer in honor of the confirmation of their daughter, Ruth, and the graduation from Midwood High School and the Marshalliah Hebrew High School of their son, Daniel.

Give Your Child a Jewish Education

Registration Now Open
for the
Brooklyn Jewish Center
Hebrew School

Classes meet 3 times a week—2 hrs. each session. The curriculum includes Siddur, Hebrew, Bible, History and Jewish music. Expert faculty under the direction of Rabbi Mordecai H. Lewittes.

FOR
FLOWERS
WEDDING
DECORATIONS
AND
FRUIT
BASKETS

HYMAN
SPITZ INC.

OUR ONLY STORE

Dickens 2-4000

1685 PITKIN AVENUE

DECLARATION OF INDEPENDENCE

[Continued from page 15]

sices of their soldiers and efforts of their workers gained them title to rank with the peoples who founded the United Nations. On November 29, 1947, the General Assembly of the United Nations adopted a resolution for re-establishment of an independent Jewish State in Palestine and called upon inhabitants of the country to take such steps as may be necessary in their part to put the plan into effect.

This recognition by the United Nations of the rights of the Jewish people to establish their independent state may not be revoked. It is, moreover, the self-evident right of the Jewish people to be a nation, as all other nations, in its own sovereign state.

Accordingly we, the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly by virtue of the natural and historic right of the Jewish people and the resolution of the General Assembly of the United Nations, hereby proclaim the establishment of the Jewish state in Palestine, to be called Israel.

We hereby declare that as from the termination of the mandate at midnight this night of the 14th to 15th of May, 1948, and until the setting up of duly elected bodies of the state in accordance with a constitution to be drawn up by a Constituent Assembly not later than the 1st day of October, 1948, the present National Council shall act as the Provisional State Council, and its executive organ, the National Administration, shall constitute the provisional government of the State of Israel.

The State of Israel will promote the development of the country for the benefit of all its inhabitants; will be based on precepts of liberty, justice and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of shrines and holy places of all religions, and will dedicate itself to the principles of the Charter of the United Nations.

The State of Israel will be ready to cooperate with the organs and representatives of the United Nations in the implementation of the resolution of November 29, 1947, and will take steps to bring about an economic union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its state and to admit Israel into the family of nations.

In the midst of wanton aggression we call upon the Arab inhabitants of the State of Israel to return to the ways of peace and play their part in the develop-

THE FUTURE OF AMERICAN JEWRY

[Continued from page 5]

a kingdom of priests and a holy nation. Well, in what condition are we for setting our feet upon this road? Every rabbi will tell you how political Zionism has poured life and strength into the veins of contemporary Jewry and how difficult it has been in this materialistic, unmetaphysical, cheaply rationalistic and predominantly illiterate environment, to guide Jews toward the sources of their being, to draw Jews into the spiritual universe built up through the ages by the prophets and poets, the saints and sages of our people.

It is from this point of view and in a strong faith in the victory of our political cause that I have for many years pleaded for a deepening of Jewish faith and Jewish learning and Jewish education and Jewish culture in America. Unless

ment of the state, with full and equal citizenship and due representation in all its bodies and institutions, provisional or permanent.

We offer peace and amity to all neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all. The State of Israel is ready to contribute its full share to the peaceful progress and reconstruction of the Middle East. Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development, and to stand by us in the great struggle for the fulfillment of the dream of generations—the redemption of Israel.

we failed—and I never believed that we would fail—this hour and its problems were destined to arise. The hour was destined to come in which, our political ends having been accomplished, the Jewry of America would be thrown back for coherence, for a truly human life, for inner freedom, for sheer continuity, for life itself, upon the deeper sources of its being. The destined hour *has* come. The road ahead for American Jewry is from now on a road of spiritual re-integration, of moral conquest—a road away from the cheap and vulgar irreligion and glorification of the mechanical that fills our world, a road of resistance to the environment of pagan values and pagan destruction. Our feet must be set upon this road. There is, there can be, no other.

Congratulation

OUR sincere congratulations and best wishes are extended to Mr. and Mrs. Abraham Feldman of 919 Park Place on the birth of a daughter, Georgaine Jo on May 18th. Congratulations are also extended to the grandfather, Mr. Samuel Feldman.

Mr. Benjamin Grau of 1245 Eastern Parkway, who announces his engagement to Miss Scena Trister.

State of Israel Assembly

AN impressive assembly celebrating the establishment of the State of Israel was held by the students of the Hebrew

School on Tuesday, May 18, 1948. Rabbi Lewittes introduced the guest speaker, Baruch Friedman, a member of the Haganah.

A SUITABLE GIFT BOOK FOR YIDDISH READERS

First Yiddish Edition of
SHAKESPEARE'S KING LEAR

Translated by

DR. ABRAHAM ASEN

Cloth, 180 pages — \$2.00 Postpaid

Sold by

BLOCH PUBLISHING CO.

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

The Brooklyn Jewish Center Review

June — July 1948

15th

ANNIVERSARY

ISSUE

Presentation Copy

ANNIVERSARY MESSAGES TO THE REVIEW

FRANK L. WEIL, President, National Jewish Welfare Board

I AM happy to take the occasion of the *Review's* 15th anniversary milestone to make public the observation that this publication has from its inception achieved—and to this day maintains—a remarkably high standard of literary excellence and breadth of "coverage."

It is a publication one can look forward to reading regardless of one's own synagogue affiliation. I find the *Review* bright, original, and, in the range of topics it deals with, most helpful. May I extend to its editors and the readership it serves my sincerest wishes for continued achievement and service.

It is particularly gratifying to be able to say these words of unstinted praise in behalf of a publication which is the product of a constituent of the National Jewish Welfare Board and which has done—and of course continues to do—so splendid a job of serving the cultural, recreational and Jewish educational needs of Brooklyn Jewry, the largest Jewish community in the world.

SOLOMON GRAYZEL, Editor, The Jewish Publication Society of America

It is only fifteen years that the *Brooklyn Jewish Center Review* has been in existence? I have become so accustomed to seeing it that I thought it has existed for a longer time. During this comparatively brief period it has created a place for itself in Jewish life.

Its articles have been of a uniformly high standard, and its point of view in favor of intelligent traditional Judaism has been highly influential. I am proud to say that I examine its every issue most carefully.

The Editorial Board of the *Review* deserves the thanks of the Jewish community. Please accept my heartfelt wishes for its continued existence and influence.

MORDECAI M. KAPLAN, Chairman, Jewish Reconstructionist Foundation, Inc.

I AM happy to congratulate the *Brooklyn Jewish Center Review* on its fifteenth anniversary of publication and to wish it many more years of continued service. I believe that the *Review* is much more

than a synagogue bulletin. It serves the purpose, or so it seems to me, of acting as a link between the members of the Brooklyn Jewish Center and all those events in Jewish life which shape our common future. In this way it fulfills the purpose of emphasizing the common soul which is the basis of Judaism.

I believe that this function, together with the local function of acting as a medium of disseminating information and as an organ of self-expression for the Jewish Center membership, makes the *Review* one of the outstanding Anglo-Jewish publications extant today.

LEON CRYSTAL, News Editor, Jewish Daily Forward

Warmest congratulations to the Center as publisher and to the editors, contributors and readers of the *Brooklyn Jewish Center Review* on the occasion of its Fifteenth Anniversary. It is impossible to contemplate this first period in the life of your publication without realizing that it began immediately after Hitler's usurpation of power and is being concluded right after the proclamation of Jewish National Independence in the State of Israel. It was during this most devastating and most creative epoch of our history that your publication served a great Jewish community.

I am confident that the *Brooklyn Jewish Center Review* will continue to develop and grow, pursuing the same ideals and employing the same journalistic methods, which gained for it a prominent place among the magazines in its field. All those who have labored to make the *Review* what it is today have every reason to be proud of it.

SOLOMON DINGOL, Editor, The Day

I WISH to commend you on the splendid job you are doing in spreading knowledge of Jewish affairs among Brooklyn Jewry, the largest Jewish community in the world.

You have made the *Review* not only an organ representing the Brooklyn Jewish Center, but a magazine which can stand comparison with the best American-Jewish publications. It does honor to its

editors and contributors, and to the Brooklyn Jewish Center at large.

Good luck and more power to you!

M. J. NURENBERGER, Managing Editor, Jewish Journal

I AM happy to take this opportunity of congratulating you on the splendid work that the *Review* is doing in acquainting its readers with the problems confronting world Jewry.

As a member of your community, I hope that you will carry on in your good work of enlightenment which the Jewish people so need in these days.

LOUIS FINKELSTEIN, The Jewish Theological Seminary of America

I AM delighted to hear that the *Brooklyn Jewish Center Review* is celebrating its fifteenth anniversary.

The *Review* has already become more than a congregational journal. It has contained articles of enduring, as well as wide interest. All of us look forward particularly to Dr. Levinthal's comments.

I want to congratulate the Editorial Board on the excellence of the magazine, and I hope that it may have many pleasant anniversaries.

ABBA HILLEL SILVER

I WAS pleased to learn that the *Brooklyn Jewish Center Review* will celebrate its fifteenth anniversary soon. Permit me to send you my heartiest felicitations. I receive the *Review* regularly and I have found in it some very useful and stimulating articles which I enjoyed reading. It has also kept me informed about the significant cultural and religious activities of your splendid institution.

ABRAHAM A. NEWMAN, President, Dropsie College

I AM happy to extend cordial greetings and felicitations to *The Brooklyn Jewish Center Review* on the occasion of its fifteenth anniversary. Any publication or activity which emanates from the Brooklyn Jewish Center and under the imprimatur of my dear friend, the distinguished rabbi of the Brooklyn Jewish Center, Doctor Israel Herbert Levinthal, is certain to be constructive, Jewish and forward looking.

[Continued on page 8]

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

JUNE - JULY, 1948 — SIVAN - TAMMUZ

No. 41

DAVID MARCUS — SYMBOL OF A NEW SPIRIT

THE defense of Medinath Israel has become a catalyst in Jewish life and, in America, has changed and fused currents of thought to a degree which stirs the imagination and warms the heart. During the half century since the first Zionist Congress a relatively small group of men and women labored and fought in this country to widen the circle of Zionist influence and increase the number of Zionist adherents. For more than forty years this effort was successful only to a relatively limited degree. Zionism had, during this period in America, great leaders; but their followers were not always listed in the numbers which the cause merited. The brilliant oratory of a Wise, the logical clarity of a Lipsky — these, and even the instinctive obligation which the cause itself imposes on Jews — met resistance in the materialistic influences of our environment.

Overnight, almost, this has miraculously changed. With the exception of the Council for American Judaism, its infinitely small number of adherents and its deluded leader, all Jews in America are united in a common bond in the determination that Medinath Israel shall survive and in an effort to make that determination play a useful and large part in the magnificent struggle being waged by our brethren in Israel. The United Jewish Appeal, with its unprecedented and enormous tax on the resources of American Jewry, is successful. The Red Mogen David is transfusing the blood of American Jewry into the veins of the wounded of Israel and thus literally joining the living pulse of the *galuth* with the *Yisbuv*. Jews in America are readying themselves for actual battle at the side of their Israeli brothers when that becomes possible, and

so we have already entered the fray.

The death of any Jew in the defense of Israel is a blow to every other Jew. The death of Col. David Marcus in the battle for Jerusalem has brought a sense of direct personal loss to many in our commu-

The Review Is 15 Years Old

This issue is dedicated to the Fifteenth Anniversary of the Brooklyn Jewish Center Review, founded in 1933.

Though the youngest of Center cultural activities, the Review is now occupying a leading position in the life of our institution. It was natural that the Center should supplement the spoken word coming from its pulpit and platform with an organ of literary standing that would reach the homes of its membership and become a welcome and respected guest in the homes of Jewish lay and religious leaders throughout the country.

The greetings published in this issue will indicate the fine reputation enjoyed by the Review.

The members of the Editorial Board are grateful to the officers, trustees, directors and members of the Center who, by their encouragement and support, have made possible the continued and uninterrupted publication of the Review. They also thank the writers, too numerous to list, who contributed their talent to make the Review a unique publication in the life of American Jewry.

— The Editors.

nity. The number of his friends was legion. The fact of the loss of his capacities is at one and the same time hard to realize and sad to admit. He had given much of himself to peoples, to governments and to causes. But he had so much more left to give. His sure instincts, implemented by a vast experience in the varied fields of military tactics and of governmental practice, would have been an inexhaustible mine of value both for the country of his citizenship and for the new land which had captured his love and enlisted his service. A man who, in a short forty-seven years had already contributed the service which constitutes the record of David Marcus' life could readily have been and would certainly have become, a major figure on the horizon of this day.

In the midst of the sorrow which Colonel Marcus' death has caused, we find at least this consolation: every man of worth knows that in the last analysis men live not for themselves but for the causes which are the common heritage of humanity. To serve these causes is a privilege which must be paid for by the work of the hand, the devotion of the heart and, if need be, by the gift of life itself. Colonel David Marcus knew this with the sure knowledge that comes to men who place their ideals above their gains. Quietly, and with the genuine simplicity and humility which was the half-way mark of his character, he offered his services and himself not only for the saving, of the State of Israel, but for the great principles which are inextricably bound up with its salvation to the benefit of all mankind. We, who are the beneficiaries of such sacrifice, humbly acknowledge the magnitude of his gift. We shall be spurred on to greater efforts by his example. In the annals of our people and in the mem-

[Continued on page 4]

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President
Israel H. Levinthal, D.D., D.H.L., Rabbi

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents
Manuel Saltzman, Asst. Rabbi
Joseph Goldberg, Administrative Director

David Goodstein, Treasurer
Frank Schaeffer, Secretary
Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

GOOD WORK WELL DONE

IN 1933 the Brooklyn Jewish Center decided on an important venture—to publish a magazine which should not only record the activities of our institution, but which would endeavor to bring to our members—and to many outside of our institution—the products of some of our best minds on all topics of vital interest in Jewish life.

As far as I know, ours is the only congregation in America that publishes such a periodical. And the very fact that the *Review* has appeared regularly these fifteen years and has long ago achieved rec-

ognition as one of the leading Anglo-Jewish periodicals in this land is indeed cause for congratulations. For it shows not only a daring spirit on the part of the officers and members of our Center but also a fine understanding and keen appreciation of the value of the printed word in moulding a healthier and more intelligent approach to the many problems that face the Jew of our day. I said it shows a daring spirit, because it was not—and is not now—an easy task for a Synagogue Congregation to publish this magazine each month.

ories of all peoples of good will—the name of Colonel David Marcus will be forever enrolled as one of mankind's benefactors.

—WILLIAM I. SIEGEL.

IRGUN FUND RAISING UNJUSTIFIED

NOW that the State of Israel is actually a fact, recognized by eight states (not including Britain), there is a necessity for the clarification of the status of the Irgun Zevi Leumi in Israel and of the many-named, but essentially single group of its adherents in America.

Prior to the establishment of the Jewish State, the Irgun was a military force in Palestine. At the same time, in this country a group of men, generally known as the Bergsonites, propagandized on behalf of the Irgun. Their efforts took the form of numerous and successive committees, but essentially these committees always had the same personnel. The fact of their existence created debate and dissension. Many people, with a genuine love of the Zionist cause, could not understand why there was, for instance, the Zionist Organization and, at the same time, the American Committee for a True Palestine.

Both the Palestinian and American

branches of the Irgun stem directly from the Revisionist split from the World Zionist Congress. The Revisionists left the World Zionist Movement and formed their own organization with their own treasury. It is possible to feel a complete sympathy with their disagreement and at the same time deplore their action.

Today, however, the Irgun as a military force has now been incorporated in the national Israeli army. Its needs will be cared for out of the country's treasury. Its activities will be directed by the military leaders of the State. Outside of the military sphere, the Irgun will be nothing more than a political party within the State. As such, it has a complete right of existence. But there is no longer any right to make collections in America on behalf of the Irgun under the pretext that these monies will be used for the defense of Israel. By agreement with the Government of Israel such collections have all been channelled through the United Jewish Appeal and all contributions should be made to this source alone. The Irgunists in this country would be true to fact and honest in practice if they would make acknowledgment of this principle and cease their separatist activities.

W. I. S.

And it was a daring venture also because it imposed such a heavy added burden upon our already overtaxed executive and office staff. But all of them—from our Administrative Director to the office assistants who read the proofs and mail the copies—all of them accepted this added responsibility gladly and performed the work with a zeal and devotion which guaranteed the success of this venture.

Our *Center Review* served as a companion aid to our pulpit. It brought the message of the Synagogue to the homes of our congregants.

The *Review* also has helped to develop a Jewish cultural life. We have encouraged Jewish writers, and the pages of the *Review* are filled with the work of many to whom this publication served as an impetus. Poets and essayists, writers of fiction and of the current scene, found in our *Center Review* a welcome and a happy opportunity to develop their talents and to find an appreciative and an encouraging reading public.

We rejoice in these accomplishments. We are proud that our beloved Brooklyn Jewish Center has this notable achievement to its credit.

We offer our sincere thanks to all who made this work so successful, and we are particularly grateful to the Chairman and to all his associates on the Editorial Board.

I know that every member of our Center wants to see the *Review* grow in strength and in influence, and I am certain that I speak for all its readers when I say that it is our fervent hope that the *Center Review* may celebrate many anniversaries of successful accomplishment in the years to come.

Israel H. Levintal

EDITORIAL BOARD

Brooklyn Jewish Center Review

LOUIS J. GRIBETZ, *Chairman*

JOSEPH GOLDBERG	M. H. LEWITTS
JOSEPH KAYE	MANUEL SALTZMAN
I. H. LEVINTHAL	WILLIAM I. SIEGEL

AS THE interminable speakers at the interminable banquets might say, we are proud and privileged to celebrate the 15th anniversary of the publication of the *Brooklyn Jewish Center Review*. We are really proud, because, as you will note by the magnificent set of congratulatory messages published elsewhere in this issue, many eminent and expert people think well of us. In fact, putting expected modesty aside, we may state frankly that the *Review* is unique in its field, which is the field of Jewish institutional publications.

Members of the Center should be given the pleasant information that whenever there are national contests to select the best institutional organ the *Review* is no longer entered because the judges believe it has no competitors. We know we are being a bit forward to say this, but on an occasion like the present we may be excused for sounding our own trumpets.

Seriously, members of the Center have every right to congratulate themselves that they had the initiative, perseverance, generosity and love of a cultivated life to publish, even through the worst period of depression, a magazine of the scope of the *Review*.

Fifteen years ago two members of the Editorial Board of the *Review* trudged up a creaking staircase in an ancient and wavering building somewhere that memory recalls as a slum in Brooklyn, and in an incredibly grimy and littered little print shop prepared the first issue of the magazine. Very fittingly, the one compositor wore a *yarmulke*. He was a devout little Jewish gentleman and spoke garbled English with a rich accent; yet he did an excellent job in making up the new publication. To this little skull-capped printer, wherever he is now, go our thanks for a good and loyal send-off.

The remarkable thing about the *Review* then was that it was started during the depths of the depression, when other institutions were cutting down their activities. At one time the Center was obliged to ask certain members of its staff to accept reductions in salary; but the *Review* was inviolable, appearing regularly each month except for the vacation period of July and August, and without any shrinkage in size.

It was intended to be a family journal

THE CENTER'S UNIQUE PROJECT— THE REVIEW

By JOSEPH KAYE

presenting material of Jewish interest. As Leon Crystal, the News Editor of the *Daily Forward* has pointed out in his flattering letter, the *Review* began during Hitler's rise to climactic infamy, and celebrates its present birthday with the birth of the Jewish state. During this notable epoch of Jewish history this magazine did what it could to inform the Center members of what took place in Jewish life, to guide opinion through articles by capable writers, and to raise the curtain on significant past events.

That this work was done reasonably well is indicated by the fact that the *Review* has a considerable mailing list of people outside the Center membership. Jewish leaders, lay and rabbinical, have requested it and keep it on file. The late Justice Brandeis was a regular reader, and was meticulous in appraising the Center office of any changes in his address.

The *Review* is a binder between the ever-growing Center membership, not

only keeping it informed of the many important undertakings of this institution and disseminating its spirit, but bringing news of Jewish events. Until the founding of Israel made Jews newsworthy in the English press, Jewish readers who were unfamiliar with Yiddish had little opportunity to know what took place in the Jewish world. The *Review* provided this information.

In accomplishing its purpose the *Review* has served as a literary home for a goodly number of homeless writers. The field of Anglo-Jewish journalism is notoriously poor. Publications derive their material sustenance from advertising, and the English-Jewish publication is in a peculiarly unhappy position to receive ads. Advertisers say that if they wish to appeal to the Jewish buyer who does not

(THIS SIDE OF CARD IS FOR ADDRESS)

Brooklyn Jewish Center Review
667 East 1st Avenue
Brooklyn, N.Y.

One of several postcards written by Louis D. Brandeis requesting that the *Review* be sent to a summer address.

Until Labor Day
my address will be
Chatham, Mass
Louis D. Brandeis

Among the *Review's* favorite people is Harold Berman, who has been faithful to Anglo-Jewish journalism for many years. Berman is continually annoyed by lapses from the good Jewish living and records them. But—for literary purposes, anyway—he is a gentle soul, and presents his criticism with sympathy and amiability.

One of the outstanding of the *Review* contributors was André Spire, the eminent French critic and authority on poetry. Spire, when he was in this country, wrote for the *Review* a comprehensive three-part history of French Jews that is a noteworthy addition to studies of Jewish life.

Among the *Review's* regular contributors is Rabbi Jacob S. Minkin, whose writings are too well known to need comment, Harry Wedeck, a teacher-author with a unique style, Rabbi Leo Spitz, a wise observer from New Haven, Dr. E. N. Rabinowitz, the Center Librarian and Leo Shpall, also of the Center staff and an authority on Holy Day customs.

One of the *Review's* special prides is the publication of a number of woodcuts by Isaac Friedlander. Friedlander is one of the most powerful delineators of the tragedies of Israel, and the full-page reproductions of his prints were a wonderful asset to the *Review* and its readers.

It is regrettable that there is no room in this issue to reprint some of the fiction which the *Review* has published. As in general Anglo-Jewish journalism, Anglo-Jewish fiction has not flourished. The rewards, both material and spiritual, have been so insignificant that few writers of ability have been tempted to create stories of Jewish life. In the non-Jewish publication field, fiction of Jewish interest is sometimes successful, but there is little incentive for the good fiction writer to contribute to Anglo-Jewish periodicals. Nevertheless, we have published some very fine work. Sylvan Karchmer, a young veteran, has written unusually understanding and at the same time pungent tales of Jewish experiences arising from the war; Joan Kinner did some amusing and sympathetic studies of children, and Jack Levine, a promising young writer, had one story in the *Review*, "Conquest," which told in very dramatic terms, of a young war-worker's determination to show a sneering foreman

that he could work as hard as anyone.

Many contributions to the *Review* come from non-Jewish writers, most of them intent on solving the problem of anti-Semitism. They are all extremely well-meaning folk who have discovered the "Jewish Question" and are becoming slightly fanatical about it. Their analyses and remedies are painfully naive—being based largely on the "fault" of the Jew in building barricades around himself through kashruth and opposition to intermarriage, and also on the fault of being overly sensitive and looking for trouble where there isn't any. How to answer these writers with the tact prescribed by appreciation is the editors' problem. In extreme instances Rabbi Levinthal is called upon to send a diplomatic reply.

Oddly, or perhaps characteristically, humorous contributions to the *Review* are rare. Once though we did get a batch of manuscripts from a Jewish writer who signed himself "Doctor of Humor." He started his sales-letter by saying, "The telling of stories and the swapping of jokes has been one of the greatest of all democratic institutions," and added: "I think sometimes that people—whole families of 'em—literally perish for want of a good, hearty, whole-souled, mouth-opening, throat-stretching, side-aching laugh." But the doctor's laughter only soured the usually sunny disposition possessed by the *Review* staff.

Among the interesting achievements of the *Review* is the monthly column by Rabbi Israel H. Levinthal. He was urged to write it several years after the *Review* began publication, and most of the columns have been reprinted in various magazines and newspapers. Perhaps the most striking article Dr. Levinthal has produced is the one titled "Futile Baskets For the Bereaved." It is one of the strongest and most humane criticisms of the practice of bringing luxury refreshments into houses of sorrow.

The work that the *Review* is most proud of is the founding of the Center Library of Nazi-Banned Books. After the Hitlerites threw the books of liberal thinkers into the flames in that notorious bonfire that history will never forget, the *Review* initiated the creation of a home for all the volumes committed to the flames in Berlin, and to preserve it as a

monument to the victims. The library was built up in the Center, and formed the nucleus for the present large collection of books—one of the largest Jewish libraries in the country. The task of assembling so many of the Hitler-banned books—some of them rare in this country—was a very difficult one, and for days we were to be seen ransacking every second-hand book store on Fourth Avenue. The final books were obtained just before the opening of the library, which was dedicated at a notable banquet attended by Prof. Einstein and Edwin Markham, the poet, among others. Einstein presented the library with a manuscript of his Field Theory, now one of the Center's treasures.

During the entire fifteen years of *Review* history the Editorial Board has changed very little. The chairman was and is Louis J. Gribetz, and with the exception of Rabbis Lewittes and Saltzman, his colleagues have been the same since the early days—Joseph Goldberg, Joseph Kaye, William I. Siegel, with Rabbi Levinthal, as an ex-officio member. One member of the Board who used to do valiant work has now settled in foreign Mt. Vernon and cut himself adrift from his moorings. He is Lester Lyons, Dr. Levinthal's son-in-law. Lester used to write the news for the *Review*, was always punctual and did an excellent job.

Since few Center members have ever penetrated into the sacred sanctum of the Editorial Board, here is a private view of one of its meetings. Usually the gathering is in Joseph Goldberg's own office. There has been a long-standing dispute as to which Board member has the best record for lateness. The decision usually goes to Louis Gribetz, who comes rushing in with an innocent smile and wonders how it was possible that the others should have arrived before him. Once settled in various parts of the room, the appearance of the Board is something like this: Bill Siegel lolls on a chair, a bland, cynical grin his usual expression; Louis sits upright, benevolent and magisterial; Joe Goldberg is the worried catalyst, trying to fuse all things together between a succession of calls, which he answers with extraordinary good-nature;

[Continued on page 35]

ANNIVERSARY MESSAGES TO THE REVIEW

[Continued from page 2]

As the organ of the Brooklyn Jewish Center, the *Review* has played an important part in molding the character of its membership and in making the Center a radiating source of strength and inspiration to the Brooklyn Jewish Community.

I congratulate the Editorial Board and extend to them my warmest good wishes for the growth and progress of the *Review* and its ideals.

LOUIS E. LEVINTHAL, Judge, Court of Common Pleas, Philadelphia

I WELCOME this opportunity to congratulate the editors of the *Brooklyn Jewish Center Review*. I have found each number of this periodical not merely interesting, but instructive. Its high standard of excellence is precisely what one would expect of a magazine published under the auspices of an outstanding cultural and spiritual institution like the Brooklyn Jewish Center.

The new era which now dawns for the Jewish people with the reestablishment of the Jewish State in Palestine, presents a challenge to all of us who are endeavoring to preserve and enrich our spiritual and cultural values wherever Jews live. I am confident that the *Review* will discharge its responsibility and will continue in the future to educate, enlighten and inspire its readers so that they too may share in the glorious enterprise of assuring a dignified and creative renaissance of Israel.

JOHN HAYNES HOLMES, The Community Church

The *Brooklyn Jewish Center Review* is the best parochial publication I have ever seen. Its report of your local interests is remarkable, and the paper does not fail to recognize as well the larger interests of the community. I hope that this organ of Jewish thought and life may grow from strength to strength.

ISIDORE S. MEYER, Librarian, American Jewish Historical Society

PERMIT me to extend my hearty congratulations to you and to the editorial board on the occasion of the fifteenth anniversary of the *Brooklyn Jewish Center Review*. It is one of the few exceptions to the general type of Jewish com-

munal and synagogue publications that comes to our Library.

Research students, who use our Library, on occasion refer to the fine articles printed in the columns of the *Review*. For, in addition to the regular news items pertaining to the daily activities of your Congregation and Center, the *Review* devotes part of its space to the intellectual and spiritual endeavors of our people here and abroad.

ROBERT GORDIS, Rabbi, Rockaway Park Hebrew Congregation

The *Brooklyn Center Review* represents another pioneering step in American Jewish life initiated by the Brooklyn Jewish Center.

The leaders of this distinguished congregation did not content themselves with a mere congregational bulletin, which is usually nothing more than a house organ chronicling group activities and personal items. Instead, they created a monthly magazine in which high seriousness of purpose and maturity of content are wedded to an attractive format and popularity of interest and presentation.

The editors of the *Brooklyn Jewish Center Review* have consistently produced a monthly publication which ranks with the finest periodicals of Jewish interest in English. They are to be commended heartily upon this unique medium for enhancing Jewish life in America. May the *Review* go forward for many more significant anniversaries.

JOSHUA BLOCH, Chief, Jewish Division, New York Public Library

I HAVE followed the progress of the *Review* virtually from its very inception and am very much impressed with the fine service it renders to its community. Indeed the publication serves as an example worthy of emulation by other Jewish community centers. However, I can not help thinking that the great success which the Brooklyn Jewish Center has made, not only in connection with the publication of the *Review*, but with the manifold activities it carries on, could not have been possible without the inspiration and leadership of the Rev. Dr. Israel Herbert Levinthal.

The Editorial Board of the *Brooklyn Jewish Center Review* is indeed very fortunate to be able to draw upon his counsel. No wonder the *Review* plays so fine a role in promoting the ideas and ideals which permeate American Jewish life at its best.

MILTON JAMES FERGUSON, Chief Librarian, Brooklyn Public Library

FOR fifteen years you have been enriching the periodical literature of the Brooklyn Public Library by sending us copies of *The Brooklyn Jewish Center Review*. To have carried on such a work during depression and war required strength and determination which you and your associates have met in full measure. May we offer you our congratulations and best wishes for the next fifteen-year period in your history.

ALAN M. FAIRBANK, Bunker Hill Congregational Church of Waterbury, Conn.

YOUR very live and ably edited magazine has been a treat and a source of trustworthy interpretation to me through these years. May your work and influence increase during the years to come. May God bless you and keep you, and graciously guide you in the ways of truth and service. Thank God for men like Rabbi Levinthal and those who are active in the work of the Center. You represent the very best influences alive in Brooklyn today and throughout the country.

ARMOND E. COHEN, Rabbi of Cleveland Jewish Center

YOUR *Review* is in a class by itself. No other congregation in America has as yet succeeded in maintaining a comparable literary publication of such high order. This magazine, published and managed by laymen, points the direction to a goal which others might well seek to emulate.

I have no doubt that the publication has exerted a greater influence than even its editors recognize. The constant portrayal of the sound Jewish activities that are conducted in your congregation has offered inspiration to similar groups throughout the country.

SELECTIONS FROM THE REVIEW—1933-1948

When presenting an anthology it is customary to say that the collection is the "best" of whatever has been collected. The Review herewith presents a brief anthology of material published by it during the fifteen years of its existence. But we do not say it is the "best" the Review contains for the simple reason that we do not know what is the best. "Best" is a matter of personal preference, and what we think is very good you might regard with indifference. So we reprint this selection merely as a sampling of the interesting articles, stories, editorials and poems we have used.

Undoubtedly other contributions should have been included, and would have been were we richer in pages or less fallible as surveyors of our huge 15-year field. As it is, most of the material has been condensed. For this we beg the indulgence of sensitive authors and the forgiveness of readers who may be annoyed by abrupt transitions. The reader is also warned against many seeming anachronisms in these articles, since they were written throughout the years.

— The Editors.

CHAIM WEIZMANN By LOUIS LIPSKY

OF WHAT other national leader present when peace was made at Versailles can it be said that he still holds the confidence of the people he presumes to lead? All of them have passed off the stage of public life. Some of them died in the fullness of years, honored and respected; others lost the favor of their people; some are now in exile. Two men of that period still remain central figures on the world stage — Winston Churchill and Chaim Weizmann. In the interval when he was not in power, Mr. Churchill stood on the sidelines in opposition, maintaining his leadership through sheer intellectual power; now he is the war leader of an England fighting for all that is best in the British Empire. With the exception of two years when the Zionist Organization was presided over by Nahum Sokolow, Dr. Weizmann remained continuously in power, continuously in the center of the leadership, although frequently the object of bitter personal attack; and with his people today begins again a struggle in the international field which is expected to bring the movement closer to its goal. He stood at the cradle of the birth of the Balfour Declaration. He is destined to play the chief part in the next historic chapter which, it is hoped, will tell the story of fulfillment.

What is the secret of Dr. Weizmann's political endurance?

From the days of Theodore Herzl, the Zionist approach to the political problem was through the way of friendship and sympathy. That friendship and sympathy was to be evoked from certain states and political leaders. Zionism had to create a party qualified to make a political alliance. Before that party came into being, friendship and sympathy were essential. Zionism did not deal with power, but with justice and sentiment. Herzl used the allegory of the lion and the mouse when he spoke to the Sultan; the mouse might be able to do the lion a good turn, for which the lion might be expected to be grateful. The good turn Herzl had in mind was the refunding of the Turkish debt. That good deed slipped out of Herzl's hands. When the Kaiser was spoken to, he was more concerned with a German protectorate and with the road to Baghdad than he was with the plight of the Jewish people. Herzl soon found himself in the position of a promoter who was nothing more than a middle-man. Not all his ingenuity could set up a scheme of genuine, mutual political interests. There was nothing he could pay for what he wanted of the world. Therefore, he had to win friends, nurture them at all cost, and to

look for more of them. The appeal was to justice, self-interest, religious sentiment, which could not so easily be supported by demand or threat. In the World War, we made a great deal of what the Jews had done to prove their claims to Palestine — the sacrifices they had made, the colonies they had built, the schools they were maintaining, the sympathies Jews the world over had expressed for the Allies in anticipation of the Balfour Declaration. But the Balfour Declaration was a jewel set in a mosaic of many motives, not the least of which was the imperial interests of England.

From the days when — as a professor of chemistry in Manchester — Dr. Weizmann made his first approaches to English statesmen, it was quite apparent that his most valuable assets was his ability to win good-will and sympathy, and to arouse the nobler feelings of the men with whom he discussed the Jewish question. He had to create good relations and to maintain them. He built his influence upon confidence, upon the reasonableness of his case. He had to take into account the state of mind, the manners and habits of *vis-a-vis*. As part of this task, it was also important to spread the mantle of good-will to cover the Organization for which he acted. It was essential that

both Ambassador and Government remain *persona grata* with the friends at Court. Whatever his personal feelings, no matter how provoked or tormented, this was essential for Zionist policy until out of the good-will and friendship, parallel with its growth, the substance of national values would be created in the Promised Land. He accepted that as one of the conditions of his Zionist life, and has never been able to visualize any rational or reasonable policy under any other theory.

•

It was a simple matter for Dr. Weizmann to maintain this calm, farsighted approach, but not so simple for the Zionist movement. Within the forms of Jewish life, there are always some semblance of individual freedom of opinion and freedom of action. In Jewish communities there was a reasonable degree of free expression. But all Jewish life was parochial. With the coming of Zionism, Jewish life stepped upon a world stage. All that was free and democratic in that life — extending beyond the community — poured itself into the Zionist movement. The Zionist Organization was the first international Jewish body which was conducted in a public, democratic way. Within the circle of Zionist life there was freedom, and ideas varied and clashed. Zionism was never a well-ordered, well-managed affair, deferring to social restraint. It had all the vigor and recklessness of a people long frustrated in expression, and now finding freedom to speak its mind. In Zionist affairs, the amenities had to take a back seat. Audacity, rudeness, controversy, demagoguery, personal and group ambitions — all of them settled in the cauldron of Zionist life, which had its congresses, its conferences, its public meetings, its newspapers. Leadership had to bring ordered action out of this clash of individualities and groups. The mass either backs leadership without reserve, or breaks it without remorse. To survive in this struggle, leadership must be made of stern stuff. It must be resilient and enduring. It must have the ability to maintain its seat at the rudder, in the stormiest weather. It must be able to give and to "take".

The Zionist leader is called upon to be a speaker. He must be able to expound

his ideas, and to defend them. He must win support through speech. It is a fact that Dr. Weizmann has been unfortunate in his speaking to Zionists. How many times has he been right in policy but wrong in speech? How often did he speak of things the Zionist movement did not want to hear, and how often have these indiscretions made him the center of revolt which threatened the policies he pursued? His utterances at one time in Berlin, at a meeting of the Actions Committee will be remembered. He gave expression to his ideas of a "bi-national" state, which produced an upheaval of opinion which almost unseated him on the spot. How often, when we were enraged with England, did he speak as if he were defending the policy of the Mandatory Government? And yet, in spite of the provocation he often excited within Zionist circles, he has carried on through these many years and has maintained his vision, his good nature and his strong hold on the confidence of Zionists. He remains the most exciting personality in Zionist leadership because he has been the indispensable Ambassador, speaking the truth to both sides, at the same time, conveying to his own people the feeling of utmost faith in the things they believed in and in the feelings that excited them. At no time was there any dissonance in spirit and in faith between Dr. Weizmann and the Jewish people. At all times it was felt that he was a limb of the Jewish body, that their loves and hates were his, their sentiments and aspirations were his. This has always been best expressed by Dr. Weizmann's discussions in public with the others — those who were not with us. It is in his addresses to the "others" that he is superb. In these public utterances, what he says may not always be in accord with programs or with issues of the day, but through his mouth speaks the quintessence of Zionism — the dignity of an appeal, the persuasiveness of a reasonable thought, the deep emotion of a conviction about a matter of justice.

•

In short, it may be said that he has maintained his leadership through these stormy days because his spirit and mind were chained to faith, and this faith was re-enforced by good common sense. He

never allowed the goal to be obscured by feelings of indignation, the desire to give vent to a sense of outrage. Herzl was burned out after less than eight years of strenuous political activity. His disappointments were unrelieved. Dr. Weizmann has had the good fortune of being, from his earliest days, a disciple of the essence of Achad Ha'Am's thought, and then a believer in the thesis that the growing national strength of the Jewish people had to be utilized — with sanction or without it — in the building of Palestine. As the representative of the political ideal, he operated simultaneously in the two fields with the same intensity and the same confidence of ultimate victory in both. A disappointment in one direction was compensated for in the other. He used the slightest political advantage for the maximum possible practical effort, and vice versa. This alternation of program made life and leadership possible and bearable. It enabled him to maintain his good humor, not to take things too seriously, to be always neither too "high" nor too "low".

•

The world set up in 1918 is now broken beyond recognition. It will have to be reassembled and reconstructed if a civilization, based upon justice, is to be made to work again. The destructive forces of the new barbarism have smashed the old *Galuth* and created a Jewish world of unparalleled suffering and endless wandering. Since 1918, the Palestine of the Mandate has become a Jewish Palestine capable of absorbing hundreds of thousands and of becoming, through its own strength, that Jewish State of which Herzl dreamed. Because the tragedy of Jewish life is so appalling and involves so large a part of Jewish life, the cooperation we expect at the hands of the Victorious Democracies will have to be adequate to enable the Jewish people to cope with the situation. Dr. Weizmann received the Balfour Declaration as the head of the World Zionist Organization. It will be his good fortune — when peace comes — as President of the Jewish Agency, to negotiate for the fulfillment of the Balfour Declaration. More power to him!

I AM fascinated by names. Often when I catch a new name I completely ignore its bearer and it seems as if an historical incident were recreated for my personal benefit. The other day I was trying to recall a name. By way of mnemonic aid I continued to read my newspaper, and came across a Russian war communique. And that's where I found a clue to the missing name. Among the cities captured by the Russian armies that morning was one named Levoca. But surely, you will object, no man can be named Levoca. You are right. To arrive at the name it was necessary for me to reconstruct the history of that city. Levoca, now part of Czechoslovakia, formerly belonged to Poland. Its Polish name was Lewkowice, pronounced Lefkovitz. There I had the name—Lefkovitz. The first bearer of that name had been a native of Levoca.

The chief category of names is derived from the native town of your first ancestor who assumed a family name. Names in this class are Wiener (from Vienna), Pariser (Paris), Lemberger (Lemberg), Krakauer (Cracow), Grodner (Grodno), Berliner (Berlin). The very common name of Shapiro—or Spira, Schapiro, Safier, etc., is derived from the Palatine city of Speyr, the oldest Jewish settlement in Central Europe. In the 6th century, when a sizable Jewish community settled in Speyr, the town's name was Spira. This category can also be extended to include Rappaport, a name created by the famous 16th century Rabbi, Menahem Abraham Rapa, from the Italian *rapa*, turnip, and the name of his native town, Porta, near Verona.

A second category is the occupational one. I have a friend whose name is Feitler. His name means "Shirt Man," and was first assumed by a village peddler whose specialty was shirts. To this class belong names like Schlesinger (Silesian), and Greenberger (native of Greenberg, Silesia). Those who first assumed these two names were not natives of the two localities. The names mean that their owners were engaged in the business of selling Silesian linen, which in the 18th century was the finest in the world. Another occupational name is Kreiser (sometimes spelled Chrysler). The man who first bore it was a Feather Curler,

that is, he prepared the feathers both for millinery and featherbed use. Kruger was first taken by a man who dispensed wine in a country inn—*krug* meaning a pitcher. Schroeder means butcher. But don't conclude that if a man's name is Muller, or Moeller, his agnate must have been the operator of a saw or flour mill. It is much more likely that he was a Jewish *möbel*.

A little more difficult are the occupational names contracted into versions of initials only. Such a name is Schoen, which has nothing to do with the German word meaning beautiful. Schoen as a name represents the initials of the Hebrew "SHuliah Neeman," "a trustworthy messenger," a title borne by the secretary of the Jewish Community. A similar name is Schatz, consisting of the combined initials of SHuliah TZibur, the official title of a Cantor.

Veritable princely names in this category are Katz and Segal. Both have a great age and belong to the oldest family names in existence. Katz was a name borne by no less a patriarch than Aaron, the brother of Moses, and meant that he was a *Kohen Tzedek*, a true priest. Segal, or Siegel, signifies "Prince of the Levites," and means that the bearer is a descendant of the tribe of Levi. Katz has the same significance as Kohen, the Polish Kaplan and the Italian Sacerdote. Segal has the same meaning as Levy (or Weil, which is merely a transposition of the German "Lewi").

The next category truly delights me. These are names bearing a romantic and historical association. They include Shalit, Heidt, Bash, Spanier, Shack, Shick, Saks.

Shalit resembles a Hebrew word meaning "a ruler." But the name really has two meanings. In the olden days it was customary in addressing a superior, either in a worldly or religious sense, to append to the form of address the word "Shalit," representing the initials of the Hebrew sentence, "SHeyihye L'orekh Yomin Tovim." In time this sentence became a

If You Don't Know the Meaning of Your Name Read —

WHAT YOUR NAME MEANS

By N. PEARLROTH

sort of attribute of respectability, until its initials were adopted as a family surname. However, in some cases the name has been traced to a delightful Jewish Sabbath dish called "Shalet," which every Jewish child brought up in Eastern Europe will recall with relish. I have found the same dish in Spain under the name of "Chuleta."

"Heidt" harks back to the days when Germany was, as today, the most anti-Semitic country in the world. It stained itself with the blood of Jewish thousands even in the Middle Ages. The children of the slain were given the name of Heidt, which is formed of the Hebrew initials of an invocation reading "May God avenge their blood."

A peculiar class of Jewish names includes Kaiser (emperor), König (king), Bischof (bishop) and Minister. Since no Jew could ever boast of having been an emperor or a king—at least not since the Khazar kingdom was destroyed by Russia in the 10th century—these four high-sounding names have been traced to a Purim custom. On the eve of the festival troupes of amateur players would visit the homes of rich Jews to offer Purim performances. The cast always included a king or emperor (Ahasverus or Pharaoh) and a Prime Minister (Haman or Joseph). From these theatrical titles the family names originated, for after a player had acted his Purim role for many years he became identified with it. Krol (Polish for king) and krolevich (Polish for king's son), probably have the same background. Sometimes such a title-name would be translated into Hebrew. The famous French composer Meilhac (for Melech, king) traced his name to such a source.

That leaves only Bischoff (bishop) to be explained. It was found that the name is an all too human exaggeration of the name Cohen (priest). Instead of referring to himself as "priest" to a local German registrar, a man would promote himself to "Bishop."

HOW had the 360,000 Jews of France reacted to anti-Semitism from about 1880 on?

At the beginning, and above all during the Dreyfus affair, their problem was in effect to defend the principles of equality and political and religious liberty contained in the *Declaration of the Rights of the Man and the Citizen*. Their cause was the same as that of all French liberals and republicans.

Among the defenders of republican and democratic institutions they found courageous and active allies. In 1882, after the first Russian pogroms, Victor Hugo presided over a committee of protest and aid, members of which included Jules Simon, one of the founders of the Third Republic, Scheurer-Kestner, Alsatian Protestant and militant republican under the Second Empire; Gambetta, Renan, and the Archbishop of Paris. With the aid of Scheurer-Kestner, the disciples of Gambetta, Jules Simon (and after his death, illustrious members of his family), Havet, professor at the College de France; Renan's daughter and her husband, Jean Psichari, and Clemenceau, the unhappy victim who had become the symbol of the detested principles of 1789, were rescued from the clutches of the royalists, Caesarians, and clericals. French socialist youth joined them, and at their head was Jean Jaures, who had written: "The Jews are the exploited of history."

The pogroms of Kischineff (1893) shocked French consciences profoundly, and numerous pamphlets and protests were circulated in which, next to Jewish signatures, were to be found the names of all the most outstanding in the ranks of the defenders of the republic, among them the great French poet and pamphleteer, the republican and Catholic Charles Péguy.

The Chief Rabbi of the Central Consistory of the Israelites of France was at that time Zadock-Kahn, a man of extreme culture and of great intelligence and sensibility. Among the leaders of official Judaism there were also a number of personalities filled with the dynamic spirit of the courageous young men who, in 1860, had founded the Alliance Israélite Universelle. The Alliance was

*A Famed Critic Reviews French-Jewish History
— Particularly of Assimilationists*

THE JEWS OF FRANCE

By ANDRE SPIRE

then still truly universal, for the organization continued to intervene throughout the world in behalf of those who suffered because they were Jews. But, after the elections of 1902, which brought to power the parties of the Left with whom the Jews had fought for Dreyfus, there took place what has been called "the Dreyfusian decomposition."

The ties of solidarity which had united the partisans of Dreyfus, non-Jews as well as Jews, were broken. Each one joined the group in which his natural interests lay. The upper Jewish bourgeoisie, which had joined forces with the radical groups, began again to think that above all it was a bourgeoisie, and many of them made advances to the more moderate parties, even the parties of the right, without remembering that the latter were their natural enemies. A sort of weakening of the Jewish conscience took place among the leaders of French Judaism. The generation of 1860 had almost completely disappeared. The men who took their place, brought up as they had been in a French environment, did not dare to show more religious feeling than their friends who were sons and grandsons of Voltairians. They were losing the sense of historical Judaism. Their concern was, in short, to make their mark in French Society, and while fulfilling—through kindness, family tradition, or ambition—their philanthropic duties, to bar the way to everything which might embarrass their easy life of assimilated Jews.

Their man was the Chief Rabbi Israel Levi, who, thanks, to their influence, was elevated to the dignity of Chief Rabbi of the Central Consistory after the death of his father-in-law, Zadock-Kahn.

He was a distinguished man of learning, professor at the School of Higher Studies at the Sorbonne, handsome, of polished manners, worldly, subtle—with more subtlety than strength—a veritable Saducean belonging to a priestly family. He was much more interested in conserving for the Alliance and the other institu-

tions which gravitated about the Rabbinate—which he had peopled with his creatures—the large contributions which the rich of all religions and all parties distribute to those who become the servants of their desires and their interests, than in safeguarding that which in the course of the centuries had been the spiritual and moral heritage of the Jewish people. Through his feeble hands French Judaism tended to empty itself of substance, to become something very insipid, very mundane, and as has been said, "a Judaism very much à la Louis-Philippe—very commonplace."

Obedient to the instructions of mediocre men who thought that they could escape the attacks of their adversaries by taking refuge in self-effacement and silence, he put himself in opposition to everything which might draw attention to the Jewish world. He succeeded in communicating his views to the "Alliance," whose representatives, recruited by a sort of co-optation, had no connection with the Jewish masses, and also to the Consistory of the Parisian Section, whose contact with the masses was scarcely greater, inasmuch as it was constituted by an electoral body which, at most, included hardly five to six thousand electors among the 115,000 Jews of the Parisian district.

Now two matters seemed especially conspicuous, noisy, and therefore dangerous to these pseudo-representatives of Jewish public opinion: the increasing immigration of foreign Jews, and Zionism. Zionism had been founded by Theodore Herzl in 1896 in the course of the Dreyfus Affair because, by a truly prophetic intuition, he had realized that if France itself could have been so profoundly infected by the anti-Semitic virus, then the expansive power of the liberating principles of the French Revolution was nearing its end.

With regard to immigrants, the policy of official Judaism was one of distrust. Certainly its members continued to as-

sist them in their misery; they established schools to teach them the elements of French, opened apprenticeships for them, and helped them to find work. Inexpensive housing quarters situated not far from the center of Paris were established to relieve the congestions of the Jewish neighborhoods. But they did all they could to assimilate into French life this population which only asked to share in its benefits. But this was found to be a slow process, and it was quite annoying that just as one generation was about to become assimilated and lose itself in its environment, another arrived with its foreign customs. They did all they could to separate the old Jewish families from the new arrivals, who were considered troublesome intruders. There was no link, in fact, between the official institutions and the immigrant groups. A sort of protectionism erected its barriers between the assimilated Jews and the Jews of East and Central Europe, who were called by the generic name of Polacks. I remember the rejection of a distinguished and highly educated young man, a brilliant jurist and an excellent writer, as candidate for an important situation in a consistorial institution. When I asked the Secretary-General of the group, Mr. Silb, the reason for it, this gentleman, who believed himself a hundred-percent Frenchman because he had shortened his name Silbermann by two syllables, answered: "Impossible, absolutely impossible for us, Monsieur, *with such a name as Rubinovitch!*"

In short, they did all they could to remove the immigrant from the territory of the Republic, and to facilitate the departure of those who had already settled there. The Jewish Territorial Organization, the ICA, founded in 1902 with Baron de Hirsch's millions, after its staff had yielded to the ideas of the directors of official Judaism, was of magnificent assistance in this well-known policy of providing a one-way ticket.

The Judeo-French thought themselves definitely established in French life. As for the Jews of the rest of the world, their liberation would take place gradually as liberal constitutions were established or became stronger in Eastern and Central Europe according to the model of the French, English, and American

constitutions.

Zionism seemed to them an immediate danger if the hopes of its founders should meet with success. "Well then," the anti-Semites were not slow to say, "if you have a Jewish country in Palestine, don't forget to join your brothers there. For you can't pretend, in the German manner, to have the right to a double nationality. You must choose. You cannot be at the same time Jews and Frenchmen."

This conservative attitude appeared detestable not only to newcomers but also to the sons and grandsons of immigrants who had become French citizens, and even to descendants of old Jewish families long established in France.

These young or still young men had in the course of the Dreyfus Affair found again their Jewish pride. When the Affair was over, they did not return to the timid bosom of the bourgeoisie. Having mingled with the movement of the People's Universities, they had remained in contact with the working classes, among whom they had met recent immigrants. They had studied not only the history of the people of Israel but also the bloody history of the Jewish people, and through investigation and travel had informed themselves concerning the ethnographic and juridical situation of the

ON JAN MASARYK By JOSEPH GOLDBERG

An Editorial — Published January, 1939

THE recent United Palestine Appeal Conference gained in significance through the presence of Jan Masaryk, son of the founder and first President of Czecho-Slovakia. Himself a distinguished diplomat, serving until recently as his country's Minister to London, Jan Masaryk played an important role in the historic negotiations preceding the fateful Munich settlement. He saw his beloved homeland abandoned by its former friends and allies and left at the mercy of Hitler in their policy of "appeasing the dictators."

Disillusioned at the sight of a dismembered Czecho-Slovakia turned into a vassal of Nazi Germany, he resigned his diplomatic post and resolved to champion the cause of another historically tragic people and to work for their rehabilitation

Jews in the countries of Eastern Europe.

When between 1904 and 1909 the "Cahiers de la Quinzaine," by Charles Péguy, acquainted the French public with the works and the Zionist and territorialist activity of Israel Zangwill, it was for many of them a thunderbolt. On some his poem "Chad Gadya," the refrain of the assimilated Jew who is dying because he has lost his Jewish soul, acted like a religious conversion—a flood of tears, a sudden reorientation of an entire life, the birth of an ideal. Some became militant Jews. Others felt the need to pour out, to express in song, their regained Jewish consciousness. A Jewish literature in the French language was born in which, side by side with their elders Bernard Lazare, Gustave Kahn and André Spire, there were ranged little by little the poets Henri Hertz, Henri Franck, Edmond Fleg, Ivan Goll, Benjamin Fondane, Ilarie Voronka and the novelists Jean-Richard Bloch, Armand Lunel, Elissa Rhaiss and Lily Jean Javal.

The action of this militant Jewish literature made itself felt especially in the years which followed the signing of the Peace Treaty.

Official Judaism began to withdraw its opposition. Thenceforth it took a hand in the task of reconciling the various factions of Judaism.

in their ancient homeland, Palestine.

Addressing the Washington Conference he said: "Three months ago I stood before the Government of Great Britain and demanded justice for the Czechs. Now I stand before you in Washington and appeal in behalf of another minority—the Jewish people. I want to hope that this time I shall be more successful. When the superpogrom broke out in the land of Goethe, Heine, Bach and Handel, I realized that my place was with the Jewish brethren, and that the suffering of my people has made my cause your cause and your cause my cause. And here I am!"

Jan Masaryk is, indeed, a welcome guest in our midst. We clasp his hand of friendship in a common hope that the dark clouds hovering over mankind today will disappear and real civilization will again be enthroned in the world.

IT WAS in September 1932 when I had the rather doubtful pleasure of being faced by the hateful eyes of the Fuehrer-to-come. Few Jews have been in such direct contact with him as I have been. At that time he was a witness and I was counsel for the defendant in a law suit against an Aryan writer named Abel. This Abel had testified under oath in a previous suit that Hitler had received money from Mussolini; since Hitler denied this fact Mr. Abel was indicted for perjury.

In the course of this procedure Hitler

attempted to shout vehemently, as he always did when accused of defamatory and low actions. When I started cross-examining him he became excited and confused, and was at a loss for answers. I could clearly see hate distorting his face, and finally he cried: "I refuse to give an answer to a Jew lawyer."

I then moved for his punishment for contempt of court, and the judge sen-

WHY HITLER HATED JEWS

By DR. KURT ROSENFELD
Pre-Hitler Prussian Minister
of Justice

Published November, 1938

tenced him to a fine of 1,000 Reich marks.

At that time there were still judges in Germany.

At that time I asked myself as I have since: Why, after all, does Hitler hate the Jews?

Historians attempt to find the answer in his own life. It has been said that Hitler, as a youth, had some unpleasant experiences with a Jew which thereafter prejudiced him against the entire Jewish race. Yet there are no facts to substantiate such an origin of his anti-Semitism.

It is true from his twentieth to his twenty-second year Hitler lived in Vienna among what is called in German *lumpen-proletariat*. At that time he made his living by shoveling snow in the winter and begging in summer; he ate his daily soup in the public kitchen and spent his nights in the shelter maintained by the twentieth borough in Brigittenau, where he constantly met the poorest of the poor Jews. He pretended to have learned during this time that it is possible to recognize Jews as Jews only by their noses. He held to this absurd theory even later when he met other Jews. He stressed the fact that the appearance of Jews differs from that of the German people.

The dominating party in Vienna then was the Christian Social, which fought both Jews and Socialists. Its leader was Mayor Karl Lueger, whom Hitler has praised as the "most outstanding mayor of all times." I remember this man very well. I heard his first speech when he began his duties as mayor. It was filled with blind hatred against socialists and Jews. Yet he fought rather religion than race.

In 1912 Hitler left Vienna for Munich. He said: "This melting-pot of races of which the capital consists filled me with utter disgust. I hated this mixture of Czechs, Poles, Hungarians, Ruthenians, Serbians, Croats. Among all those people grew the eternal parasites of

IN THE FOREST OF HEDERA

By DAVID SHIMANOVSKY

Translated from the Hebrew by Mordecai H. Lewittes

An excerpt from the long poem by the noted Palestinian poet.

REB BEREL reclined and smiled as he watched the mounting clouds,
To him it seemed as if higher and higher ascended the clouds,
They appeared to grow bluer and finer, until soon the eye could perceive
The highest welkin, through rifts in the canopy of leaves . . .
These few days past he'd been ill, hence burdened with labors light,
He would fetch the water from springs or cook the porridge at dusk
To appease the famished company . . . But now he was free
To lie flat on his back in the shade of thick eucalyptus trees:
He recalled how he hiked on the Sabbath to Zichron Yaakov:
The spring new moon had been blessed, the Passover feast was nigh,
Since morning the sun beat down, and the cattle herd in the swamp
Half-emerged from the mire and basked themselves in the warmth of the sun,
As they shook their heavy heads, and inhaled the pure spring air,
While unswervingly rose the mists from the pestilential pools;
The clouds turned blue that enveloped the Shomron mountain tops;
With sprightly mincing feet walked the girls in Zichron's streets,
In their braids anemones fiery, while their eyes sparkled brightly and glimmered;
They were clothed in embroidered linen, their raiment, transparent and white . . .
Spring's harbingers were here; and the youthful pedagogues
Who slowly trod at night beside pretty sun-tanned maids,
Pedagogic difficulties unwittingly forgot,
As they dreamed with those they escorted of a hike to Jericho's plains . . .
On Bat Shloma's winding hills weird cries had frightened the herds,
And once more the shepherds related that a "Debah" was seen on the mount
That wandered from hill to hill and fearfully laughed and cried . . .
Spring's harbingers were here; the waters had not yet dried
From ravines of the glens and glades; the valley streams still flowed
With a joyful roaring shout . . . And Berel recalled and smiled:
He was walking by Shomron's mounts, and sorrow sucked at his heart,
His strength and life-flame had been dimmed because of his people's sad lot.
Of a sudden the stream was before him. It followed a sinuous course,
It wound its way amidst the cliffs, joyed to greet the rocks in its path,
Its foamy locks were youthful and pure, 'twas all spring joy . . .
He quickly removed his shoes and crossed the stream on foot,
Its cool waves caressed his flesh, the hum penetrated his soul,
'Twas pure delight to his heart; he forgot his people's sad lot,
He was passing the Jordan at Gilgal . . .

humanity, the Jews. Jews and Jews again. The capital seemed to me to be the incarnation of incest."

After the war ended, Hitler held the Jews responsible for Marxism, which he hates as deeply as he does the Jews themselves. Marx' doctrine is, according to him, a product of the Jewish race and its tool to conquer the world. Evidently he does not know that neither Hegel nor Feuerbach, whose philosophies decisively influenced Marx were not Jews; or that Marx' closest collaborator Engels and Kautsky, who did more than anybody else to propagate Marxism, and Lenin, who further developed Marx' original ideas, were all Gentiles. Hitler does not know that Marx considered assimilation of the Jews as the only solution of the Jewish question. He refuses to see what he does not wish to see. The Nazis never listen to objections at their meetings. They tolerate neither contradiction nor discussion. During the period of the Weimar Republic, when somebody attempted to raise a question at such a meeting he immediately found himself thrown out. The National Socialists knew very well that it would be easy to refute them if they permitted free discussion.

Hitler's strongest argument against the Jews always has been and still is that world Jewry is striving for world domination. He constantly talked himself and his followers into believing that world Jewry is plotting to subjugate the Gentile world.

But there were more concrete and effective arguments used by National Socialist agitation. After the war one economic crisis after the other shook the German people. Unemployment grew worse and worse. Millions of unemployed were condemned to idleness. To these millions Hitler pointed out the Jews who still had property and kept their positions. The unemployed Jews were not as noticeable as the well-to-do Jews. Thus it was rather easy to incite the lowest instincts of competition by drawing attention to those Jews who played an important part in the public, economic, financial, and commercial life of the country, as well as to those Jews who had distinguished themselves in the professions and arts. By demagogic means

it was possible to promise liberation from unemployment by displacing or expelling a few thousand Jews. The Nazis are masters of propaganda and their demagogic method was all the more successful since there was no effective counter action on the part of the Jews. The majority of the German Jews were convinced that silence was the safest way to remain inconspicuous and so to escape persecution. Frequently one heard the opinion voiced (and unfortunately this opinion is still alive in other countries) that the anti-Semitic movement assumed

political importance only because of those Jews who *protested* against anti-Semitism or fought it.

It is always in periods of economic crisis that Jew baiting grows most successfully. The rise and fall of anti-Semitism corresponds to the rise and fall of economy; with almost mathematical precision one can prove that economic depression always provokes a high tide of Jew baiting and that correspondingly, during periods of economic prosperity there is a low tide of anti-Semitism.

THE MAN WITH THE GREEN NECKTIE

By ARTHUR SCHNITZLER

Translated by Alfred Werner

This story was written in 1901 and published in a Viennese paper in 1903. Its moral reflects the position of the Jew, "the gentleman with the green necktie," in a prejudiced world. The translation was authorized by Heinrich Schnitzler, son of the late poet.

IN A small house on the outskirts of the city there lived in complete privacy a young gentleman named Cleophas. One morning, however, he was seized with the desire of venturing out in the park. Therefore he dressed carefully as was his habit, choosing a new green necktie, and took himself off. The people he met greeted him politely, noticed that the green tie suited his complexion perfectly and for several days they talked with great admiration of Mr. Cleophas' cravat. Some of them tried to imitate him, but their ties were made of inferior material and tied without chic.

Some time later Mr. Cleophas took another walk in the park, in a new suit, but wearing the same green tie. Thereupon some people shook their heads gravely and remarked: "Again the green tie! It seems that's the only one he has." Those who were ill-tempered as well as envious exclaimed: "He'll drive us crazy with his green tie!"

The next time Mr. Cleophas appeared he wore a blue necktie. Some observed shrewdly: "He can't make us believe that this tie is blue. It must be green."

Next time when Mr. Cleophas took a walk he was dressed as carefully as usual,

and wore a tie of the most beautiful purple. But when, from a distance, the people saw him approach, they jeered: "Here he comes, the man with the green tie!"

There was, however, a few individuals who could not afford to wear anything around their necks but a string. They explained that this string was most distinguished, and the *dernier cri* of fashion. Anyway, they hated everyone who wore a tie.

When Mr. Cleophas appeared in the park again, the noisy man with the string around his neck shouted: "The men with the green ties are thieves!" And some people shouted with him.

And when he returned once more, the entire crowd, led by the noisy fellow with the string tie, screamed: "The men with green ties are murderers!" Cleophas noticed that many eyes were focused on him. Remembering that he too had occasionally worn a green tie, he turned to this fellow and asked: "Precisely whom do you mean? Perhaps me?" Whereupon the other replied suavely: "But Mr. Cleophas, how can you think that—? You don't wear a green tie!" And he shook hands with him and assured him of his deep respect.

Cleophas bowed and left. But as soon as he had gone far enough, the man with the string around his neck clapped his hands and exclaimed: "Did you see how it struck him? Who dares doubt now that Cleophas is a libertine, a thief and a murderer!"

On August 24, 1929, occurred the terrible massacre of Jews by the Arabs in Hebron, Palestine. Rabbi Gottesman, who had studied at the Yeshivah in Hebron, and knew most of the victims, was one of the Americans affected by the tragedy.

TWENTY-TWO died in the home of Eliezer Don Slonim, and he the first of them, on the morning of August 24th. His heroic martyrdom in death was characteristic of the man. With him died his wife, Hannah, their little son Aaron, and a younger child.

Eliezer Don, manager of the local bank, was the son of Jacob Joseph Slonim, Rabbi of Hebron; his wife, the daughter of Rabbi Orlansky of Zichron Jacob.

His interests were wide, embracing all of modern life and centering particularly upon Jewish affairs. He was a protagonist of the Zionist movement, and an ardent supporter of the Mizrahi. To the latter organization he was devoted with heart and soul. A man of culture, both worldly and Jewish, an accomplished linguist, he found time among other things to be the correspondent of the Hebrew Palestinian daily newspaper *Haaretz*, in Jerusalem. He used the pen-name *Haduny*.

It is noteworthy that in his column *Chadushot M'Hebron* he gave a good deal of space to the Arab community, describing their doings and their progress in very friendly and constructive terms. He knew the Arabs well and was on terms of best friendship with them. On cold nights during the rainy season, when the best Arab homes are none too comfortable, the local Sheikhs were accustomed to gather in Eliezer Don's house, to talk, and play chess, and drink black Arabian coffee.

He, Slonim, did much for the Arabs in general and for their leaders and politicians in particular. Many were the favors he obtained for them, which included loans. He had much faith in the Arabs—far more than later events justified.

I recall how once, when he had to transfer £5,000 in gold from the bank in Hebron to Jaffa, he took along just one Arab as a guard.

No one of any importance who came to Hebron failed to visit the hospitable, charming home of Eliezer Don and Hannah Slonim. No one ever failed to find a welcome there. On holidays the older students of the Yeshivah would gather at his home to sing and make merry. Not every home was thus open to the students—for some of the old generation Hebron Jews were not heartily in favor of the new constructive spirit that had come into Palestine and of which the Yeshivah was one of the most conspicuous manifestations. For this reason Eliezer Don was loved by all the Yeshivah *baburim*.

On the Saturday of the massacre a large number of people were gathered in the house of Eliezer Don Slonim, including his wife, his two children, and his wife's parents, Rabbi and Mrs. Orlansky, of Zichron Jacob.

Shortly before that fatal day, Hannah's parents came to Hebron to visit. It was thus that they were present when the unbelievable atrocity was perpetrated. It is no wonder that so many people came to Eliezer Don's home for shelter when it became evident that the Arabs were on the rampage. Could it be that they would forget his friendship—his wife's kindness?

As a matter of fact they did not forget. A number of Arabs came knocking at his door. Give us the strangers you are harboring there, they cried, and we will spare you, and your kinsfolk. His answer, a culminating step in his martyrdom, was characteristic of the man:

"I have no strangers here—only my brethren!"

Eliezer Don had a revolver, which he was licensed to carry because of his position in the bank. When they shattered the door, the Arabs found themselves facing Eliezer Don, revolver in hand; behind him, the huddled crowd of men and women and children. Eliezer Don pulled

An Old-New Tale of the Old-New Land

22 DIED IN ELIEZER DON SLONIM'S HOUSE

By RABBI LEO GOTTESMAN

the trigger. The revolver had never been used. It jammed. They sprang upon him, and so he was first to die.

Hannah was not killed by the Arabs. She died there because her heart burst when she saw her husband murdered.

Little Aaron they killed, and the younger child.

Hannah's parents they killed.

Twenty-two, in all, died in Eliezer Don's house. Twenty-two martyrs.

Their souls rest in peace.

There were no arms in the house—except Eliezer Don's revolver that failed. The people were defenseless.

Two were saved in that house as by a miracle. A girl of fifteen, Hannah's sister, was pushed into a closet by Lazar Yanishker—one of the students in the Yeshivah. Yanishker, twenty-four years old, powerfully built, was known as the giant of the Yeshivah. He held the girl confined in the closet during the massacre. When she saw her parents killed—she was watching through a crack in the door—she would have screamed. Yanishker held her mouth—held it so tightly that her lips were swollen and distorted for weeks after.

When the Arabs had done slaughtering they turned to plunder. They tried to open the unlocked door of the closet. Yanishker held its handle inside—held it so fast that they gave up trying to pry the door open. He saved his own and the girl's life thereby—much more than he could have done, despite his physical prowess, had he tried to face the armed killers.

The Arabs had not forgotten the friendship of Eliezer Don Slonim.

Because this is a special issue of the Review, most of the customary material, including the Monthly News Survey, had to be omitted.

A GREAT deal of dishonest journalism, combined with a tendency of many to be influenced by superficial evidences, has so obfuscated the subject of Jews as great composers that a great many famous composers are today accepted as Jews even though they did not have the remotest connection with our race. As one who has done a great deal of research in this very field in this country and in Europe, I should like, once and for all, to throw some illumination upon a sadly confused subject.

Our greatest composer was, of course, Felix Mendelssohn—one of the towering figures in Romantic music—in whose veins flowed the Jewish blood of his grandfather, Moses Mendelssohn. Before Mendelssohn only one great creative figure is deserving of our attention. He is Salomone Rossi, a composer of great stature, who deserves to be better known. Rossi, who called himself "Ebreo" ("The Hebrew"), was born in Mantua in 1587 and died in the same city in 1628. He was a court musician to the Duke of Mantua, and in that post fulfilled a historical role.

There were other Jewish musicians in the court of Mantua (Allegro Porto and Abramo Della Arpo Ebreo) as well as in the court of Pope Leo X (Giovanni Maria, Jacopo Sansone), but these composers have long since been forgotten and need not detain us.

In the field of opera, the following Jews were of far-reaching influence and importance: Karl Goldmark, Jacques Halevy, Giacomo Meyerbeer, Jacques Offenbach. Karl Goldmark wrote a remarkable opera called "The Queen of Sheba" which is drenched with Oriental colors. Jacques Halevy is best known, of course, for his masterpiece, "La Juive," familiar to every lover of grand opera. Meyerbeer—one of the great contributors to operatic literature—produced a series of masterpieces, including "Les Huguenots," "Le Prophete," and "L'Africaine." And Offenbach, of course, was the incomparable master of opera-buffa, though his grand opera, "Tales of Hoffmann," is a classic.

At this point, I should like to raise the name of Georges Bizet, composer of "Carmen," who has frequently been

spoken of as a Jew. Bizet was married to a Jewess—the daughter of Jacques Halevy. On this basis, many have ascribed a Jewish origin to Bizet which all modern research denies. I have discussed the subject with musicologists in Paris as well as with some Jewish organizations there, and they all insist that there is no Jewish blood in Bizet.

Among the great instrumental composers who were undeniably Jewish were: Stephen Heller (a talented composer for the piano), Gustav Mahler, Moritz Moszkowski, Nachez, Napravnik, Anton Rubinstein, Karl Goldmark, Henri Wieniawski, and Max Bruch.

Bruch's Jewish ancestry has been frequently questioned. There are numerous musicologists—Alfred Einstein among them—who insist that Bruch was not a Jew, notwithstanding the fact that he composed the remarkable "Kol Nidre." These musicologists, no doubt, base their convictions on the fact that several of Bruch's ancestors held ecclesiastical posts. But there are numerous other historians who insist upon Bruch's Jewish origin. Brahms, his personal friend, spoke of him as a Jewish composer—and Brahms would not have made such a statement about a friend if he had not known the facts.

The question of Richard Wagner's racial origin has been subjected to a great deal of controversy. It has been long debated whether Richard Wagner was the son of Karl Friedrich and Johanna Bertz Wagner, or whether he was the illegitimate son of Johanna Bertz Wagner and the Jewish actor, Ludwig Geyer. Equally imposing arguments have been summoned for both sides of the debate. However, recently, the famous Wagner authority, Ernest Newman—after many years of painstaking research into Wagneriana—has come to the inescapable conclusion that Wagner was the son of Geyer, hence a Jew by birth. Newman has presented his conclusions in the latest volume of his monumental "Life of Richard Wagner" (vol. 3), published a year ago. These

Because Ravel Wrote "Kaddish" He Was Not Necessarily a Jew

WHO ARE THE JEWISH COMPOSERS?

By DAVID EWEN

conclusions were based on two documents which Newman discovered. One of these proved that Johanna Wagner, and her infant Richard, traveled from Leipzig to Teplitz to visit Geyer (Karl Friedrich was still alive). Such a difficult journey required strong motivation, in the opinion of Newman; and the motivation, according to Newman, was that the mother was taking her child to see his rightful father. The second document was a letter written by Wagner in which he spoke of Geyer as "father," and with tenderness and affection.

Among modern composers, we find numerous Jews who hold a dominating position. In France there have been Paul Dukas and Darius Milhaud, both of undeniably Jewish birth. It is strongly believed that Maurice Ravel was a Jew, largely because he wrote some exquisite Hebrew songs, including "Kaddish." But Ravel himself told me that not a drop of Jewish blood was in his veins, and when I later visited his birthplace in Ciboure I had occasion to see his birthpapers and ascertain for myself that he could not have had any Jewish ancestry.

Leading German-Jewish modern composers include Kurt Weill, Paul Dessau, Karol Rathaus; Jewish composers of note from Vienna include Arnold Schoenberg, Alexander Zemlinsky, Ernst Toch, Erich Korngold, and Egon Wellesz. Other European composers of our times of whose Jewish origin there is no question include: Alexander Tansman (Poland), Castelnuovo-Tedesco (Italy), Jaromir Weinberger (Czechoslovakia), Leo Weiner (Hungary), Arthur Benjamin and Frederick H. Cowen (England), and Alexander Veprik (Soviet Union).

Leading serious composers in America who are Jewish include: Marc Blitzstein, Ernst Bloch, Abram Chasins, Aaron Copland, George Gershwin, Rubin Goldmark, Louis Gruenberg, Frederick Jacobi, Lazare Saminsky, and William Schuman.

SCIENTISTS say that scientific knowledge is based on the aphorism, "See in order to foresee."

What do we see today?

(1) A crisis in Democracy.

By trial and error, man evolved a new scheme of government and life—Democracy. It came as the crown and flower of human civilization, just as man came last in an ascending series of earthly creatures. It is superior to every other form of government as man is superior to animal.

Mankind greeted the democratic program with joy, a universal gladness such as the exuberance with which all living things respond to springtime.

Why? Because this program rescued nations from feudal tyranny, emancipated the individual man from oppression and restrictions on liberty, and gave him political equality and social, economic, and political justice. Modern democracy elevated the whole human family and made it conscious of a destiny of progress in freedom and in the humanities.

The freaks of time and fortune however are playing strange tricks in our generation. Suddenly a flood of anti-democratic reaction is over-running the world. That which only yesterday was universally adored and revered is now being condemned and flouted.

Heads of governments openly despise the ideals of democracy and class them as tragic legends of bygone days. Many lands have abolished altogether democratic institutions. Everywhere men are recreant to the traditions and ideals of democracy. Everywhere democracy is on the defensive.

(2) We see a crisis in Jewry.

The attack on democracy has unsettled the whole order of civilized life. It has unloosed man's worst passions and organized cruelties.

For the Jews particularly the assault on democracy has had a special, direct and most acute significance. It is our historic fate to be among the first beneficiaries of civil and religious liberty and the first victims of intolerance. Our existence rests on liberty and justice, on tolerance toward minorities, on respect for the weak.

A prominent British journalist who vis-

AMERICAN JEWRY HOLDS THE DESTINY OF THE JEWISH PEOPLE

By LOUIS J. GRIBETZ

An Editorial—Published May, 1940.

ited America three years ago said to American Israel: "You may take it from me as a simple statement of fact that European Jewry has disappeared. Jewry as a community, as a body that means anything in a communal sense, has completely vanished. For God's sake, take over the control of Jewry. Take over the leadership of Jewry and save what there is to be saved of our Jewish people."

This spectacle, held out to us three years ago, is even more real now. Wherever our gaze turns we painfully witness the same tragic conditions—a dreary uniformity of sorrow and disaster. In relentless, continuous succession calamity follows calamity. In Russia spiritual and cultural Judaism is in utter stagnation, terrible decay. The Jews of Germany seem like a desolate valley of dry bones with no sign of life. Jewry in Hungary is a lifeless imitation of what it once was. Austrian and Czechoslovakian Jewry is a pitiful mass—just so much prey and plunder to barbaric rapacity. Polish Jewry is in want and despair.

The assault upon civilization has exposed world Jewry to catastrophes unparalleled in 2,000 years of history.

(3) But out of the dark night there shines forth like a morning star the luminous figure of American Jewry. Even as in the days of old, when the sun of Jewry set in the East it began to rise in the West. We are the largest, the most favorably situated Jewish community on earth. We constitute a quarter of the entire Jewish population on the surface of the globe. In this hour of distress we are the hope and the refuge of all Jews elsewhere. We may consider ourselves the "remnant of Israel" to which our foreign kinsmen must look for light and leading.

We have at our disposal the materials necessary for leadership and succor. We have the men and the means—the human and material resources—indispensable to help mend the broken life of Jewry.

Yea, more. We have the freedom. Freedom not the result of emancipation,

freedom not a faint and sickly hot-house plant, but freedom that is the natural and thriving product of American civilization. Further, we have the sympathetic understanding and respect of all America. America looks with shuddering horror on the bigotry and the fanaticism to which the Jew is subject. She looks with disdain and contempt upon those who insult the dignity of man. America is still in passionate quest of those things which sweeten the life of humanity with justice and equality.

We have a righteous case and faithful allies. America is realizing that the wounds which dictatorships inflict on the Jews are also being inflicted on freedom.

(4) I think it is fair to say that we can foresee that in a large sense the destiny of the Jewish people has been placed in the hands of American Jewry. The greatest need, therefore, of all of us is Jewish solidarity. No one individual alone can deal with what confronts us. Only together can they be solved. Let us have a united front in defense and furtherance of Jewish rights. Let the combined strength of American Jewry express their faith in justice and in the ideals of democracy. To meet the demands of the hour, the whole American Jewish community must assert itself. Every individual Jew must participate in the fulfillment of this duty. Our power will be rendered ineffective by separation and disunity. Let us all use our power and our talents in behalf of our causes discreetly and prudently.

In his affliction Job said, "I know that my redeemer liveth." The Hebrew word for redeemer is "Goel," which means kinsman. Job was certain of two things: of the existence of his redeemer and that his redeemer was his kinsman, his brother. We, too, must understand that the achievement of Jewish redemption is to be effected by the "Goel," by ourselves.

ONE day in April, 1640, a pistol shot rang out from one of the houses in the little Marrano colony of Amsterdam. Quickly a crowd of frightened and excited men gathered. It was the first time that their quiet and peaceful life had been thus disturbed. When the door was forced open and the house entered, Uriel da Costa was found dead at his desk with a bullet wound in his head. One hand rested on the Latin manuscript of his just completed autobiography, "An Example of a Human Life."

His death created a commotion, but little genuine regret among his contemporaries. There may have been a few tears shed by the members of his family, but he had no sooner been buried than he was forgotten. It was the price he paid for a stormy and turbulent life. For many years he had been at odds with his brethren, at odds with the members of his own family, the cause of many conflicts, the center of many quarrels and disputes.

Yet, strange as it may seem, this lonely and tragic figure, lying in an unmarked grave in the ancient cemetery of Oudekerk, is still remembered. All attempts to silence him, to expunge his very name from the records of Jewish history, have failed. Posterity has been kinder to him than his own generation. Men still think of him, pause and ponder his strange, romantic career and tragic death. No other Marrano Jew created so much interest, aroused so much pity, excited so much discussion.

Uriel da Costa (called Gabriel at his birth) represents another chapter in the long travail and suffering of the Marrano Jews. He was a son of Marrano parents, and his father, Bento, had adapted himself to his Christian environment with an easy conscience.

He brought up his children, of whom Uriel was the oldest, in the same simple Christian piety that guided his own life. Uriel was a sensitive and impressionable child who, like his father, took religion seriously. There were no spiritual conflicts in his life, for Catholicism was the only religion he knew. What knowledge of Jews and Judaism he had came from the abusive sermons he had heard in the

church, or the scornful remarks of his teachers. At his home the subject was never mentioned, and when he inquired, his father was annoyed and irritated, and his mother strangely silent, though her sad and melancholy eyes made him feel that she knew more than she cared to tell.

There were not many outlets in those days for young men seeking a career. Almost all the avenues to success led through the holy orders. When Uriel grew older and his career considered, he was sent to the University of Coimbra to prepare himself for ecclesiastical jurisprudence. The university was a religious school, a Jesuit institution.

Uriel responded to the religious atmosphere of the school perfectly. While law books were his principal companions, religion continued to be his favorite subject. He became fanatically pious, subduing the needs of food, drink and sleep till they had no meaning for him.

Imaginary sins began to possess him; the fear of damnation shadowed his every step. Yet, there was nothing he could do, for, was there a prayer he had not recited, a shrine he had not frequented, a holy image before which he had not kneeled? He thought that a holy life would give him the peace and tranquillity he sought. To this purpose he copied the example of the grimmest ascetics and adopted their method till his face was pale from fasting and his eyes dim from weeping. As long as he prayed, he felt relieved, and a great peace would come over him, but with the last word of the prayers, his fears would return.

Thus Uriel lived, feeling himself lost and rejected. Suddenly, a faint shadow of doubt began to form in his mind. Was it the call of blood, the voice of stifled tradition, or something of the subtle Jewish spirit which had not yet been altogether dead in his nature? The deeper he delved into the mysteries of the Catholic religion, the more preoccupied he was with the Jesuit teachings, the larger

*The Story of a Man Who Shocked His People
and Aroused their Sympathy*

THE TRAGEDY OF da COSTA

By JACOB MINKIN

and larger grew the cloud of doubt until it almost completely covered his mind. The Church had disappointed him; she failed to give him the peace and tranquillity for which his soul had been longing—could these things be had outside her domain?

To trace Christianity to its core he read the Old Testament from which it sprang. He more than merely skimmed its pages, but let its words, its very letters flow through his mind. What a fresh breath, like a cool summer breeze, blew from its pages, confused and disfigured though it was in its Latin guise! At last Uriel had found his anchor! He was confused and troubled no more. His imaginary sins no longer frightened him, and the prospects of hell and damnation had no terror for him. The Bible had not a word to say about the things that almost brought him to spiritual desperation. The discovery shook the very foundations of his Christian faith.

It was thus that Uriel forsook Christianity, at least in his heart, and became a Jew.

Was this the resolution of his own mind, or a determination fired by the active propaganda of the local Marrano group of which Antonio Homen, a member of the Coimbra faculty, was the most conspicuous figure? His own autobiography contains no information on the question. But for Uriel his mental torments had only begun, for it galled him to play the hypocrite. To escape the vigilant eyes of the Inquisition, he still carried out the symbols of the Christian religion, although his soul no longer responded to these things.

Upon his graduation, he returned to Oporto, the city of his birth. Months, perhaps several years, Uriel lived in spiritual duplicity, outwardly carrying out all the gestures of the Christian religion, while inwardly obeying the mandates of his new creed. At last the time

came to throw off the disguise and flee to a land where he might live as a Jew. Cautiously he communicated his intention to his mother and brothers—his father was already dead—and together they resolved to expose themselves to the danger of secret emigration, to abandon their hearth and home, surrender their respected position in society and exchange the comfort and security of their life for an unknown future.

They fled to Amsterdam, that strange and remarkable Jewish community almost all of whose members had been born and brought up as Christians. Some had even been prelates and high Church dignitaries. Uriel had to learn everything anew, for now he was in the company of Jews to whom Judaism was no longer a secret conviction but a living practice. He carried out the numerous prescriptions of his new creed conscientiously, and complied with everything his instructors had declared to be the law.

Sometimes, however, he was irked. For he soon discovered that Judaism was a much more complicated and exacting religion than the religion he had abandoned. Never, for instance, could he eat or drink, or perform any of the normal functions of a human being without finding himself confronted with an outraged religious injunction menacingly staring in his face. His coming and going, his sitting and standing, the very closest intimacies of life, he found ruled and governed by laws and regulations not the slightest trace of which he could find in the Bible. A disturbing doubt began to steal itself into his mind. He craved for information, but in the narrow circle in which he lived there was no one to give it to him, for the erstwhile Marranos observed the rituals of their religion without question.

It did not take very long before his secret doubt developed into open rebellion. It was for freedom that he had risked his life and braved the dangers of the Inquisition—was he now to be shackled by the tyranny of the synagogue? He no longer frequented divine services, was careless in the observance of the dietary laws, and was guilty of many other similar religious lapses.

When the report of Uriel's religious

misconduct was noised about, the Jews were stunned by it. It was the first flagrant break in the religious solidarity of the Marrano colony, and they felt the hurt deeply. Uriel was regarded as a heretic, a blasphemer, a defiler of the Holy Law. Pious men avoided him, children insulted him on the street, even the beggars refused his alms, as though the

FRIDAY NIGHT

By Ruth Gonzer

THE white candles burn silently
In the tall silver candlesticks.
The light flickers in pale gold spurts
On the starched white tablecloth and
The mound of white-covered bread.
The air is very still and warm—
The bowed old figure at the head
Sits motionless in the huge carved chair
Like an ivory statue, modelled
In black and white. The wrinkled forehead
Gleams palely beneath the black silk cap.
The large heavy-lidded eyes are closed,
The thin colorless lips move fervently
But no sound comes forth. The room
Grows strangely quiet. Even the children
Are silent, deep awe-stricken gazes
Fixed on the ancient, ecstatic face.
The wine in the squat crystal goblets
Sparkles luridly under the candlelight
Like tumblers of smooth dark red blood.
The prayer is finished.
The bowed figure straightens, the lids
open,
And the thin lips stretch in a smile.
It must be a signal, for the children
Break into chatter and the adults
Smile and nod across the table.
The mother, white apron over dark silk,
Comes with steaming bowls of fragrant soup.
The cloth glows with good hot, filling food.
The children eat noisily and the
Little gray figure at the head
Watches with wise, ageless black eyes.
The candles drop a little in
The silver holders, and great scalding
Tears drop gently on the stained white
cloth.

money was tainted and not to be touched.

In his loneliness, separated from his people, Uriel da Costa occupied his time

by examining some of the beliefs current among the Jews in the light of their biblical authority. His mind fell on the doctrines of the immortality of the soul, and reward and punishment after death. He was so struck by the glaring contrast between the universality of these beliefs and their almost complete absence in the Bible, that he not only communicated his findings to the few friends he still met, but resolved to publish a book on the subject.

Da Costa was playing with fire. The Jews might have been willing to overlook his heresy, but how could they forgive an attack that was levelled against the Church no less than against the synagogue? The freest state in Europe was not yet free enough to countenance an assault upon one of the most cherished teachings of Christianity, made by one of the very people they had admitted into their midst and treated so generously.

And they lost no time in doing it. They not only called on Samuel da Silva, an Amsterdam physician and scholar, to refute da Costa's pernicious teachings, but denounced him to the local authorities. Uriel da Costa was arrested, kept several days in prison, and his work was condemned to the flames.

Uriel felt the hurt intensely. Of a quick-tempered nature, an enthusiast whose impetuosity overpowered his better judgment, he now rushed headlong from one indiscretion to another. A long series of squabbles and irritations, of petty quarrels and persecutions followed on both sides, during which time Uriel da Costa found himself living alone in a hostile community, separated from his race, even his family.

Everything had been cut off from him; like a prisoner condemned to solitary confinement he saw nothing of the world but four walls of his cell. The silence of his house almost crazed him. He could not endure his isolation, to be shunned by all as one smitten with a plague. He was not a strong-minded man, a thinker of the first order who could live happily in his world of ideas as in boundless space, unconcerned about those around him, as Spinoza was to do many years later.

At last, he could stand his solitude no

longer and resolved to make his peace with the synagogue. He yielded to the urgency of necessity. His family had renounced him, and his wife had been dead for some time. To put an end to his loneliness, he wanted to remarry, and this was impossible so long as he was in excommunication. He was willing to pay tribute to Judaism with his lips when his heart had long fallen away from it, or, to quote his own words, he resolved "to be an ape among apes." Nevertheless, da Costa was a man of feeling, sentiment and emotion, the product of a religious childhood and a Jesuit training. Religion was deeply rooted in his soul, although he could not find his spiritual climate in either Judaism or Christianity. He, therefore, evolved a religion of his own, a kind of deistic faith, based on natural law without creeds and ceremonies, without rituals and observances—an abstract religion without supernatural or theological implications.

It was not to be expected that Uriel da Costa would keep his secrets. Silence had never come easy to him, especially when the subject was religion. When, therefore, he was approached by two Christians who had intended to embrace Judaism, and asked his opinion, he gave them such a gloomy picture of the Jewish faith, warning them against the heavy yoke they would be laying on their necks, that, frightened and discouraged, they gave up their intention. To add to his difficulties he was betrayed by one of his nephews, who reported his uncle's unreligious conduct.

Again was he excommunicated, this time with even greater severity than before, and again was he condemned to a life of loneliness. Had he lived on another planet with no one around him, he could not have been so utterly alone. At the age of forty-nine, when men feel the need of the warmth and congeniality of friendship, he was immured in this prison-house with no heart or face to cheer him.

Uriel da Costa was by this time a broken and disheartened man; his power of resistance was blunted and he had no strength to fight. What years were still left him, he longed to spend in peace. It was, therefore, from a sense of expediency rather than honor that, for the

third time, he was prevailed upon to sign a document of recantation.

The terms of his penance that had been agreed upon were mild, with nothing in them to hurt his proud and sensitive nature. Instead, the penance turned out to be as spectacular a performance as was ever conceived by the gloomy genius of the Inquisition. None of the sadistic practices of the so-called Holy Office were left out. Da Costa's description of what happened in the little synagogue in Amsterdam is so gory that the proceedings could not but fill him with disgust and loathing, and there is no reason to doubt its authenticity.

Although a man of middle age, his many trials had made him an old man. Yet this had not deterred his tormentors from parading him before a jeering and mocking congregation, dressed in a penitent's robe and holding a lighted candle in his hand. He was made to stand up and recite in a loud voice a confession of sins which he had signed hardly knowing its contents.

Nor was this his worst ordeal; for, when the reading was ended, he was led to a corner of the synagogue, made to strip to the waist, and administered the thirty-nine biblical lashes. Quivering with pain and humiliation, and possibly with bleeding wounds, he was made to stretch himself across the threshold of the synagogue and suffer the people to step

over his prostrate body as they walked out, some kicking him with spiteful, pious loathing, while others merely stepped over him jauntily.

It was a mortifying experience particularly to one as sensitive as Uriel da Costa. Blinded by rage, faint, and with torn garments, he groped his way back to the stillness and seclusion of his home, vowing revenge for the humiliation he had suffered. "I want the power of revenge," he muttered to himself as he paced the corridor of his lonely house. And the revenge he planned and executed was too terrible even for so crazed and tormented a mind as his. It was his "An Example of a Human Life," portending to be his autobiography, but in reality more a challenge than a true history of his life, more of a furious blast against his tormentors than an impartial statement of his case, every word dipped in gall, every sentence reeking with hate and venom.

Death alone could wipe out the reproach of da Costa's conduct and put an end to his futile life.

Suicide may be cowardice, but sometimes it is cowardice that keeps one from it. He took out his pistol, cleaned it, loaded it well, and, with a steady hand, made an end to his strange and tangled life.

A FORMULA FOR JEWISH LIFE IN AMERICA

By DR. SAMUEL NEWMAN

EVEN those Jews who have retained their nominal affiliation with the synagogue have been a little hesitant about describing their religion in terms of pure faith. Faith was not a word in good scientific standing. It suggested dogmatism; it implied a stubborn refusal to be open-minded; it was not thought to be the most fruitful approach to an understanding and comprehension of reality and the universe.

According to an influential—and fashionable—school of Jewish religious thought, Judaism was interpreted in terms of, and identified with, social justice and righteousness. Justice and righteousness were thought to mark and to delimit the highest and farthest goals of Judaism.

At the other extreme of the multi-colored spectrum of divergent religious opinion were those who viewed Judaism as a civilization, a way of life for a limited and delimited racial or ethnic group. To the exponents of this philosophy of Judaism, ritual and ceremonial had value neither as a sacrament or visible sign instituted by God by which grace was conveyed to the individual soul nor as a symbol of an abstract religious idea but as a framework for the preservation and transmission of a distinct folk life or culture.

A considerable number of Jews who drank deeply from the wells of western culture concerned themselves with the problem of Judaism not in a positive [Continued on page 35]

Heinrich Kranz, as the author of this article was known originally, came to the Review as a Viennese journalist bitterly anxious to awake American Jewry to the dangers facing the Jewish people. This article was written before the war.

A GAIN the hour of doom has struck for many thousands of Jews. The Jews of two countries hitherto democratic and friendly to Jews, Norway and Denmark, have fallen under the domination of barbarians and they must await oppression, persecution, exile.

The Danish Jews—about seven thousand, according to the last count—can look back upon a proud history. The first Jewish settlement in Denmark was founded by Sephardic Jews from Holland and Hamburg in the middle of the seventeenth century. But soon the Sephardim yielded in numbers and importance to the Ashkenasim. There is an excellent portrayal of Jewish life in Denmark by the etcher, Salomo Bennet, who spent the years between 1792 and 1795 in Copenhagen.

"The Jews here enjoy the full freedom of assimilated citizens, they bear their share of the burdens and taxes, and play their part in public life just like the other inhabitants of the country," he wrote. "They are hospitable, eager to serve both native and foreigner, and industrious at their trade, be it commerce or handiwork. They have also produced excellent doctors and surgeons and a few artists."

The influence of the enlightened group around Moses Mendelssohn reached Copenhagen, which formed a progressive congregation at the time. When the celebrated Chief Rabbi, A. A. Wolff, came to Denmark, from Darmstadt, Germany, he was able to contribute a great deal toward the preservation of sound Judaism. David Simonson, the scholar and social economist followed him in office.

Let us mention just a few names to indicate the significance of the spiritual and social life of Denmark during the last decades: George Brandes, the literary historian, who interpreted and translated the works of Ibsen, Bjørnson and Strindberg into the Western languages, and wrote the monumental "Stream of Nineteenth

THE JEWS IN SCANDINAVIA

By HEINRICH KRANZ

Century Literature"; Carl Brandes, his brother, Minister of Finance in several Danish cabinets; Meyer Hermann Bing, publisher and member of the Industrial Union; Meir Aaron Goldschmid and Henri Nathanson, both famous playwrights; Markus Rubin, director of the Danish National Bank; N. Wallich, well known botanist; Moritz and Moses Melchior, financiers, and generous patrons of Danish literature and science; the Jacobsohn family, who gave Denmark several artists; Siegfried Wagner, sculptor of the mighty National Memorial in Copenhagen; Mayer Jacob Goldschmid, one of the best stylists in Danish literature; Peter J. Freuchen, famous Arctic explorer and writer, whose books were very popular in Germany. It is not generally known that *Politiken*, Copenhagen's greatest international newspaper, was founded by Edvard Brandes, a Jew.

During the first World War Copenhagen was the seat of the Central Bureau of the Zionist Organization. It issued the so-called Copenhagen Manifesto on the twenty-fifth of October, 1918. In it were formulated demands for a national home in Palestine, equal rights in all

lands, and national autonomy for all countries where there was mass immigration by Jews.

Norway has the youngest and numerically weakest Jewish colony of all Scandinavian lands. Only about eighteen hundred Jews live there, one thousand in Oslo, three hundred in Trondheim, fifty in Bergen, and the rest scattered through towns as far as Narvik. There are even a few Jewish residents in Hammerfest, the northernmost city in the world. Dividing them according to trade, they are to be found in commerce and the shoe, tobacco, textile, and clock industries. There are also Jews in the professions, and Jewish officers in the Norwegian army.

Not till the beginning of the nineteenth century do we find sizeable Jewish immigration in Norway. At that time the existent ban on Jewish immigration was lifted by a few persons friendly to the Jews. But the settlers did not get to the point of forming a congregation in Oslo till 1892. There was practically no anti-Semitism.

EXPOSING IRRESPONSIBLE ACTION

By JOSEPH GOLDBERG

An Editorial — Published January, 1944

THE methods adopted by certain "front groups" are known. Taking advantage of the plight of the Jews, a few individuals band themselves together and enlist the endorsement of well-meaning but misguided men and women who "lend their names" freely in the hope that they are helping a worthwhile movement of responsible leadership. Armed with these high-sounding names, publicity is obtained by means of paid advertisements in leading American newspapers. The vicious circle begins. The inevitable coupon printed in a corner of the advertisement brings in contributions, which in

turn, are used to pay for more advertisements.

Those who are encouraging these chaotic acts must be made to realize that instead of helping the cause of Jewry they are actually doing us a disservice by creating confusion in Jewish life and undermining the efforts of organized leadership in American Jewry. There is no dearth of organizations to fight our cause and protect our interests here and elsewhere. What is sorely needed is discipline in our ranks and a maximum of support given to agencies created by the will of the majority of our people.

LOUIS DEMBITZ BRANDEIS

By WILLIAM I. SIEGEL

LOUIS DEMBITZ BRANDEIS in his career as lawyer and judge must frequently have looked with impatience, however characteristically benign and well-concealed, upon the allegorical conception of Justice. The blindfolded, ample, female figure which in stone and in bronze has immemorably been the corporeal symbol of Justice is the direct antithesis of that method of thinking, pleading and adjudicating by which Brandeis has been so distinctively marked off from the generality of contemporary advocates and judges.

Brandeis always insisted on a full understanding of relevant facts as the indispensable element in the true administration of justice.

From his earliest days of maturity this insistence upon facts oriented the development of his legal and civic point of view. Graduation from Harvard Law School (as admittedly its most brilliant student) brought him toward the close of the 19th century into professional life among an American people suffering from an economic self-hypnosis.

The country's inexhaustible natural resources furnished material for the structures of great industrial organizations. Need for expanding credit facilitated the establishment by banks and financial trusts of an apparently invulnerable hegemony. The interplay of such industrial and financial interests fostered interlocking directorates and resultant monopoly. An unending stream of immigration insured the requisite supply of patient human labor on which this machine poised itself. The translation of the pioneering spirit from the physical frontier, finally attained, into the market place, the factory and the counting house created the now-legendary captains of industry and finance whose manipulations set into motion stratifications of wealth.

In all this vast panorama of action and reaction every theory save one seemed reasonable; every industrial practice except one was permitted; every class save only one procured advantages.

The class excepted from the generous distribution of national wealth was the laboring class. The theory omitted from the standard ideology of the day was that the labor of human beings in one form or another is the crucible in which na-

tional wealth is created. The one industrial practice hardly even conceived of, much less initiated, was the practice of industrial justice. A conception of labor as something other than a commodity to be purchased as cheaply as possible—as a dignified and co-equal element with capital in the unity of Industry: this, except among a fractional minority, was heterodox and anathema to the actual as well as the titular rulers of the country. In no other epoch of our history since the outlawing of slavery was the industrial and social plane of the country so low.

Such a condition factually expresses a philosophy—one first propounded in the Biblical question "Am I my brother's Keeper?" In sober revolt against the prevailing philosophy, both because of a reasoned recognition of its futility as a standard of human conduct and because of ancient currents of Hebrew morality forming the essentials of his character. Brandeis became an actor in this drama of the ensuing decades. Inevitably he became a member, and early emerged as a leader of the group of men and ideas which must be termed, now as well as then, the hope in America of decent and civilized social relationships.

Most immediately necessary in any programme of reform was the strengthening of Labor: Brandeis (at a time when his clientele included many large, and corporate, employers of labor) vigorously championed the growth and power of unions. In public forum and in legal brief he forcefully expressed the economic and legal arguments which steadily freed labor from the restrictions of the common-law doctrine of conspiracy and in resultant judicial decisions and legislative enactments legalized the strike, picketing, and other essential union methods. In all this, he had the manner and method of the statistician because of a compelling integrity of intellect; but the aim was that of an idealist.

In the forms of price and rates, the great industrial monopolies were exorbitantly taxing the American people.

Brandeis attacked the prices and the rates, not alone as evils in themselves; he attacked the economic inutility of the structures.

This matter of the forms of social structure is a cardinal point in any evaluation of Brandeis' work. Brandeis stood always apart from the extremists of the Right and the Left. The basic idea of his position was the necessity (and the practicability) of what for convenience sake we call Capitalism as permitting the least restrained scope of individual ability and effort in the creation of total national wealth.

By no means, however, was Brandeis enamoured of that system. He recognized that the word Capital is but another name for—a description of—the process whereby wealth is created and also of the channels through which it is distributed. It was the province of Brandeis to graph and chart those perversions of Capitalism which have simultaneously stifled the creation of wealth and clogged its distribution.

In this endeavor he was, like all prophets, a generation and more ahead of his day. Decades of bitter debate were to elapse before old-age pensions, cheaper insurance, unemployment security, industrial cooperation, shorter hours and higher wages passed out of the realm of the utopian into accepted codes of industrial relations. The race has not been entirely to the swift in thought, nor the battle wholly to the strong in spirit, for both the race and the battle must for long be carried on. Yet this, at least, has been permanently established: that at long last the principle of these reforms has become current in the coin of social intercourse, and the debate is as to detail mainly. To Brandeis as much as to any—and more than to most—of the champions of change and progress is due the fundamental reversal of emphasis.

Democratic government frequently

justifies itself in terms of personal incident. A dramatic example was Brandeis' elevation to the Supreme Court. The totality of the forces opposed in 1916 to his nomination by President Wilson was tremendous. In a very real sense the opposition represented a marshalling of power by every conservative and reactionary element in the country against liberal movements which they hated—which, moreover, they feared and which they knew were personified by him. Freedom in our history have ideas been so completely identified with a personality. The President recognized this, and in pressing for confirmation by the Senate, beautifully described his appointee when he wrote: "He is a friend of the just and a lover of the right; and he knows more than how to talk about the right; he knows how to set it forward in the face of its enemies."

It is not possible to exaggerate the consequence of Brandeis' judicial labor beginning as they did with the national problems generated by the World War.

Brandeis, with his friend and early mentor, Justice Holmes, strove against the assault of legislation born of wartime hysteria. They failed; but they failed so splendidly that history will be likely to record the influence of their minority dissents rather than the judgment of the majority.

Jews as Americans and as Jews are proud of Mr. Justice Brandeis. Jews as Jews are rightly grateful to Louis Dembitz Brandeis. His leadership of our cause in critical times; his contribution of energy and vision; the influence of his example on wavering Jews; the power of his name in the non-Jewish world; these have been more than an army to us.

Until 1910 his contact with the Jewish people had been only occasional and had given him no feeling of particular identification with, or obligation to, them or their problems. In that year he served on an arbitration board dealing with the Jewish textile trade, and from that experience formed impressions of admiration for the Jews with whom he dealt in these perplexing questions affecting a predominantly Jewish industry. In 1912 his real and lasting interest in Zionism became an activating force of his future years. For this the Jewish people owe a

great debt of gratitude to Jacob De Haas, who stamped indelibly on Brandeis' attention and purpose the *facts* of the Jewish situation in the Göluth. These *facts* made him definitely and in terms of his own efforts indefatigably a Zionist. As he had written: "Only a generation ago this was a hope merely—a wish piously prayed for, but not worked for. The Zionist movement is idealistic, but it is also essentially practical."

The facts which acted as the catalytic agent on Brandeis were both negative and positive. The first was the "universal and endemic" nature of anti-Semitism. He recognized that however different in different countries might be the manifestations and the degrees of anti-Semitism,

the problem which it created was a universal Jewish problem. The positive fact which he made part of his reaction and which in addresses of compelling logic and stirring appeal he expounded to the Jewish and the non-Jewish world alike was that not by a mawkish assimilation and not by a concealment of Jewish racial and national identity could this problem be solved. Only in a militant Zionism and only by insistence upon the creation of a national home for a Jewish nationality was the answer to be found. Thus he sounded the note of Jewish pride and self-respect: "While every other people is striving for development by asserting its nationality and a great war

[Continued on page 31]

FUTILE BASKETS FOR THE BEREAVED

By DR. ISRAEL H. LEVINTHAL

This is one of Rabbi Levinthal's articles from his column, "Just Between Ourselves."

I HAVE unfortunately frequent occasions to visit people during "Shivah," when they observe the week of mourning. Again and again I am struck by the sight of huge baskets of fruit, candies and other delicacies, sent by good friends to show their sympathy for these sorrowing folk.

I wonder how many of these well-meaning people ever give a thought to the wastefulness of this gesture. In most of the cases the people do not need these delicacies, and certainly do not want to derive any enjoyment from something that is linked with their sorrow.

A nobler gesture could be made in such circumstances, one that would have a far greater meaning to the bereaved and would be an effective way of perpetuating the name of the deceased. If these friends were to plant a tree on Palestine Jewish National Fund land in memory of the departed one, how much finer, how much more useful, this action would be. Imagine the feeling of the mourners upon receiving the certificate from the Jewish National Fund with the name of their dear departed inscribed upon it, and telling of a tree that will blossom in the sacred soil of the new Judea and bear the name of their beloved one.

I do not mean to limit the suggestion to the Jewish National Fund. The offering may be a contribution to any worthy cause, to any fine institution to which the departed one was devoted in life. We sometimes receive a gift in our Center Library in memory of someone who died. The family is notified of this act, and I am confident that they experience a joy in the midst of their sorrow that the name of their beloved one will be blessed by readers of these books for years to come. I often see a request, included in the death announcement published in the press, that friends who wish to honor the memory of the deceased should make a contribution to some specified charity that was close to the heart of the one who has passed on. Such acts have meaning. They are productive of good. They help to keep alive the name of the dead.

It is high time that people of intelligence drop this senseless practice of wasteful spending now in vogue in order to express a sacred feeling of sympathy with one's loss. But let the motive which prompted the rise of this custom be utilized in a manner worthy of the solemnity of the occasion. Let us unite the name of the dead with a cause that brings blessedness to the living, and then in truth will the name and memory of the departed ones live on in the hearts of grateful people.

IN DECEMBER, 1937, I sat by the sickbed of a great and pitiful man, the poet Ernst Lissauer. The helpless giant, weighing some two hundred and twenty pounds, had been taken to the Spital der Israelitischen Kultusgemeinde (Hospital of the Jewish Community) of Vienna, suffering a serious heart attack. According to the doctor, his illness had been caused by abnormal fatness and high blood-pressure. But his friends knew better. The poet's heart was simply refusing to function in a world dominated by Hitler.

Having abandoned my study of German literature and devoted myself completely to my cultural readjustment in the New World, I almost forgot my old friend Lissauer. But recently I came across his name in the late Stefan Zweig's autobiography, "The World of Yesterday." Superbly, Zweig described the man who belonged to his own generation — Lissauer was born in Berlin in 1882 — but who differed in a hundred ways from the Viennese poet, "a round little man, a jolly face above a double double-chin, bubbling over with self-importance and exuberance, stuttering in his haste, and so possessed with poetry that nothing could keep him from citing and reciting his verses again and again. But for all the laughable things he did, I had to like him because he was warm-hearted, commandingly, honest and demoniacally attached to his art."

When I made his acquaintance, in the early 1930's, I soon learned that Lissauer was a profoundly unhappy person. For almost twenty years he had been a dead man, an outcast because of his "Hassgesang gegen England" (Hymn of Hate Against England), a forty-eight-line poem published in the beginning of the first World War and distributed by the millions among the soldiers of the Central Powers in pamphlet form. The power of the poem is to be felt even in translation:

"Hate by water and hate by land,
Hate of the head and hate of the
hand,
Hate of the hammer and hate of the
crown,
Hate of seventy millions, choking
down.
We love as one, we hate as one,
We have one foe and one alone —

England!"

Lissauer, who stemmed from a wealthy German-Jewish family, was an ardent German nationalist. When the war broke out, he failed to see that the Kaiser's boundless ambition and German haughtiness and imperialism were responsible, to a large extent, for the great catastrophe.

All that mattered to him was that his country had been attacked. In his mind, Sir Edward Grey, the British Foreign Minister, and the English race, had done wrong, not only to Germany, but also to him, Ernst Lissauer. He first hurried to the recruiting office to enlist, but the fat little man was flatly rejected by the army doctors. Thereupon he decided to serve his country's war effort as a poet, and through his "Hassgesang" he became famous over night. The German Kaiser bestowed the Order of the Red Eagle upon him, millions of school children learned the poem by heart, it was set to music and sung in the theatres, and German as well as Austrian officers read it to their men at the various war fronts. I still remember how my father, coming home from his office, brought us a copy of the "hymn" and read it out loud, even though he did not approve at all of the tremendous propaganda of hatred that swept the country. But the poem was also published in the French, English, and American press as an example of the fury of German hatred. For a few months Lissauer was known to hundreds of millions all over the globe.

When Lissauer wrote his Song of Hate, he was thirty-three; when he died he was fifty-five. To his bitter disappointment none of his many works — he published some thirty books of poems, stories, dramas and criticism — came anywhere near to the popularity of his Song of Hate. Besides, after November, 1918, the same people who had praised his "Hassgesang" turned cold to him, refusing to take further notice of the "hater." They did not listen to him when he explained — as he did to me — that he regarded

The End of the Man Who Wrote the World's Worst Hate Song

GERMANY'S TRAGIC JEW

By ALFRED WERNER

the "Hate Song" as one of the least significant of his creations; that it had gained its tremendous popularity against his will; the others, like Thomas Mann, or the Socialist *arbeiter-dichter*, had written lines no less spiteful than his own; that he was anything but a politician, and that he had publicly apologized for his wretched poem in a letter to a Berlin paper in 1919. It was in vain — his renown was to burn him for the rest of his life like the shirt of Nessus, to use Stefan Zweig's words. This kind, highly educated, immensely gifted poet was a marked man; many of his colleagues refused to greet him; an unpleasant silence fell when he entered a meeting, and friends of mine rebuked me for having contact with that "monster," although, actually, he was only a victim of the hysteria of hate that befell all belligerent nations.

Like Walther Rathenau and other super-assimilated German Jews, Lissauer profoundly admired the Prussians, and he remained a typical Prussian even though he spent the last fifteen years of his life in Vienna, where he had gone with his second wife, a kind-hearted Gentle woman who survived him and who, in 1938, when the Nazis invaded Austria, courageously aided many of her late husband's Jewish colleagues (Lissauer's first wife, a Jewess, died in a mental asylum.) But the German nationalists rejected his enthusiastic odes (written in a forceful style reminiscent of Walt Whitman) on such German composers as Bach, Beethoven, or Bruckner, and his expressionist dramas on Martin Luther, Thomas Muenzer, and General York — subjects only an "Aryan" should be allowed to deal with. Yet when Lissauer turned to Jewish topics, such as the story of Moses (in his remarkable drama, "Der Weg des Gewaltigen") or that of "The Wife of Jephthah," the Jewish press, angered by Lissauer's former alliance with German

[Continued on page 35]

MANY Jewish readers will be shocked to learn that even so noble and cultured a person as Thomas Jefferson, who was a deist, came under that influence which regarded deism as synonymous with, and antipathetic to, the Jews and the Bible. Jefferson, who regarded the tale of the mystical birth of Jesus through God in the womb of a virgin, on a par with that of the birth of Minerva from the brain of Jupiter, and who conceded an atheist may be a most virtuous person, nevertheless libelled the ancient Jews and their Bible. He said that their character was perverse and that their ideas of God as reflected in the Old Testament was degrading and injurious.

Needless to say no Jew will think less of the great Jefferson for the mistaken views under which he had fallen. They were shared by, and no doubt in part adopted from, two personal friends, both great Americans, Thomas Paine, the deist, and Joseph Priestley, the founder of Unitarianism in America.

Lately there has been a revival of interest in Thomas Paine, a revival that must be called healthy. His spirit is necessarily still when fundamentalists oppose by law the teaching of the theory of evolution. Thomas Paine is a religious reactionary from the point of view of many liberal, yet religious scholars, who have gone far beyond him in boldness. But in the revival of Paine it is to be feared that many Jews not familiar with their own literature, and adopting his dogmatic attitude and ignoring the historical or psychological approach, will conclude that his malicious animadversions upon the Jews and the Bible are beyond refutation. In his "Age of Reason" he manifested a special hatred for Moses, whom he called "most detestable villain," "assassin" and "impostor." While in Biblical criticism as such, and also in some moral judgments, Paine is often right, he is naive in his final conclusions. He makes much of the fact, for example, that the Bible says that God sanctioned the killing of prisoners of war—a practice which was resorted to by all peoples and which has come down in part to our own day. We have even gone further by bombing innocent women and children. When people practice cruelty that they believe is justified, they instinctively attribute approval of it to

Of Some Surprising Traits in Jefferson, Paine and Others

FREE-THINKERS AND ANTI-SEMITISM

By ALBERT MORDELL

easy to say that they still unconsciously were infected with the prejudices of the people among whom they had been reared, and also that they could not forgive Judaism for being the mother religion of Christianity, which they equally detested, if not even more. These are not the sole reasons.

Freethought existed in Europe for many centuries before the birth of English deism as we know it, but it was not as a matter of principle anti-Semitic. Paine and the later rationalists simply followed in a tradition that had been developed as incidental in a deistic controversy.

their deity. That is how the ancients wrote history. Even in our time God is represented as sanctioning the death of those who represent a different cause from our own. Paine believed that he attacked the Jewish God, but what he was attacking was an ancient practice which the rabbis of old tried to interpret in the true spirit of their faith, and which Jews today will join in with him without feeling that they must give up their belief in the God of righteousness, as depicted by the Prophets.

Now how did Paine and the whole group of thinkers who fought superstition so courageously come to take this attitude toward the ancient Jew? It is

THE JEWISH WILL TO LIVE

By LOUIS J. GRIBETZ

An Editorial—Published February, 1939.

THE Jewish people at all times believed that their existence can rest on no other basis than liberty and justice. Their sole protection was their just and equal rights. Dictatorship of any kind was repugnant to them not only as a form of government but as a form of life. When their equal rights were assailed or threatened they instantly reacted with cries, anger and protest. The more vigorous dictatorships grew, and the more intense the pain of the Jew, the more aroused were his moral and spiritual faculties. His protests, his boycotts, his pamphlets became the visible manifestations of his emotional response to the evil. He used every weapon at his command. He spoke the language of a minority—"it is not just, it is not fair, it is cruel, it is unsocial"—the words that burn.

The Jews sought to interpret and to make audible to the world the voice of religion and truth, the sacred principles of the human heart in the face of a relentless Niagara pouring hatred and bigotry. The crippled soul, the creeping intellect, counseled caution, docility, sub-

mission, little suspecting that such counsel reflected merely helplessness in the face of the stark reality of the conflict.

The Jews became the objects of observation by the world. Our pains and suffering indeed elicited compassion but the world's emotional state was in abatement, in suspense. The world's reaction time was very long. The injury inflicted did not immediately wound the observer. The reaction, however, is here and slowly the dawn is breaking. The world is realizing that the wounds which dictatorships inflict on the Jews are being inflicted on freedom. It is realizing that we are living in a day of peril for humanity, that the persecution of the Jew represents a veritable conspiracy against the rights and progress of the human race. A sense of solidarity among justice-seeking people is growing.

Let us continue to proclaim our belief in democracy and our abhorrence of dictatorships. That which we proclaim today the world will acknowledge tomorrow.

THE HIGH COST OF DYING

This is another of Rabbi Levinthal's column and may be considered a companion piece to his "Futile Baskets For the Bereaved."

TWO or three years ago I preached a sermon which I named "The High Cost of Dying." I recall now that a number of people in the congregation that evening frankly told me that they knew the high cost of living, but never realized that dying too might be included among the expensive luxuries.

The sermon to which I refer was based upon a report published in book form by a special committee appointed by the Metropolitan Life Insurance Company. It happened to be a member of this committee. We were asked by the Metropolitan to make a survey and a study of the costs of funerals and burials, and also to ascertain the attitude of the various religions toward this problem.

The results of the survey were as enlightening, as they were astounding. Statistics were offered to show that among certain sections of our population, families put themselves into debt for years to come in order to give their departed what they liked to term a "nice funeral."

It is not an infrequent sight to behold a poor widow spending all of the little insurance money left her in order to provide a coffin with ornamental figures and metal trimmings, for no other reason than that her neighbor had used a similar costly accessory, and her husband could not be treated in lesser fashion.

The Metropolitan study concluded with an appeal for a campaign of education that would bring home to men and women the uselessness and wastefulness of the extravagance so often lavished on funerals.

Now we could very well understand such practices among ignorant classes, among those who are easily influenced by the childish motive of "making an impression" upon their neighbors. The disappointing feature of the whole matter is the fact that you often see the same display among people seemingly intelligent and credited with some degree of culture. And even more disappointing

By DR. ISRAEL H. LEVINTHAL

is that you see this practice emulated by Jews.

It is bad enough that the living toil and slave to acquire not only the necessities of life but also the things with which to impress their neighbors and friends with their importance and success. One would imagine, however, that when death comes, all this nonsensical display would be cast aside, that we would at least then realize its vanity. One would think that death would hold sway. It is therefore, so such a time the spirit of democracy, which looks upon all men as equal, would hold sway. It is therefore so disappointing to see the dead laid out in richly bedded coffins, with trimmings of expensive metal, with beautiful engravings on silver or golden plates, all of which, after all, are placed six feet deep in the ground, to await the same fate as the humble coffin of plain pine.

In ancient Jewish life the rich also indulged in these luxurious burials. One vied with the other in the arrangement of elaborate processions, scaffolds, hangings and coffins. The Talmud tells us that "formerly they brought the bodies of the rich to the house of mourning in nettings of silver and gold, but those of the poor in baskets of wickerwork; thus the poor men were put to shame. Accordingly the rule was decreed that *everyone* should bring his corpse in a basket of wickerwork." (Moed Katan 27a.) Since funeral expenses became common extravagances and an object of alarm to relatives, the great sage, R. Gamliel II, set the example by the order he gave for his own funeral, and thus introduced the custom of burying the dead in simple linen garments. (Ketubot 8b, Moed Katan 27b.) This was in protest against the custom practiced by the wealthy to cast the most costly garments and ornaments upon the bier of the departed. And Rabbi Gamliel's example was followed continuously throughout the ages down to the last century. It is only in modern times that

we have witnessed the revival of the old practice of waste and extravagance.

I can very well understand the sentiment of many people who cannot permit themselves to use the simple and frail pine coffin that was in vogue among all Jews up to recent times. Their conception of respect to the dead demands a firmer resting place within the grave. But that should not lead to the other extreme of coffins made of the most expensive wood and metal.

Let us display true democracy at least in time of death. Let us shun all display, all luxury, all extravagance.

And let not anyone justify such action with the childish argument, "We do it to show our respect to our dead." If we truly want to show the departed our respect, let us take the money spent for these useless displays and offer it in their memory to some worthy cause or charity.

It is bad enough that we have to grapple with the high cost of living. Let us be sensible and not encourage the high cost of dying!

According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. This will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying their Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

BROOKLYN JEWISH CENTER NEWS

Hebrew School News

IMPRESSIVE Graduation exercises were held on Sunday, June 6, 1948. An audience of 900 filled the synagogue and witnessed 23 Hebrew School students and 14 Religious school students receive diplomas. In addition, the first seven students to complete a two-year Post-Graduate Hebrew course were given certificates of achievement. The following received prizes for excellence in studies: Tobia Brown—Rachmil Gold Medal for General Excellence; Carla Lefkowitz—Parent-Teachers Association Gift; Robert Gluckman—Faculty Gift; Helen Aronow, Ilene Altman, Frieda Cohen, Sheldon Friefeld and Rena Rosenbaum—Citations for Excellence in Hebrew Studies; Doris Helen Rabbiner—Sunday School Faculty Prize; Julia Heimowitz—Post-Graduate Hebrew Award.

Judge Emanuel Greenberg and Rabbi Manuel Saltzman addressed the graduates and guests. Awards were distributed by Mr. Frank Schaeffer, Mrs. Julius Kushner and Mrs. Morton Klinghoffer. A cantata on the work and life of Bialik was presented by the graduates and members of the choral group under the direction of Mr. Julius Grossman. Rabbi Mordecai H. Lewites presided.

The graduates will continue their Hebrew studies either in the Marshalliah Hebrew High School or in the Post-Graduate Hebrew Course. The following graduates were given second-year status in the Marshalliah Hebrew High School: Tobia Brown, Robert Gluckman, Ilene Altman, Rena Rosenbaum, Frieda Cohen, Sheldon Friefeld and Carla Lefkowitz.

Lloyd Altman was made the recipient of the Benjamin Hirsch Memorial Award on June 19, 1948, for outstanding service to the Junior Congregation.

Closing Exercises of the Institute of Jewish Studies for Adults

A LARGE gathering of men and women filled our main auditorium on the evening of May 24, to attend the closing exercises of our Institute of Jewish Studies

for Adults. Rabbi Manuel Saltzman, Associate Director of the Institute, presided and delivered an introductory address. Greetings and brief addresses were delivered by our president, Judge Emanuel Greenberg, Mrs. Morton Klinghoffer, president of the Sisterhood, Mr. Frank Schaeffer, chairman of the Hebrew Education Committee, and Dr. Reuben Finkelstein, chairman of the Institute Committee.

A very fine feature of the program was the presentation of the cantata, "Road to Freedom" by the Zamir Youth Choral, written by Moshe Kohn, and led by Naftali Frankel, in which a large group of young men and women participated. It was a very timely and fitting cantata in view of the present situation in Palestine. The cantata was received with acclaim by the entire audience.

Rabbi Levinthal presented Certificates of Achievement as well as certificates from the National Academy of Adult Jewish Studies to the following students, who had finished a sufficient number of courses which entitled them to this award: Esther Alpert, Fania Asen, Rose Auster, Rose Bromberg, Emma Cohen, Sylvia Dilbert, Theresa Drosen, Dora L. Gaba, Augusta Gordon, Jennie Griff, Celia Kierman, Gertrude Sharcoff and Emil Schiller.

For the first time in the history of our Institute we were able to present a special certificate to those who had accomplished additional work after having once received a Certificate of Achievement. The following received such awards, having taken four years of additional study: Henry Cohen, Harry Einberg, Jennie Finkelstein, Rebecca Ginsberg, Mollie Goodman, Frieda Katz, Sadie Kaufmann, Anna Krotinger, Florence Lapidus, Risha Levenson, Mollie Rosenbaum, Joseph Schlamm, Rose Simon, Beatrice Sterman, Anna Weinstein, Hilde Zauderer and Frieda Zavin.

Cantor William Sauler rendered several beautiful musical selections which terminated an evening which will be long remembered by those present.

Rabbi Levinthal Awarded Honorary Degree, Doctor Jewish Theology

RABBI Levinthal was honored at the commencement exercises of the Jewish Institute of Religion on Sunday morning, June 6th, with being awarded the Honorary Degree of Doctor of Jewish Theology. At the same exercises our Rabbi's distinguished father, Rabbi Bernard L. Levinthal, was awarded the Honorary Degree of Doctor of Hebrew Letters. Unfortunately, the senior Rabbi Levinthal was unable to be present because of his illness and his son accepted for him the degree.

What made the event quite unique was the fact that our Rabbi's brother, Judge Louis E. Levinthal of Philadelphia, was also honored on the afternoon of the same day at the graduation exercises of the Jewish Theological Seminary with the Honorary Degree of Doctor of Humane Letters. We are privileged to print in this issue of our *Review* the Citations read when the degrees were awarded to Rabbi Levinthal and his father.

Citation by Prof. Henry Slonimsky, Dean of the Institute:

Rabbi Bernard L. Levinthal—the grand old man of the Orthodox Rabbinate of America—*Ga-dol U-ven G'do-lim*—son of a distinguished line of rabbis in the old world, and father of a new generation of rabbis and scholars in the new—we wish to document our attachment to traditional Judaism by this token of our admiration and affection for one whom we may well call the Dean of the Rabbinate of America.

Israel Herbert Levinthal—the embodiment in rarest fashion of all the virtues of Conservative Judaism—in sweetness and light, in qualities of heart and of mind, as exemplary practical leader of a great synagogue, and at the same time as notable thinker on the theological bases and ideas of Judaism, of such high distinction as to qualify him for a chair in any Jewish Seminary.

Award of degrees by Dr. Stephen S. Wise, President of the Institute:

Israel Herbert Levinthal: Mine is the

unique privilege, on behalf of the Jewish Institute of Religion, of admitting you and your distinguished Father together into the Fellowship of the Honorary Alumni of the Institute. Would that it had been possible for your aged and revered Father to be present on this occasion. But we know that you will be good enough to present this diploma to him in token of the Institute's abiding reverence for a teacher outstandingly learned, and an eloquent Rabbi of Orthodox Jewish life in America.

As for the Honorary Doctorate, which the Institute confers upon you, the Faculty and the Board of Trustees alike rejoice to think of you as one of the fine, learned, inspiring teachers of American Israel, firmly Conservative withal generously tolerant. You are not only preacher in Israel, but a preacher's preacher; teacher, in the highest, of the preaching gift, who have built up a Congregation, the Brooklyn Jewish Center, which is become one of the great and effective instruments of Jewish life in the largest Jewish community of history.

The Jewish Institute of Religion is honored to confer upon you an Honorary Degree, which brings you nearer to it, to us, who proudly and gladly welcome you into the fellowship of the Honorary Alumni of the Institute.

(Picture of award ceremony on page 34)

Sisterhood Installation and Annual Meeting

AT THE Annual Meeting held last Wednesday evening, June 2nd, Sisterhood was happy to install into office, to serve for the coming year, its new staff of officers, with Mrs. Morton Klinghoffer as the new President, and its Executive Board. The officers installed were: Vice-Presidents, Mesdames Morris B. Levine, M. Robert Epstein and Joseph Levy, Junior, Recording Secretary, Mrs. Frank Schaeffer, Corresponding Secretary, Mrs. Benjamin H. Wisner, Social Secretary, Mrs. Louis Zakhem, and Treasurer, Mrs. Hyman Rachmil.

The Annual Report, given by our outgoing President, Mrs. Maurice Bernhardt, reviewed the activities of the past year, and the financial status reported by our Treasurer, Mrs. Rachmil, stimulated interest in Sisterhood's obligations. In his role as installing officer, Rabbi Levin-

thal reminded the women of their spiritual debt to our young people, married as well as single, and urged that we plan to include and inspire them to take part in Center activities. Mrs. Klinghoffer, as the new President, in her reply of acceptance for the entire staff, pledged to emulate her predecessors and encouraged the co-operation and participation of all members in Sisterhood affairs. A delightful musical program was rendered by the tenor, "the singing cop," Ian Cosman, accompanied by Jack Baras at the piano. Rabbi Saltzman, in a brief greeting, associated the virtues of Ruth and Naomi with those of our women, recommending in his analogy closer ties with Sisterhood.

Surprise Testimonial Luncheon To Mrs. Ruth Bernhardt

SISTERHOOD, as well as the guest of honor, Mrs. Maurice Bernhardt, outgoing President, enjoyed tremendously a testimonial luncheon given in her honor, on Thursday, June 10th, at the Center. Coming as a complete surprise, Mrs. Bernhardt was overwhelmed by the affection in which she was held, so as to merit such a beautiful party. The committee, including Mrs. Isidor Lowenfeld, Mrs. Morton Klinghoffer, Mrs. Israel Kaplan and all the officers, outdid themselves in the luncheon and program arranged. Mrs. Morton Klinghoffer wrote a parody on "A Pretty Girl is Like a Melody," as her tribute, beautifully sung by our own Mabel Berman. Speakers included Maurice Bernhardt, Mrs. Warwick Penny, representing Red Cross, with whom Mrs. Bernhardt was so actively associated during the War, Mesdames M. Kaplan, S. Klinghoffer, H. Modell and L. Lowenfeld, who presented as a gift from the Sisterhood, a beautiful gold watch. Richard Harvey, star of the current Broadway success, "Ballet Ballads," almost "stole the show," his charming personality exuding from each number he sang. The informality and genuine camaraderie which attended this affair, was a true manifestation of the high regard in which Mrs. Bernhardt is held.

Young Folks League Continue Weekly Roof Meetings During Summer

THE Young Folks League will continue their weekly meetings on the roof, weather permitting, every Tuesday evening. Admission is limited to members

only upon presentation of their 1948 membership cards. Come and join in the sociability and cool relaxation of summer evenings.

Impressive Consecration Exercises Held On Shavuot

OUR annual Consecration Service took place on the first day of Shavuot, Sunday morning, June 13th, at the close of the Festival Service. The synagogue was filled to capacity and the congregation was deeply moved by the entire program rendered by the Consecrants.

The theme of the Consecration this year was, "The Sabbath in Jewish Life" based on a cantata written by Rabbi and Mrs. Morris Adler of Detroit, Mich., and elaborated on by Rabbi Levinthal.

The Consecrants were led in the procession to the pulpit by our president, Judge Emanuel Greenberg, and the chairman of our Hebrew Education Committee, Mr. Frank Schaeffer. While the Consecrants were led to the pulpit, Cantor William Sauler and our synagogue choral group, rendered a musical selection.

The following program was rendered: Opening Prayer—Tobia Brown.

Blessings for the Torah — A — Ruth Klinghoffer.

Blessings for the Torah — B — Marcia Ginguld.

The following Consecrants took part in the cantata: Barbara Danciger, Isadora Aptheker, Anne Kabram, Joyce Krimsky, Lorna Kaye, Helene Crane, Rita Davis, Erna Finkelstein, Mary Rosenberg, Joan Heimowitz, Arline Brill, Barbara Lipson, Gladys Hoffman, Ann Joy Levitt, Joyce Bernhardt, Marcia Spevack, Isabel Miller, Shirley Aronow.

Pledge of Consecration—Julia Heimowitz.

Post Consecration Greeting — Bernice Levitt Greenberg.

Conferring of Certificates and Blessing — Dr. Israel H. Levinthal.

Closing Prayer—Doris Shapiro.

Procession from the pulpit, during which Cantor William Sauler and the congregation joined in the singing of *Adon Olam*, the concluding hymn of the Festival Service, after which the closing benediction was pronounced by Rabbi Levinthal.

Credit for the success of the Consecration Service is due to the teacher of the class, Miss Laura Vidars; to Mr Julius Grossman, the musical director of our Center, and to Rabbi Manuel Saltzman who gave his personal supervision.

A suitable gift was presented to each member of the class by the Sisterhood of our Center.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Joseph Kasnetz of 678 Eastern Parkway on the Bar Mitzvah of their son, Herbert, which will be celebrated at the Center on June 26th.

Congratulations

OUR heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Reuben Brenner of 146 Hooper Street on the marriage of their son, William, to Miss Rose Schwartz, on June 19th.

Mr. and Mrs. Herman Goldsmith of 770 St. Marks Avenue on the marriage of their daughter, Thelma, to Mr. Irving G. Kessler on June 20th.

Mr. and Mrs. Sydney Kasnowitz of 1024 Montgomery Street on the marriage of their daughter, Rhoda, which will be held at the Center on June 27th.

Mr. and Mrs. A. Kiel of 133 East 38th Street on the celebration of their 25th wedding anniversary on June 24th.

Mr. and Mrs. Maurice Levin of 1072 Park Place, who announce the marriage of their daughter, Edith to Mr. Seymour Blum on June 20th.

Mr. and Mrs. Samuel Levin of 367 Crown Street on the occasion of the marriage of their daughter, Adele, to Mr. Stuart Gurman at Ridgefield Lakes, Conn., on June 27th.

Mr. Irvin I. Rubin of 1475 President Street on the occasion of his marriage to Miss Laura Vidars at the Center on June 23rd.

Mr. and Mrs. Samuel H. Silberman of 590 Eastern Parkway on the announcement of the marriage of their daughter, Lila Phyllis to Mr. Bernard Benjamin on June 20th.

Donation of Synagogue Table Cover

A pulpit table cover was donated to the Center in honor of the fiftieth wedding anniversary of our treasurer, Mr. David Goodstein and Mrs. Goodstein. We extend to Mr. and Mrs. Goodstein our heartiest thanks.

SISTERHOOD REPORT

By MRS. MAURICE BERNHARDT

THIS report covers a period of 1½ years. Heretofore our elections and installation of new officers were held in January. This seemed impractical, and the elections will now be held in the spring.

Under the able chairmanship of Shirley Gluckstein, the Center Sisterhood participated enthusiastically in the one-day drive for S.O.S., successfully soliciting canned goods in local stores and apartment houses. Through its efforts S.O.S. led in Brooklyn.

Our October meeting was an outstanding event in Sisterhood history. Under the chairmanship of Anna Witt, we presented part of the Jewish Home Beautiful, depicting the winter Jewish Holidays. Never will anyone who attended this meeting forget the beauty and inspirational quality of the program.

This presentation was repeated in May, with Sarah Klinghoffer as chairman, and Dorothy Wisner as co-chairman. On this occasion there was a presentation of the Spring Jewish Holidays, making it another memorable evening.

On October 22 we had our annual mother and daughter luncheon, which was most successful. Our chairman, Mrs.

Shirley Gluckstein, did an outstanding job. We raised over \$700.00 and a very good time was had by all.

In October too we acted as hostesses to the Federation of Jewish Women's Organizations, with much acclaim and appreciation for our hospitality.

Our group was well represented in the Women's League Chanukah luncheon on December 8. Under the able chairmanship of Lilian Lowenfeld, we packed and shipped 100 Chanukah gift packages to the D. P. camps for children in Europe.

Because of our 1946-47 contribution to the Home for Aged, the institution dedicated a bed tablet.

On December 8 the Sisterhood acted as hostesses and sponsors of a Chanukah party for the post-consecration girls, resulting in an unusually interesting evening. This event was under the chairmanship of Mildred Levine and Dorothy Wisner.

Through Sisterhood efforts, with Hattie Roth as chairman, Sisterhood gave the kiddushim to the Junior Congregation on Rosh Chodesh of every month. Mr. Brukenfeld gave the November Kiddush; Mmes. Zakhem and Levitt and Irvin Rubin gave kiddushim in December. In



Left to right: Standing—Mrs. Frank Schaeffer, Mrs. Benj. Wisner, Mrs. Hyman Rachmil, Mrs. Harry Zakhem. Seated: Mrs. Joseph Levy, Jr., Mrs. Morris B. Levine, Mrs. Morton Klinghoffer, Mrs. M. Robert Epstein.

YAHREZIT JULY, 1948

Manes Malz	Father	July 1	24 Sivan
Dr. Louis S. Nelson	Mother	July 1	24 Sivan
Sol Sussman	Brother-in-law	July 2	25 Sivan
Isador S. Koepfel	Mother	July 2	25 Sivan
Louis H. Samuels	Father	July 2	25 Sivan
Herman D. Raabin	Mother	July 2	25 Sivan
Henry Teller	Father	July 2	25 Sivan
A. L. Goldman	Mother	July 3	26 Sivan
Mrs. Phillip Brenner	Sister	July 4	27 Sivan
S. Kamenetzky	Father	July 4	27 Sivan
Joseph Feldt	Father	July 5	28 Sivan
Mrs. Ida Ginsberg	Father	July 6	29 Sivan
Tobias Zwerdling	Father	July 7	30 Sivan
Hon. A. David Benjamin	Brother	July 9	2 Tammuz
Mrs. H. Lieb	Husband	July 9	2 Tammuz
Mrs. Samuel Greenblatt	Father	July 10	3 Tammuz
Abraham Shapiro	Wife	July 10	3 Tammuz
Louis Albert	Father	July 11	4 Tammuz
Morris W. Haft	Mother	July 11	4 Tammuz
Charles Fine	Father	July 12	5 Tammuz
Mark J. Goell	Mother	July 13	6 Tammuz
Henry A. Kahan	Brother	July 13	6 Tammuz
Dr. Abraham Levine	Brother	July 13	6 Tammuz
Julius Light	Mother	July 13	6 Tammuz
Lewis E. Weingarten	Father	July 13	6 Tammuz
Mrs. Leo Kaufmann	Father	July 14	7 Tammuz
Nathan Schwartz	Brother	July 14	7 Tammuz
Joseph Lazarowitz	Father	July 15	8 Tammuz
Mrs. Jacob G. Ellis	Husband	July 18	11 Tammuz
Mrs. George Dubrow	Father	July 19	12 Tammuz
Bernard Isacowitz	Father	July 20	13 Tammuz
Murray D. Isacowitz			
Rabbi Israel H. Levinthal	Mother	July 20	13 Tammuz
Mrs. Nathan D. Shapiro	Mother	July 20	13 Tammuz
Harold L. Forman	Father	July 21	14 Tammuz
Dr. Samuel D. Greenfield	Father	July 21	14 Tammuz
Murray Husid	Mother	July 21	14 Tammuz
Manes Malz	Son	July 21	14 Tammuz
Morris Bergmann	Wife	July 22	15 Tammuz
Mrs. Emanuel Halperin	Husband	July 22	15 Tammuz
Louis Halperin			
Philip A. Levin	Father	July 22	15 Tammuz
Joseph H. Rose	Mother	July 22	15 Tammuz
Bernard Sussman	Father	July 22	15 Tammuz
Harold Sussman			
Mrs. H. Lieb	Daughter	July 23	16 Tammuz
Dr. Jacob Ruchman	Father	July 23	16 Tammuz
Tobias Zwerdling	Brother	July 23	16 Tammuz
Morris Brukenfeld	Mother	July 24	17 Tammuz
Louis Horowitz	Brother	July 24	17 Tammuz
Mrs. Louis Posner	Husband	July 24	17 Tammuz
Dr. Leonard Posner			
Elias Burros	Father	July 25	18 Tammuz
Aaron Gottlieb	Father	July 26	19 Tammuz
Mrs. Samuel L. Kaplan	Husband	July 26	19 Tammuz

January, Mrs. Katz; February, Mrs. Eleanor Horowitz; March, Lil Levy; April, Mrs. Kushner; May, Mrs. Gross; and June, by Mrs. Klinghoffer.

We participated very actively in Federation of Jewish Philanthropies drive, under the chairmanship of Ida Fortunoff. A substantial amount was raised. We also participated in Jewish Day for the Blind. Hannah Stark, Lillian Zakhem, Lilian Lowenfeld and Mrs. Heman Pashenz were on the committee.

I am very proud that during my regime a Sisterhood constitution was written and adopted.

We held a very successful Torah Scholarship Fund luncheon under the chairmanship of Sarah Epstein, with Dorothy Wisner, co-chairman, and Lucy Greenberg in charge of refreshments. They received wonderful cooperation. As a result of this event we presented Rabbi Levinthal with a certificate for two scholarships, given in honor of his 60th birthday, to the Seminary.

We hope that our participation in U.J.A., under the chairmanship of Lilian Lowenfeld—assisted in a small way by myself—will be very successful.

Our meetings throughout the year have been very interesting, meaty with Sisterhood activities and culture. Much time and effort was given to this part of our work by your newly elected president, Mrs. Sarah Klinghoffer. I want to thank her. I believe it was through her efforts that the Sisterhood has grown to such proportions.

I want to thank the outgoing officers for their heartfelt cooperation. To the board of directors, who regularly attended all meetings and inspired me to carry on, many sincere thanks. To Rose Weiner my gratitude for acting as pinch-hitter secretary when we needed her most. To Mrs. Rachmil, who is always our financial guide, to Mrs. Zakhem, as hostess-chairman, and to Mrs. Lowenfeld, whose efforts were invaluable throughout. Also to Rose Weiner, chairman of nomination committee, who, together with her committee, presented you with such a grand array of officers and board of directors.

I wish to thank Mr. Joseph Goldberg, Miss Chertoff, Mrs. Powell and Mrs. Rose for their never-failing cooperation.

Arthur Granovsky.....	Father	July 29	22 Tammuz
Mrs. Solomon Mitrani.....	Father	July 29	22 Tammuz
Louis J. Roth.....	Brother	July 30	23 Tammuz
Charles Fine.....	Mother	July 31	24 Tammuz
Simon Gluckstern.....	Son	July 31	24 Tammuz
Dr. Max Goldstein.....	Wife	July 31	24 Tammuz

AUGUST—1948

George Fein.....	Mother	August 1	25 Tammuz
Mrs. Max Portnoy.....			
J. L. Horowitz.....	Mother	August 1	25 Tammuz
Benjamin Werbelovsky.....	Mother	August 1	25 Tammuz
Mrs. Joseph Zucker.....	Father	August 1	25 Tammuz
Dr. Louis A. Friedman.....	Father and Mother	August 2	26 Tammuz
Victor W. Filler.....	Mother	August 4	28 Tammuz
Louis B. Hymes.....	Father	August 4	28 Tammuz
Hyman Rachmil.....	Brother	August 4	28 Tammuz
Abe Schlusberg.....	Mother	August 5	29 Tammuz
Jack Silverman.....	Mother	August 5	29 Tammuz
Mrs. Louis B. Hymes.....	Father	August 7	2 Ab
Jacob S. Donor.....	Mother	August 8	3 Ab
Mrs. Harry Green.....	Father	August 8	3 Ab
Morris Groden.....	Mother	August 8	3 Ab
Herman A. Katz.....	Father	August 9	4 Ab
Martin Katz.....			
Paul Katz.....			
Phil Katz.....	Mother	August 9	4 Ab
Samuel Pasner.....			
Akiba Margolin.....			
A. E. Rothman.....	Father	August 11	6 Ab
Hyman Aaron.....	Mother	August 12	7 Ab
Joseph I. Aaron.....			
Oscar Kurshan.....			
Samuel L. Kurshan.....	Mother	August 12	7 Ab
Arthur Granovsky.....	Mother	August 13	8 Ab
Mrs. Julius L. Rawick.....	Brother	August 13	8 Ab
George Shapiro.....			
Nathan D. Shapiro.....			
Mrs. Louis J. Roth.....	Mother	August 14	9 Ab
Barnett Tanenbaum.....	Daughter	August 14	9 Ab
Mrs. Ida Ginsberg.....	Mother	August 15	10 Ab
Benjamin Levitt.....	Father	August 15	10 Ab
Mrs. Tillie Leff.....	Husband	August 16	11 Ab
Mrs. Jesse Fine.....			
Mrs. Oscar Swartzman.....			
Irving Rosenbluth.....	Father and Mother	August 16	11 Ab
Mrs. Louis N. Jaffe.....	Husband	August 17	12 Ab
Albert Jaffe.....			
George Fein.....			
Mrs. Max Portnoy.....	Father	August 18	13 Ab

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BLOOM, SAM

Res. 765 Eastern Pkwy.

Bus. Handbags, 1165 Bway.

Married

GLASS, ALLEN

Res. 225 Eastern Pkwy.

Bus. Attorney, 509—5th Ave.

Married

Proposed by Samuel Horowitz

KAMMERMAN, MRS. REBECCA

Res. 212 E. 94th St.

Proposed by Benj. Adler,

Alfred Cohen

MASLOW, SEYMOUR

Res. 789 St. Marks Ave.

Bus. Student, N. Y. U.

Single

Proposed by Dr. Herman Maslow

PALLEY, MISS L. LAURA

Res. 225 Eastern Pkwy.

SRAGOWITZ, JOSEPH

Res. 95 India St.

Bus. Student

Single

TAUB, MISS DEBRA

Res. 118 Sutter Ave.

TAUB, SAMUEL, N.

Res. 118 Sutter Ave.

Single

WEITZ, MORTIMER

Res. 290 E. 93rd St.

Bus. Electronics, 3410 Linden Pl.

Single

WEITZ, WILLIAM

Res. 290 E. 93rd St.

Bus. C.P.A., 1451 Bway.

Single

WOODS, HARRY E.

Res. 101 Lincoln Rd.

Bus. Attorney, 1 Park Pl.

Married

High Holy Day Tickets

DUE to the lateness of the High Holy Days this year we are anticipating an unusual demand for seats. The Committee will endeavor to accommodate our membership, as far as possible. Center members who occupied seats last year are requested to please notify us *immediately* whether they intend to occupy the same seats during the coming High Holy Days. Seats not reordered will be assigned to other members making reservations for them.

Abraham Winter.....	Father	August 18	13	Ab
Joseph Winter.....	Mother	August 19	14	Ab
Moses Reznick.....	Mother	August 20	15	Ab
Mrs. Harold Abrams.....	Father	August 22	17	Ab
Mrs. H. R. Litchfield.....	M.-in-law	August 23	18	Ab
M. M. Lubell.....	Father	August 24	19	Ab
Dr. Max Goldstein.....	Father	August 25	20	Ab
A. Lieberman.....	Father	August 26	21	Ab
Robert J. Bank.....	Mother	August 26	21	Ab
Israel M. Dolgin.....	Mother	August 26	21	Ab
Harry Preston.....	M.-in-law	August 27	22	Ab
David Seideman.....	Father	August 27	22	Ab
Julius L. Horowitz.....	Father	August 27	22	Ab
Dr. Jacob Monto.....	Father	August 27	22	Ab
I. Jerome Riker.....	Mother	August 28	23	Ab
Hyman Aaron.....	Father	August 28	23	Ab
Joseph I. Aaron.....	Father	August 28	23	Ab
Joseph Goldstein.....	Father	August 29	24	Ab
Joseph A. Solevei.....	Father	August 29	24	Ab
Sidney J. Lipson.....	Mother	August 30	25	Ab
Joseph Horowitz.....	Father	August 30	25	Ab
Morris Neinken.....				

SEPTEMBER—1948

Hyman Rothkopf.....	Mother	September 1	27	Ab
Morris Rothkopf.....	Father	September 2	28	Ab
S. Rothkopf.....	Father	September 2	28	Ab
Isidor Fine.....	Father	September 2	28	Ab
Mrs. David Greenberg.....	Father	September 3	29	Ab
Judah Trotzky.....	Father	September 3	29	Ab
Samuel Marcus.....	Mother	September 4	30	Ab
Rubin Tucker.....	Mother	September 5	1	Elul
Mrs. Jacob Garlick.....	Husband	September 5	1	Elul
Irving Horowitz.....	Husband	September 6	2	Elul
Mrs. J. D. Posner.....	Father	September 6	2	Elul
Mrs. Arthur Joseph.....	Father	September 6	2	Elul
Mrs. Roy Leibler.....	Mother	September 6	2	Elul
Dr. M. L. Levy.....	Mother	September 6	2	Elul
Louis Simon.....	Husband	September 7	3	Elul
Mrs. Ida Ginsberg.....	Mother	September 7	3	Elul
Louis Brenner.....	Brother	September 7	3	Elul
Phillip Brenner.....	Husband	September 8	4	Elul
Mrs. Louis Hornick.....	Mother	September 8	4	Elul
David Halpern.....	Father	September 9	5	Elul
Joseph Stark.....	Father	September 9	5	Elul
Samuel Stark.....	Father	September 10	6	Elul
Mrs. Harold Abrams.....	Husband	September 10	6	Elul
Mrs. H. R. Litchfield.....	Mother	September 11	7	Elul
Mrs. A. Prince.....				
Isidor Wexler.....				

Graduation

Miss Elaine Samuels, daughter of Mr. and Mrs. Philip Samuels of 814 Montgomery Street has been graduated from Syracuse University on July 14th.

Miss Marilyn Levine, daughter of Mr. and Mrs. Nathan J. Levine of 675 Empire Boulevard has been graduated from Brooklyn College receiving a Bachelor of Arts degree.

Center Contributes \$10,000 To United Jewish Appeal In Honor of the Jewish State

THE Board of Trustees, at a meeting held on June 17th, unanimously voted a contribution of \$10,000 to the United Jewish Appeal. This contribution is made in honor of the establishment of the State of Israel and to further its welfare.

At the same meeting it was agreed to again tax High Holy Day tickets for the benefit of the Jewish National Fund. Tickets selling for more than \$10.00 will be taxed with \$1.00, while those selling at \$10.00 or less, will be taxed 50 cents.

Congratulations

HEARTY congratulations are extended to:

Mr. and Mrs. George Fein of 2209 Avenue K on the marriage of their son, Sheldon H., to Miss Marilyn Jacobs at the Center on June 20th.

Mr. Isidor Fine, our former President and Mrs. Fine of 135 Eastern Parkway on the occasion of their fortieth wedding anniversary on June 20th.

Mr. and Mrs. Jacob Jentelson of 40 East 88th Street, New York City, on the announcement of the engagement of their son, Theodore, to Miss Elaine Frances Rosenfeld of Scranton, Pa.

Mr. and Mrs. Harry M. Levine of 576 Eastern Parkway on the birth of a son, Norman Lee, to their children, Mr. and Mrs. Harry Silver on June 15th.

Mr. and Mrs. Morris Levinson of 1448 President Street on the marriage of their daughter, Joan, to Mr. Richard Allan Silverman of New York City, on June 4th.

Mr. and Mrs. Louis J. Roth of 44 Hampton Place on the occasion of the marriage of their son, Sidney, to Miss Maria Neumann on June 22nd.

Mr. and Mrs. Joseph J. Prince of 532 Lefferts Avenue on the engagement of their daughter, Thelma Evelyn, to Mr. Frank Berlin on June 11th.

Mr. and Mrs. Benjamin Schwartz of 290 Empire Boulevard on the birth of a daughter, Susan Laurie, to their children, Mr. and Mrs. Martin Safran on June 15th.



From left to right: Dr. Stephen S. Wise, President of the Jewish Institute of Religion, Rabbi A. Granison, assistant to the President, Dr. Henry Slonimsky, dean, Dr. Israel H. Levinthal and Dr. Sidney E. Goldstein, Professor of Jewish Social Service.

Center Academy Holds Commencement Exercises

THE Graduation Exercises of the Center Academy, at which 400 parents, guests and students were present, was featured by the presentation of two original plays, "Alice in Historyland" and "Habonim Shel Israel."

Fifteen members of the graduating class received their diplomas at the hands of Dr. Israel H. Levinthal, who exhorted them to keep alive the interest in the Judaic traditions which he felt sure had been implanted in them at the Center Academy.

The graduates were presented to Dr. Levinthal, by Dr. Solomon J. Miller, President of the Board of Trustees. Hyman Sorokoff, Principal of the Center Academy, in the closing address, spoke briefly on the position of the Jew in American life today.

Summer Gymnasium Schedule

THE following Gym and Baths Department schedule will prevail during July and August:

Monday: Men, 3 to 10 p.m.; Women, 10 a.m. to 3 p.m.; Boys, 3 to 5 p.m.

Tuesday: Women, 10 a.m. to 10 p.m.; Girls, 3 to 5 p.m.

Wednesday: Men, 3 to 10 p.m.; Women, 10 a.m. to 3 p.m.; Boys, 3 to 5 p.m.

Thursday: Men, 5 to 10 p.m.; Women, 10 a.m. to 5 p.m.; Girls, 3 to 5 p.m.

Friday: Men and Boys, 1 to 6 p.m.

Sundays and Legal Holidays: Men, 10 a.m. to 2 p.m.; Boys, 2 to 5 p.m.

During "Nine Days"

THE Gym and Baths Department will be closed during the "Nine Days" beginning

Friday, August 6th through Sunday, August 16th. The department will reopen as usual on Monday morning, August 16th at 10:00 a.m. for women.

Summer Library Schedule

THE library of the Center will be open during the summer months on Mon-

days, Tuesdays, Wednesdays and Thursdays from 3 to 9 p.m.

Sabbath Services

Friday evening services at 6:00 and 7:00.

Kindling of candles at 8:12.

Sabbath services, "Behaaloteka"—Numbers 8:1—12:16; Prophets - Zechariah 2:14—4:7, will commence at 8:30 a.m. Mincha services Sat. at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Class in Talmud led by Mr. Jacob S. Doner will be held at 4:00 p.m.

Rabbi George Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:15 p.m.

Daily Services

Morning services at 8:00 a.m.

Mincha services at 8:20 p.m.

Condolence

OUR heartfelt condolences are extended to Mr. Julius H. Gruber of 751 St. Marks Avenue, on the loss of his beloved father, Max, on June 9th.

SEPTEMBER — 1948

Samuel Horowitz.....	Mother	September 11	7 Elul
Mrs. A. L. Goldman.....	Mother	September 12	8 Elul
Philip Feldman.....	Mother	September 13	9 Elul
Mrs. David Greenberg.....	Father	September 14	10 Elul
Mrs. Jacob Ruchman.....	Mother	September 14	10 Elul
Hyman Rachmil.....	Sister	September 15	11 Elul
Moses E. Fuchs.....	Father	September 15	11 Elul
Samuel Meltzer.....	Mother	September 15	11 Elul
Mrs. Jacob Fortunoff.....	Father	September 16	12 Elul
Louis Samuels.....	Mother	September 18	14 Elul
Phillip Brenner.....	Mother	September 20	16 Elul
Louis Brenner.....			
Hon. Irwin Steingut.....	Mother	September 21	17 Elul
Hyman Bloomgarten.....	Wife	September 21	17 Elul
Philip Rosenblum.....	Sister	September 21	17 Elul
Mrs. Morris Brukenfeld.....	Father	September 21	17 Elul
Charles Safier.....	Mother	September 22	18 Elul
David Spiegel, Nathan Spiegel.....	Mother	September 22	18 Elul
Mrs. Harold Halperin.....			
Abraham Shapiro.....	Father	September 23	19 Elul
Mrs. Leo Hirsch.....	Husband	September 25	21 Elul
Louis Saffer.....	Mother	September 25	21 Elul
I. Jerome Riker.....	Father	September 27	23 Elul
Abraham Goldsmith.....	Mother	September 28	24 Elul
Mrs. Aaron Lewis.....	Husband	September 29	25 Elul
Harold Lewis.....	Father	September 29	25 Elul
Philip Lewis.....			

NOTE: Observance of Yahrzeit commences at sundown on the evening preceding the specified date.

LOUIS DEMBITZ BRANDEIS

[Continued from page 24]

is making clear the value of small nations, shall we voluntarily yield to anti-Semitism and instead of solving our problem end it by ignoble suicide? Surely this is no time for Jews to despair. Let us make clear to the world that we too are a nationality striving for equal rights, for life and to self-expression."

His subsequent service to Jewry and to Zionism have been legion. In the war years he addressed meetings throughout the country and united Jewish opinion in support of the proposals which were later at the Versailles Peace Conference to take form in the Mandate. At the Conference his persuasive influence on Balfour played a great part in the actual birth of the Mandate. He served as chairman of the Provisional Committee for general Zionist affairs. His voice called together in Jewish life the captains of the tens and the captains of the thousands,

and by the force of his personality and the completely selfless energy of his work, these captains and their followers were molded into a unity which made the opposition of the few remaining dissidents seem puerile and vacuous.

The miracle of Jewish survival for two thousand years in an adverse world has been due to the qualities of our people and to the ideals which we have cherished. Equally, however, a force with these has been the emergence in time of need of heroic men and women, of wise counsellors, and of inspiring exemplars. In that long line of men and women who on the canvas of History have personified the Jewish people Louis Dembitz Brandeis will take his proper place among those who have led "earnestly, courageously and joyously in the struggle for liberation," and who have stricken from the mind of the Jewish people the curse of inferiority.

THE CENTER'S UNIQUE PROJECT — THE "REVIEW"

[Continued from page 7]

dicating that he is beginning to realize the hazards of tilling the communal soil; the chief characteristic of Joe Kaye is impatience, which his associates commonly describe as intolerance.

When the meeting opens Mr. Goldberg produces one of his inexhaustible sheets of scrap paper and draws up an agenda. As he does so Louis makes a passing comment on some item of news; Bill idly answers, while shifting his feet from the floor to the President's desk. During the next forty-five minutes there is a contest between a swelling discussion engaged in by Bill and Louis, and the agenda lying before Mr. Goldberg's troubled eyes. Finally one line of the agenda wins, but not for long. A three-four-or-five-cornered debate suddenly springs up from

nowhere and the agenda is obscure once more. Finally, just before quitting time, the next issue of the *Review* is planned, manuscripts accepted or rejected and other technical matters attended. How this is done no one has known for fifteen years, and no one is likely to know in the future.

* * *

Now the *Review* proceeds to journey on to another anniversary, and the period it will live through will be one of the most inspiring, most productive and most critical in Jewish history. It is surely a privilege for the *Review* to live through such an epoch, and to reflect, through its work, the fine spirit of service which has always been identified with the Brooklyn Jewish Center.

GERMANY'S TRAGIC JEW

[Continued from page 25]

nationalism, ridiculed him, declaring that he had made his Biblical heroes talk like Nordic heathen gods and barbarians — a reproach not entirely justified.

What was this man, then, that I saw die in the Jewish hospital of Vienna a few months before Hitler was to occupy Austria? An opportunist, a mere mounte-

bank, an "Aher" of German Jewry? I do not believe so. I think he was sincere in his desire — like that of the late philosopher Hermann Cohen — for a complete amalgamation of Judaism and Germanism, without, however, abandonment of the Mosaic faith. When Hitler came to power in Germany, Lissauer's dreams seemed destroyed forever, and in

his last years he wrote a cycle of tragic confessional psalms no less moving than the longing stanzas Heinrich Heine had written on his *matratzengruft* in Paris eighty years before.

A FORMULA FOR JEWISH LIFE IN AMERICA

[Continued from page 21]

sense but in a negative sense. They sought plausible ways and means of disassociating themselves from Jews and Judaism without too much violence to their self-respect. Some luminaries in the firmament of western culture did not even shrink from cowardly compromise and base surrender to the dominant faith.

The cataclysmic events in Europe, symbolized by the rise of Fascism and Nazism, caused modern man to re-examine his attitude towards religion and to realize that art and science, without leverage outside of themselves, are not sufficient to insure moral evolution of society; that without religious sanctions rooted in a firm belief of immortality, divine justice, and human responsibility to a universal God, the Nietzschean philosophy of force will ultimately dominate the world. Humanitarianism, the finest flower of the Hebrew prophetic genius, mediated into the larger world by Christianity, will, in a neo-pagan world, be considered, in the words of Hitler,

The strutting and conquering legions under the sign of the swastika resemble in presumption, fervor, absoluteness, and mysticism, the conquering legions of Mohammed. Only by realizing and recognizing that Nazism is a resurgent pagan faith and not a temporary political expedient of an aggrieved people, can we adequately mobilize the forces of the world in battle against it. These forces, in the last analysis, must be spiritual and moral.

Give Your Child a Jewish Education

REGISTRATION NOW OPEN
for the
Brooklyn Jewish Center
Hebrew School

Classes meet 3 times a week—2 hours each session. The curriculum includes Siddur, Hebrew, Bible, History and Jewish music. Expert faculty under the direction of Rabbi Mordecai H. Lewittes.

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

The Brooklyn Jewish Center Review

August-September, 1948

THE AMAZING SABBATAI ZEVI

By JACOB S. MINKIN

HOW ISRAEL'S NATIONAL THEATRE STARTED

By R. BEN-ARI

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

NEWS OF THE MONTH

ROSH HASHONAH GREETINGS

CENTER BULLETIN BOARD

ANNUAL MOTHER-DAUGHTER LUNCHEON and FASHION SHOW

Presented by

THE CENTER SISTERHOOD

Wednesday, October 27, 12 Noon

Reservations may be made at the CENTER OFFICE, or through
Chairman, MRS. ROBERT M. EPSTEIN, 701 Montgomery Street, SLocum 6-7413

ENROLL IN

THE BROOKLYN JEWISH CENTER INSTITUTE OF JEWISH STUDIES FOR ADULTS

Affiliated with the National Academy for Adult Jewish Studies

COURSES OF STUDY

THE PHILOSOPHY OF RELIGION

JEWISH HISTORY

TALMUD

HEBREW

THE BIBLE IN HEBREW

HEBREW LITERATURE

PRAYER BOOK

YIDDISH

FACULTY

Director:

ISRAEL HERBERT LEVINTHAL

Associate Director:

RABBI MANUEL SALTZMAN

ALEXANDER J. BURNSTEIN

SAMUEL EDELHEIT

MICHAEL HIGGER

LILLIE RUBEE

JEAN SERBIN-BEDER

LEO SHPALL

PAULA WEINREB

EVELYN ZUSMAN

Registrar:

MRS. E. N. RABINOWITZ

— Registrations Daily at the Center Office —

THE BROOKLYN JEWISH CENTER HAS
ACQUIRED CEMETERY GROUNDS IN THE
NEW MONTEFIORE CEMETERY, PINELAWN, LONG ISLAND

Prices of Plots

4 GRAVES	- - - -	\$ 250.00
6 GRAVES	- - - -	350.00
15 GRAVES	- - - -	1,000.00

(Facing the Main Road)

CONSTITUTIONAL PROBLEMS IN ISRAEL

IN THE conflict between the State of Israel and its Arab and British enemies, the people of Israel are fighting as one with a united courage that has, at this moment, fought to standstill the might of eight nations.

The peace will, however, not find the people of Israel in such complete agreement. On the contrary, the differences of opinion on questions of economics, religion and government will probably appear at least to be stronger and more fiercely decisive in Israel than in most countries much greater in size and population. There is nothing unhealthy or deplorable in such a situation. Israel is a new country, but its people are an old people. They come from many lands, and they represent a multiplicity of experiences from which have developed differing and, in instances, conflicting attitudes and basic philosophies of life and government. These have, in turn, been grafted upon basic and traditional Jewish concepts. It is small wonder, therefore, that the new state of Israel, youngest of all nations, but at the same time heir to the experiences of all nations, is the most interesting and the most significant political experiment of our time.

It is this background which is conditioning the contemporary process of creating the forms of government of Israel and establishing its constitutional basis.

A constitution must concern itself with those fundamental laws which outline the ultimate attitudes of a people towards its manner of living and its relation to the government under which it will live. A constitution cannot contain within itself the numerous laws by which

this basic attitude is implemented. It is the road along which the destiny of a country is travelled and not the vehicle by which the journey is made. Obviously, therefore, all groups which participate in the creation of such a constitution are eager that their points of view shall prevail in arriving at a basic law. We know that some of the greatest debates in history, participated in by some of history's most notable men, occurred during the drafting of the American constitution. With less present knowledge as to details, we know that the same process is occurring in Israel now.

A drafting committee is setting up in provisional form an instrument which will be submitted to a constitutional convention. The problems faced by this committee are numerous, intricate and fundamental. They involve, for instance, a consideration of religious questions, economic matters, and also questions of the forms of government itself. It is not intended here to particularize the situation. A mere statement of some of these problems will show the enormous complexities of the subjects being dealt with by this committee: Shall there be a state religion? If yes, what form of observance and to what degree of orthodoxy shall it take? If no, to what extent shall the government support religion in general? In the field of government, shall there be a parliamentary system, with a cabinet responsive directly to the parties, or shall there be a republic with a government existing for a stated period between elections as in the United States? Shall the executive be strong, or shall the greater degree of power reside in the legislative

body? Shall the legislature have one house or two? In the field of economics, to what extent shall government regulate industry and labor? Shall government guarantee and create opportunities for work? And if it does, shall the individual citizen be obliged to work, and under what conditions? Shall new enterprise be stimulated by government or by private capital? And if the latter, to what extent, and with what governmental encouragement and immunities?

Other nations have had generations of practice by trial and error to arrive at least approximate solutions to these problems, Israel is faced with the same urgency of time with respect to these vital questions as it has been in the matter of its very birth and defense. No one can say now how wisely these problems will be treated in the adjustment to the conditions of Israel. We do, however, have the right to believe that the same united devotion which has defended the country will give the various parties and partisans the wisdom to submerge unimportant differences and to bring about a unity of spirit from which will emerge a government under which the people of Israel can be happy and the nation of Israel can be strong and enduring.

—WILLIAM I. SIEGEL.

EDITORIAL BOARD

Brooklyn Jewish Center Review

LOUIS J. GRIBETZ, *Chairman*

JOSEPH GOLDBERG	M. H. LEWITTES
JOSEPH KAYE	MANUEL SALTZMAN
I. H. LEVINTHAL	WILLIAM I. SIEGEL

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Frank Schaeffer, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Manuel Saltman, Asst. Rabbi

Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

Joseph Goldberg, Administrative Director

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בנינו לבן עצמי"

An Intimate Chat Between Rabbi and Reader

YEAR 1 OF ISRAEL

IT IS with a feeling of gratitude and in a mood of solemnity that we shall assemble in our Synagogues on the coming Holy Days. We shall express our thankfulness for the historic change that has come into the life of our people and our people's land. The hope that we voiced in our prayers a year ago has been realized—Israel has been re-born, the Jewish State in the land of Israel is now established. Yea, our hearts will overflow with thanksgiving to God for the miracle that we were privileged to behold; we will recall with loving appreciation the heroism and the martyrdom of our brothers and sisters in Israel who helped to make this miracle possible in our day.

But it will also be a feeling of awe and solemnity which will fill our hearts as we enter our Houses of Prayer during this New Year. For we realize that the task is not yet finished, that our goal is not yet reached. To quote the words of our immortal Bialik: "The path is yet long; great is yet the war!"

We are living in an age when, alas, justice has not yet been enthroned. The fate of Israel is but a phase of the world struggle which we now behold, and ex-

pediency is still regarded as a more potent rule to follow than morality. We shall therefore have to gird ourselves for further struggle. On these "Days of Awe," we must consecrate ourselves anew for the battle of justice and righteousness which the land of Israel symbolizes. American Jewry has served Israel gloriously in the past few years, but we must continue to serve and to help with even greater devotion and sacrifice in the critical months ahead. We cannot, we dare not, forsake our brethren now.

On these *Yomim Noraim*, when we pray for life, let us think, too, of the life of our people and our people's land. For with the assurance of life to Israel, our lives too will be enhanced. May the year 5709, which is year I of the new Israel, vouchsafe for us, for our brothers yet languishing in Europe, and above all, for the new Jewish State in Israel, the dawn of a new life—a life of joy and happiness, of hope and confidence, of strength and achievement, of peace and blessedness.

ISRAEL H. LEVINTHAL

A TIME FOR RENEWED FAITH

JEW'S throughout the world approach the New Year of 5709 with an enthusiasm of faith which may make Rosh Hashonah the turning point not only of Israel's political future but of the history of religion and the story of mankind. Not since the exodus from Egypt has an event been as revolutionary and cataclysmic in its implications as the rebirth of the State of Israel. For the Jew only the theophany at Mt. Sinai, when the children of Israel stood round the mountain and heard the voice of God out of the flames of fire amidst the thundering and lightning, can be compared to the soul-stirring rebirth of Israel which has infused our people with new courage and hope. Our faith

in God has been vindicated.

In the past we survived against the cruellest odds because we possessed an unalterable faith in the God of Justice. We maintained the belief that the Lord was in our midst, although oft-times His presence was obscured and obliterated by the clouds of hatred and persecution that enveloped us. It was in this atmosphere of injustice and cruelty that we would assemble for Rosh Hashonah to reaffirm our faith in God. Now we have beheld the work of the Lord. The vitality and recuperative power of Israel, a people rejected and despised, will forever serve as a symbol of the strength that comes from faith in the principles and the values of

A GREAT WORK NOW AVAILABLE

"The Authorized Daily Prayer Book, with English translation, Commentary and Notes, by the late Chief Rabbi, Dr. Joseph H. Hertz. Bloch Publishing Co., 1948.

THE first revised American edition of a great work has just been published by the Bloch Publishing Company. This is "The Authorized Daily Prayer Book," by the late Chief Rabbi of the British Empire, Dr. Joseph H. Hertz.

Here in one volume is the complete Prayer Book for all the year, with an English translation and a running commentary on practically every prayer. Dr. Hertz gives you the benefit of the research of the great scholars, ancient and modern, in interpreting the prayers, and thus helps the reader to get a new and better appreciation of these ancient outpourings of the Jewish heart.

The many explanatory and historical notes which are scattered throughout its pages are one of the most valuable features of the volume. They form a veritable storehouse of information with regard to many of the theological beliefs and doctrines to which the prayers gave expression.

Our religious life would be greatly enriched and our Synagogue services would certainly be more meaningful, if our people would study this work and master the true meaning and significance of our prayers, which are made so clear by the rich and penetrating comments of Dr. Hertz.

—DR. ISRAEL H. LEVINTHAL

Judaism and religion.

We must not permit our lives to revel in the ecstasy of our achievement of the past year. The new Year confronts us with a host of problems perhaps more formidable than those we have already encountered. Cynicism and doubt, temporarily defeated, are conspiring to undermine our faith and hope. The challenge of the New Year is whether we can sustain our faith. The year 5709 must become a year in which we will all experience a more profound faith in consequence of greater achievements and blessings for Israel and mankind.

—MANUEL SALTZMAN.

ON ROSH HASHANAH, in the year 1648, a young man of twenty-two, Sabbatai Zevi, pronounced in the full hearing of an awed congregation in Smyrna, the four-lettered name of the Deity. This was an act unheard of since the Holy Temple in Jerusalem was in existence, and then the name was pronounced only by the High Priest. With this utterance, the youth put an end to the battle that raged in his mind for some time past. And as he strolled out of the synagogue, pale with excitement, into the cool air of the street, he left a congregation that was hovering between panic and jubilation.

Was this Sabbatai Zevi madman or Messiah, blasphemer or the promised Redeemer? His daring left no other thoughts. For the dazed men in the congregation well knew that in the Diaspora, uttering the *shem bamphoras*, the full name of God, was only the privilege of martyrs at the stake and, in the End of Time, of the Messiah. But here was the son of Mordecai, the youth they knew so well and, indeed, admired for his piety, learning, and modest bearing, making himself guilty of the most stupendous offense! Was a spell cast over him, or had he lost his mind because of his pre-occupation with the occult science of the Kabbalah?

So mused the hoary heads of the synagogue, but the young men in the congregation were of another opinion. They received Sabbatai Zevi's daring declaration with an ecstasy of fervor seldom accorded to so young a man. Indeed, they laid aside their prayer books and, with transported faces, they looked up to him, calling out rapturously, "Messiah." Even one or two of the older men, forgetting for the moment their skepticism, were swept away by the excitement and joined the multitude in their adulation of the risen Messiah. Thus passed the first phase of his struggle; he must now make the whole world his arena.

It did not all happen suddenly. Young though Sabbatai was, what transpired in the synagogue was the culmination of years of careful and exacting preparation. He was the eldest of his father, Mordecai Zevi's three sons, and although of delicate health, he mastered enough of biblical and talmudic scholarship to draw the

attention of men who valued nothing so much as learning.

Were that all, Sabbatai would have excited little more interest than any other talented boy of his time and place, and one of the most comic-tragic chapters in Jewish history might not have been written. But in addition to his intellectual qualities, he was of a highly emotional temperament, a temperament which found fulfilment in dreams and visions of personal supernatural power and grandeur. To so sensitive and imaginative a youth, the Kabbalah, with its messianic doctrine, in which the coming of the Messiah is not only set down but the precise date of his advent is fixed, came as a heavenly gift.

It was a discovery for which he had vaguely been longing. Soon books had no knowledge and wisdom no instruction but what was contained in the *Zohar*, the Book of Illumination of the thirteenth century, and the writings of Isaac Luria, the German-Egyptian-Palestine anchorite of the sixteenth century. Young though he was, he spent his days in solitude and his nights in study. He made himself a recluse in a city that teemed with merchants from all over Europe. Prayer, fasting, and rigorous self-discipline were the only "pleasures" he knew. Women were powerless to disturb the loneliness of his life—not even the Levantine women with their burning eyes and sensuous figures. When his father pressed him about marriage, he vowed that the Torah would be his only bride. When the pressure became so insistent that he could no longer refill it, he created a scandal in the city by marrying two women, one after another, without ever approaching them. Rumors of his sexual impotency, and darker whisperings, were spread about him, but they did nothing to dampen the enthusiasm of the small

The World Notes the 300th Anniversary of a Startling Event

THE AMAZING LIFE OF SABBATAI ZEVI

By JACOB S. MINKIN

band of followers who detected in him signs of the Messiah.

With the deepening of the Exile, and the ghastly Chielnicki massacre which plunged almost all Jewry into suffering worse than the Crusades and the Spanish Inquisition, what the Jews cried out for—what they were in desperate need of—was a visible Redeemer, now and without delay, and not the impersonal Messiah of the philosophers whose influence, to use Martin Buber's words, is "poured out over the ages." In their melancholy and despair, in the tortured souls of the surviving victims a fresh hope grew. Scholars searched their books and mystics explored the Kabbalah for the faintest allusion to the Redeemer. And what they found provided their expectations with a momentary thrill of reality. They discovered that the year of their ordeal—1648—was to be simultaneously the time of their redemption—indeed, that the very name of their tormentor was but an abbreviation of *heble masbaib yabo Polam*, "The labor pains which will usher in the coming of the Messiah." Indeed, it was the mystic certainty of his coming, the promise that could not fail, which emboldened Sabbatai Zevi to make his sensational pronouncement in the little synagogue of his native town.

And when the appointed time had passed and the footprints of the Son of David failed to make themselves visible, the Jews prayed and fasted and explored their holy books further. To their deep chagrin they discovered that they had made a slight mistake in their calculations, that the measure of their suffering was not yet full; they would have to wait still another eighteen years for their redemption, until the year sixteen hundred and sixty-six.

It was a fateful year for both Jews and Christians alike. For in the middle of the seventeenth century messianic dreams and hallucinations flamed up fiercely in almost all the countries of Europe. Christendom was in ferment; dramatic events were predicted; supernatural happenings such as the world had not witnessed were in the offing; the so-called apocalyptic date was set for the year 1666. In Switzerland, France, Holland, and Puritan England prophets had arisen who proclaimed the Millenium which would restore the Jews to their nationhood in the Holy Land. Perhaps never in history was such concern taken in the Jews and their problem by the nations of the world as in those strange and hectic times. Even so astute a statesman as Oliver Cromwell was prevailed upon to readmit the Jews to his shores, feeling certain that, on their way to the Holy Land, their stay in England would be of short duration. There was of course a missionary twist in the sudden interest in the Jews for, with the coming of Christ the Messiah, it was hoped their conversion would be accomplished. Had the Jews possessed the political wisdom and sagacity, they might have turned the popular delusion to their advantage.

These things were rumored about in Sabbatai Zevi's father's home, where Jewish and Gentile merchants gathered for news and gossip no less than for business. What he heard made a powerful, if not bewildering, impression on the young scholar's mind already dizzied by his kabbalistic speculations. From all he knew and heard, the times were ripe for the coming of the Messiah. His appearance was on the lips of men of diverse tongues. Sabbatai was physically a sick man, suffering from a malady that alternated between fits of deepest depression and exaggerated, almost insane, faith in himself. It was in such mood that the conviction of his messiahship had taken of him. He had seen his people suffer, pillaged and decimated, rebellion pierced through his mind. What if he were himself the Awaited One, appointed to save and to succor? Had he not prayed, fasted, and flagellated himself till the blood spurted from his clean, young body?

Had he taken advantage of the opportunity and played the patriot, striking

out for his people's liberation, he might have gained a following even among the supine and complacent Jews of Smyrna, but as King Messiah he was a complete failure. He was not taken seriously; he was even resented and regarded with suspicion. The older and more experienced heads of the community remembered the misfortune such self-deluded fanatics had brought upon their people in the past. Three years long they put up with his extravagant claims and notions, and then sensing the danger of his fantastic pretensions, they made no secret of the fact that it would be well for him to choose some other place as the scene of his messianic operations.

His exile, and the *cherem*—religious ban—which followed, provided Sabbatai Zevi with the credentials Jewish tradition offers as the lot of the Suffering Messiah. His itinerary led him through many towns and provinces, where his reception varied. In Salonica, a wealthy and cul-

tural community, he fared no better than in his own native town. The only response he received to a sumptuous banquet and an improvised marriage ceremony with the Torah as his mystical bride was an amused shrug of the shoulders and an order to leave the city on the morrow. Luck favored him in Constantinople, the Ottoman capital, with its bizarre and passionate oriental Jews, like himself crying out for the Messiah, and who produced parchments announcing his coming. While he was cold-shouldered by the rabbis who, indeed, bade him leave the city in short order, he was accosted by one, Abraham Yarchini, a seedy but talented scholar and an expert in copying and forging old documents. With many salaams, he presented the would-be Messiah with a parchment which he pretended to have discovered in a cave, and which, he alleged, bore unmistakable testimony to Sabbatai Zevi's messiahship. Sabbatai read the document

THE GROWTH OF YIDDISH

By DR. ABRAHAM ASEN

YIDDISH, according to recent statistics, is the language of two-thirds of the Jewish people the world over. Before the last World War, 9 out of 17 million Jews, particularly those in Europe, used no other language but Yiddish. Yiddish possesses a large literature, and folklore, and a lively daily and periodic press. It is the Yiddish language that most easily links the Jews of different countries.

Sholom Aleichem once said: Yiddish is the best and finest language in the world because—everybody understands it.

How old is Yiddish? It originated about 1000 A.D. It is then almost a thousand years old, the same age as most European languages.

Yiddish originated in the Rhine basin of Germany when the Jewish settlers, who had spoken Romance (old French), adopted the German language of that period.

From the 13th century on, the Yiddish-speaking Jew came to Poland, Lithuania, Ukraine, etc., and, in the course of time, Eastern Europe became the center of Yiddish.

In the 18th century Yiddish was the

language of practically all the Jews of Europe.

During the 19th century Yiddish has become a crystallized language and developed literature thriving on its wholesome and nourishing resources and creativeness. Within a short time, it became powerful enough to sink roots, in the form of translation, into the literary fields of most of the European languages. Simultaneously, the Yiddish literature was enriched also by borrowing from classic and popular writers.

A good many of our Yiddish poets and writers have been translated into the modern languages the world over. And their Yiddish artistic creations have been towered over others written by authors of the highest rank. Sholem Asch, I. I. Singer, Z. Shneur, are only a few examples. Yehoash, the great poet, was privileged to be the chosen one to translate our Bible—all of the 24 books from cover to cover and thus standardize the Yiddish language. There is no literature, that has not the translation of the Bible among its valuable treasures.

avidly. They beheld each other in mute but eloquent silence, each knowing what was in the other's heart.

Sabbatai Zevi was now a "certified" Messiah, but still no nearer the goal than when he first set out from his father's house. He had roamed over the world, visited many places, met many people, and distributed gifts and alms with a lavish hand. He was tall and handsome, with a black beard and benign countenance, every inch a King Messiah. But a King Messiah without friends, without a following, without an Elijah to trumpet his coming, without even a home where to lay his head. But Sabbatai Zevi was not dismayed: he was astute, ingenious, and resourceful. He had been banished from many places, but the Holy Land would welcome him, for Jerusalem is the birth-right of the Son of David. It is from there that the message of the risen Messiah must come.

In Cairo, on his way to Palestine, Sabbatai Zevi accepted the hospitality of Raphael Joseph Chelibi, one of the most unusual Jews of his generation, a man who combined great piety with great wealth, an exalted official position with extreme modesty, oriental splendor with deep concern for the poor. He was Master of the Mint, a position equal to that of the Secretary of the Treasury. But when not in the royal entourage, he lived the life of an ascetic, fasting, doing penance for his sins, and wearing a rough hair shirt underneath his splendid court attire. A mystic who followed dutifully every prescription of the Lurian Kabbalah, he found in Sabbatai Zevi a kindred spirit, and when he was permitted a glance of Yachini's parchment, he treated the would-be Messiah with the deepest veneration. Two years Sabbatai spent at his Egyptian patron's home amidst truly messianic splendor. But the crucial year 1666, with the eyes of all the world upon it, was drawing nigh and the Messiah had not yet revealed himself. He therefore left hastily for Palestine, hoping that something would happen to realize his ambition.

And, indeed, something did happen, something bizarre and unexpected, beyond Sabbatai's wildest imagining. For in Gaza he met the man—Nathan Benjamin Levi, who subsequently became

world-famous as Nathan Ghazati, who acted as both his John the Baptist and Paul, and who very nearly succeeded in capturing all Jewry for the new messianic creed. The meeting of these two men was of momentous consequences—one of those historic encounters which blaze new trails and create new movements.

Sabbatai Zevi and Nathan Ghazati found in each other both kindred and contrasting spirits. They were allied in their vanity and ambition, in their emotions and attitudes, in their insane lust for power and in the mystic faith in themselves. But they also differed physically, mentally, in their spiritual powers and intellectual capacities. Sabbatai

TWICE TOLD TALES

DR. EMANUEL NEUMANN tells this story. A lawyer, astronomer and a surgeon were discussing which occupation is first mentioned in the Bible. The astronomer said that the Bible speaks of God having created the heavens and the earth, so there must have been an astronomer there. The surgeon pointed to the fact that the rib was removed from Adam to create Eve, so there must have been a surgeon. The lawyer, however, won the argument when he said: "The Bible tells us that first there was chaos, and who could have created the chaos but some lawyers?"

☆

DISRAELI was once asked what was the difference between the word "calamity" and the word "misfortune."

Replied he: "If Gladstone were to fall in a river, that would be a misfortune, but it would be a calamity if someone were to fish him out."

ONCE Frederick the Second and Moses Mendelssohn were guests at a great library opening. At the end of the ceremonies, a book was handed to the celebrities in which they were to sign their names. First, of course, the book was held out to the monarch. Instead of signing his own name, Frederick wrote "Mendelssohn, the crazy man." Then Frederick turned the book over to Mendelssohn and chuckled. Mendelssohn quietly wrote: "Frederick the Second." —By J. T. A.

Zevi was already forty years old, often morose and taciturn and not infrequently given to spells of despondency; the Ghazite was half his age, a youth full of energy, dash, and almost unlimited driving power. And, to complete the contrast, while the "Messiah" presented himself as saint and ascetic, a stranger to the ways of the world, and with little organizing ability, the Ghazite was tense and dynamic who startled all the world with his messianic agitation. Left to himself, Sabbatai Zevi would have remained one of the anonymous self-deluded fanatics; in the hands of Nathan, he became a conspicuous world figure whose dominion extended far and wide.

Events now moved rapidly. In the four years they worked together, Nathan accomplished more than what was achieved by Sabbatai in the fifteen years of his messiahship. Tireless and energetic, and with full confidence in the authenticity of his superior's purpose, Nathan took full charge of the campaign. He was learned and eloquent, and wrote in a fine, clear and precise style. He dispatched letters to Jerusalem and to almost every segment of Jewry in the world, paving the way for Sabbatai as the "true Messiah," the "Celestial Lion," the "Supreme Excellency," the "King of Kings," who was to gather dispersed Israel and "redeem our captivity." Sabbatai Zevi was no longer an obscure figure; he became a celebrity. In Palestine, and the farthest reaches of Jewry, Nathan made Sabbatai's name ring with the hosannas of an accredited Messiah.

In the Holy City, Sabbatai behaved with the modesty becoming the Servant of the Lord. He kissed its sacred soil, poured forth copious tears at the holy places, made the streets of Jerusalem resound deep in the night with holy and profane hymns and songs to which he gave mystical interpretations. What convinced most of that impoverished and sorely-stricken community of his divine mission, was that he dealt out alms with a lavish, royal hand. When the heartless Turkish officials imposed upon the Jews of Jerusalem a cruel tax which threatened to squeeze out the last farthing from the shabby beggars, he volunteered to personally appeal to the Saraph-Bashi of Cairo, by which title Raphael Joseph

Chelibi was known, for help and succor. It was a journey which did more than establish his reputation as a miracle-working Messiah, for at the palace of the Egyptian Jewish patron-mystic an episode took place which cast a halo of romance about the brooding metaphysical head of the messianic pretender.

Sabbatai Zevi had little taste for women in the flesh. His first encounter with them created a scandal which made gossips doubt his manly potency. But a woman now appeared from afar who thrilled him mystically, spiritually and, who, he determined, was the fit bride to share his throne. Her name was Sarah, and her story is as strange and exciting as that of the man who later became her Messiah husband. Miraculously escaping the Chmielnicki butchery, she was brought up in a Catholic convent in Poland where she spent ten years feasting her eyes on the images of saints and her mind on stories of the crucified Messiah, but inwardly she remained faithful to Judaism and the memories of her childhood. At the first opportunity she escaped her detested surroundings and sought out a Jewish cemetery for her refuge. When discovered, she was a disturbingly beautiful maiden of sixteen, luscious, ripe, and tempting, but as silent as the grave concerning her past, answering every question with the statement that she was the destined bride of the Messiah. To escape complications with the Catholic authorities, she was packed off to Amsterdam, where she had a brother. But she proved a burdensome charge and, unprotected, she roamed through the cities of Frankfurt, Constantinople and other places, sharing her loveliness with many a man, but giving herself in marriage to no one, always meeting every proposal with, "I am the appointed bride of the Messiah."

The news of the strange creature was flashed to Sabbatai Zevi and he immediately sent for her. What had the Messiah to do with women, he who had failed in his duty as a husband to two wives? But his curiosity was aroused by what was prophetically revealed to her. Harlot or virgin, what mattered it to the King Messiah, who was above the law? When pressed for an explanation, he could always quote Hosea, whom God likewise

[Continued on page 39]

NEW BOOKS

"The Book of Books, An Introduction,"
by Solomon Goldman. Harper & Bros.

THIS is the first volume of a monumental series dealing with the Jew's greatest contribution to civilization—the Bible. Dr. Solomon Goldman is eminently fitted for this great task of giving to the world a new appreciation and a richer understanding of this greatest of all books. He plans to give a new translation as well as a commentary on all important passages and historical notes, presenting the views of ancient and modern commentators.

In this introductory volume, the author, in his inimitable style, tells the story of the Bible, how it has influenced mankind's thinking, and the message it still holds for the world of today.

One of the most fascinating sections of the volume is "Echoes and Allusions," in which Dr. Goldman offers us a rich storehouse of quotations, culled from the writings of the world's greatest personalities, dealing with every aspect of the Bible. In this one book the reader will find 429 names of the world's most notable persons, whose thoughts on this Book of Books are here represented.

Dr. Goldman is known not only as a great preacher and orator, but also as a distinguished scholar who has already enriched Jewish literature with a number of valuable works. But this volume represents his greatest contribution. This reviewer hopes that every reader of these lines will see to it that this important work, the "Book of Books," will become part of his home library. In it he will find intellectual delight and spiritual joy. It will instill within him a new sense of dignity and self-respect. Above all he will understand why his people deserved the honored appellation—the People of the Book.

"Essays in Jewish Biography," by Alexander Marx. The Jewish Publication Society of America.

Professor Alexander Marx—one of the world's greatest Jewish scholars has, for almost a half a century, been professor

Reviewed by

DR. ISRAEL H. LEVINTHAL

of Jewish history at the Jewish Theological Seminary of America. He is the veritable creator and guiding spirit of the Seminary Library, now the greatest Jewish library in the world. No one is better fitted to give us a true evaluation of some of the notable figures in Jewish literary life than he.

Here we find fascinating studies of Rab Saadya Gaon, who a thousand years ago tried to harmonize faith and reason, and to give us a synthesis of religion and philosophy; of Rashi, whose commentaries on the Bible and the Talmud are still the most popular aids in Jewish studies; of Maimonides, the greatest of all Jewish philosophers. Here, too, the reader will find interesting and appreciative studies of the great scholars who created the science of Jewish studies in modern times—Moritz Steinschneider, David Hoffman, Solomon Schechter, Israel Friedlander, Meyer Sulzberger and others.

As one reads the story of the lives and achievements of these men, one gets to understand the richness of the creative spirit of the Jew, and how the real heroes, those who gave life to our people, were the men of mind and spirit. Their works nourished hearts and souls throughout all the ages.

The reader of "Essays In Jewish Biography," will learn much and find intellectual delight in every one of its fascinating chapters.

"Saadya Gaon—The Book of Beliefs and Opinions," translated from the Arabic and the Hebrew by Samuel Rosenblatt. Yale University Press.

Our former fellow-Brooklynite, Mr. Louis M. Rabinowitz, created a living monument to his devotion to Jewish scholarship by establishing at Yale University the "Judaica Research Foundation" for the promotion of research "in Hebrew lore and literature." That this research will be on the highest scholarly level is attested by the names of the men

[Continued on page 39]

In October the Habimah, which played a successful engagement on Broadway last season, will open in Israel with a new play rehearsed while the famous troupe was in the United States. The following article, by one of the founders of the Habimah, was published in the REVIEW a number of years ago and is of especial interest now that Israel has its truly national theatre.

Ben-Ari is active in New York both as a player and as a director of the Dramatic Department of the New School for Social Research. He is an unusually fine writer on the theatre, and this article is now part of one of his books.

THE years 1918-1920 in Moscow were years of hunger, pogrom, revolutions—and in a corner of this stricken city, a group of youths from all parts of Russia gathered to study theatre. Everyone was in search of something—something that would keep the human being from spiritual decay. With energy and love, we betook ourselves to our difficult task of developing a Hebrew theatre, but we soon discovered that it was next to impossible to work without a leader. Upon the recommendation of Stanislavsky, his pupil Vachtangov was accepted as regisseur of Habimah, so that our lot was completely cast into the hands of this Armenian who was to become world-famous for his revolutionary work in the theatre.

At the time that Vachtangov came to Habimah, he was a devoted disciple of the Stanislavsky system. It was the system of spiritualized experiences and one hundred per cent realism. But he felt that something was lacking, and it was only natural that upon chance observance of Meyerhold's experimental work in Petrograd, he was impressed so deeply, that it reacted upon his manner of acting and directing. He formed a group, experimented, sought and created.

Vachtangov soon got to work on the Dybbuk, and Habimah will never forget those days and nights spent on rehearsing this play. They were truly the pleasantest and most beautiful times of our lives. Work would last for hours at a stretch and final rehearsals extended to early morning. Every rehearsal was a distinct performance. Vachtangov never came to

the rehearsals with a definite plan, or with a previously conceived opening and closing of acts. He groped about for new ways, and these extemporaneous searchings were breath-taking and fraught with the greatest suspense.

We had to rehearse the first act over and over. Even when it seemed perfectly complete and in the best of form, Vachtangov found fault with it. As was usual, after the lowering of the curtain we gathered around him and listened to his criticism. He would not utter a word, but order us to go on the stage and begin to act again. Immediately the whole act was radically changed. Scenes created overnight were immediately displaced. Some parts were eliminated, and new ones were created. The whole act soon assumed an entirely different color. His imagination was so great, that he used to play with the scenes. We were like putty in his hands. After a night of study and strained creation, when the rays of dawn crept through the crevices of the narrow windows, we gathered around Vachtangov fatigued and hungry. He then sang his favorite Armenian song, one replete with sadness and subdued ecstasy. He sat at the piano and we grouped around him. Louder and louder grew the sound of this lugubrious melody, stronger and stronger became our echo in the vacant little theatre. When dawn finally came we left, refreshed by this melody. At night we gathered once more. There was more grouping, more singing, and again, creating. . . .

It was then that Vachtangov became ill. He could not sleep, and he could not eat. His only relief was in soda water. As soon as he entered the theatre, he took his customary seat, drank some soda, and called out "begin." We were impatiently awaiting the signal. We began with the "batlan" scene. Vachtangov listened, halted us, and commanded "once more!"

A Vivid and Authoritative History of the Habimah By One of Its Founders

HOW ISRAEL'S NATIONAL THEATRE STARTED

By R. BEN-ARI

The scene seemed to us to be perfect, and we could not understand what was wrong. Once more, we sang the "Mipnaimah" and again the cry "once more!" This was repeated several times. The rehearsal was stopped for a few moments and Vachtangov pointed out that the first batlan had omitted the sigh "O!" This was nothing compared to the pyrotechnics that followed when an actor omitted a word. Nevertheless, our rehearsals were not mere exercises in diction or expression. It was a matter of finding a form for the Dybbuk, and the *batlanim* had set the tone for the entire performance. None of us will forget his wild outcry of "Eureka!" whenever he found the scene he was looking for.

Vachtangov, in his work with Habimah, sought and created a new form of the theatre. He arrived at a sort of synthesis of Stanislavsky and Meyerhold. It was because of this that the Dybbuk reached the highest level of tragedy. He brought a certain pathos to the Dybbuk and defined every character so completely that each ceased being a figure and became a symbol.

The year in which we were to produce the Dybbuk—1922—was laden with impoverishment and sorrow. Although there was some relief in the political situation, the hunger continued, and Vachtangov's ailment increased. The subsidy which we received from the government ceased, and our existence became nothing short of a miracle. To mitigate our distress, Habimah through some unknown and magic source, procured for its players barley soup, which it distributed every night during rehearsals. The soup usually consisted of hot water and a grain of barley. Vachtangov saw all this and decided to arrange an evening so that the remaining wealth of Moscow might contribute some-

thing to the support of Habimah. Men prominent in the community and well-known artists were invited. The evening arrived and everyone was well entertained. Then came the moment for the appeal. All were quiet, bored, seemingly deaf. There was no response. It looked as if the evening was a failure. Suddenly Vachtangov and his friend, the great writer Anton Tchekhov, appeared dressed in white aprons and carrying trays of tea. Everybody was amazed to see them serving tea to all the guests in the hall. But they soon realized their purpose. As they handed a glass of tea to the guests, they removed their hats and asked a contribution for the tea. And—miracle upon miracle—the hat became filled with bills. Everyone's mood changed. One wanted to top the other in his contribution. The honor of drinking tea served by Vachtangov and Tchekhov was too tempting for any man to resist. However, Vachtangov, with two hatfuls of money, was not content. His imagination was aglow. The whole idea became a bit of theatre. He had to resort to every device to open the pockets of those present. Soon came a new scene. Vachtangov jumped on a chair and auctioned off Tchekhov. The writer stood near the chair, his expression so sheepish that one had to laugh. The people warmed up and began to bid. Tchekhov was sold for a goodly sum for the benefit of Habimah.

The third act was finished. Newspapers were already carrying notices of the Habimah's production of the Dybbuk under Vachtangov's direction. In our hearts we were somewhat skeptical. We all expected something to happen. The costumes were new and rather unusual. The scenery was unusual, too. The make-up was such that was never seen in Moscow. We anxiously pondered what reception Moscow would give us.

Particularly were we interested in the impression the play would make on the "lions" of the theatre—Stanislavsky, Dantchenko, Katchaloff, Moskvina, Tchekhov, and other well known Moscovites.

At one of the last rehearsals, during the scene of the *chasidim*, Vachtangov showed once more what great intuition he possessed. Discontinuing the rehearsal, he shouted to us: "Are these *chasidim*, is it this what you call a *chasid*?" He

then delivered a lecture on *chasidim* worthy of a Schechter. He spoke so convincingly that everybody had to believe him. After the explanation, he walked on the stage and showed us how to play a *chasid*. He acted tearfully and with great exaltation. Then turning to us he said: "That is the way to play a *chasid*." That night the *chasidim* were acted right and that saved the third act.

Two weeks after that came the premiere. Vachtangov was pale and excited, the actors nervous and high strung. We were told that all the most prominent people of the theatre were in the house. Vachtangov was back-stage and had a good word for all of us. One he corrected, another he made up, on a third he fitted a wig, and to everyone he smiled benignly, like a mother ready to display the beauty of her children. The gong was finally sounded for the third time. We were all gathered around Vachtangov waiting for the final word. Sternly he addressed us, "Did we realize what this night meant to us? Did we know that Stanislavsky and others were in the theatre?"

The first act was over. The audience responded coldly. The second act was about to begin. Vachtangov came into our dressing rooms and said good-naturedly: "Children, here is where we raise them out of their seats." The act did take the audience by storm. We had to stop after the dance, until the applause subsided. Vachtangov's genius had conquered.

After the performance, we all surrounded Vachtangov and sang his Armenian song. We did not leave him until late that night. He kissed us all good-bye and wept. We wept with him. It looked as if we were parting forever. Everyone felt that if this mood weren't immediately changed, we would all soon be on the point of hysteria. Vachtangov went to the center of the theatre, and smilingly began to address us in Hebrew. He soon passed over to one of the monologues in the Dybbuk . . . changed his pose to that of the messenger, then said: "And now, let us sing our melody, my favorite Armenian melody." We all began to sing, then we danced.

Vachtangov was ill again. The good news of the phenomenal success of the

Dybbuk was brought to him. Moscow was all agog with this performance. There was hardly a journal that did not praise the New Vachtangov Style. Even if just out of curiosity they went to see the "New Theatre." However, Moscow did not know that Vachtangov was planning a new surprise with "Princess Turandot." He could not attend the premiere of this famous production because he was not allowed to leave his sick bed. Stanislavsky telephoned after every act and told him how it went.

Israel's Constitution

THE following three-point pledge is contained in the preamble of a draft of the Israeli Constitution, accepted by a constitutional committee as a basis for discussion: 1. To build our commonwealth in accordance with the ideals of peace and justice of the prophets of Israel. 2. To open our land to every Jew who seeks entry and to maintain the rights of the strangers within our gates. 3. To promote the peace of the Holy Land and the security and prosperity of all who dwell therein.

The pledge will be carried out through a sweeping program providing all Israeli citizens with cradle-to-grave insurance, "an equitable share" of the national income and adequate education. Under the provisions of the constitution "everyone has the right to work" and the national government must ensure a decent living standard, regulate wages and hours, protect women and children and keep watch over labor's right to organize and strike.

Vachtangov's condition became worse from day to day.

On May 29, 1922, at one of the performances of the Moscow Art Theatre, the actors were interrupted, and Nemirovitch Dantchenko came out and asked the audience to rise. Word had just come that Yevgeny Bagrationovitch Vachtangov had died. There was a dead silence in the theatre. Sighs and sobs were heard. The next day, theatrical Moscow mournfully followed the hearse of this great teacher and creator. The members of Habimah followed the casket, sad, orphaned and bereft of its great director and guide.

NEWS OF THE MONTH

THE first meeting of the Jerusalem members of the newly-elected World Zionist Executive took place in Jerusalem. Berl Locker was elected chairman of the executive and was put in charge of public relations. Dr. Israel Goldstein, of New York, was elected treasurer. He will return to the United States but is scheduled to assume his post in Jerusalem within a month.

Another American elected to serve on the Jerusalem executive is Haim Greenberg, Laborite. He will be in charge of the Education and Culture Department, but is not expected to assume his duties immediately. Other portfolios were divided among the members of the Jerusalem executive as follows:

Rabbi Wolf Gold, Mizrahi, is in charge of the Jerusalem developments department; Eliahu Dobkin, Laborite, will head the organizational department; Itzhak Werfel, Mizrahi, will be in charge of the housing program for refugee immigrants; Jacob Zerubavel, United Workers Party, will be responsible for the department to care for Oriental Jews; Moshe Kolodny, General Zionist, will continue to head the Youth Aliyah movement, and Levi Shkolnik, Laborite, will be responsible for colonization and agriculture. Eliezer Kaplan, Laborite, and S. Z. Shmagai, Mizrahi, were given no portfolio.

The economic department, under Grossman, has been charged with four functions. They are: mobilization of private capital for investment in Israel; supplying information abroad of the economic development of Israel; foster an Israeli export program and, build up a tourist trade for Israel.

David Remez, Communications Minister, and Aaron Zisling, Agriculture Minister, both members of the special Cabinet committee on Jerusalem, attended the meeting to participate in the discussion on education. The problem is becoming acute because schools throughout Jerusalem and Israel have now opened, and the Agency has taken no action to

offer financial aid despite the fact that the school system is in financial difficulties.

At a press conference, Dr. Goldstein said that he foresaw a budget of \$192,000,000 for the Jewish Agency this year. Of this sum about \$72,000,000 will be allocated for immigration and \$24,000,000 for colonization, he said, adding that the rest would be divided among the various other projects supported by the Agency, with special attention being paid to the problem of developing Jerusalem.

The immigration rate to Israel is expected to be about 10,000 per month, he declared. The figure will vary according to "the needs of the DP's" and the ability of Israel to absorb them. "It is up to the Jewish people to determine how large the immigration program shall be," he stressed.

He estimated that this year, as in the past, from 65 to 75 percent of the Agency's receipts will come from American Jewry. The Agency will not contribute to Israel's current needs, Dr. Goldstein stressed.

AS THE *Review* goes to press it was reported that the Arabs were preparing an offensive against Israel to precede the opening of the United Nations General Assembly in Paris. The object would be to seize Jerusalem.

In a dispatch from Paris to the *N. Y. Times*, C. L. Sulzberger, its correspondent, described an expected change of Russian policy, favoring the Arabs. It was rumored, wrote Mr. Sulzberger, that "an arrangement was now under discussion in the Kremlin whereby bases might be granted to the Soviet Union in Syria in exchange for tacit assistance against the new State of Israel." The correspondent adds that rumors of such a pact are considered unlikely to be well founded, but nevertheless they can act as a threat

THE Zionist Actions Committee concluded its session with the election of a new World Zionist Executive from which all members of the Israeli Cabinet were eliminated except Eliezer Kaplan who was given a seat without a portfolio.

Prior to the election of the new executive, it was officially announced to the delegates that David Ben Gurion, Moshe Shertok, Goldie Meirson, Dr. Itzhak Gruenbaum, Rabbi Judah L. Fischman and Moshe Shapiro—all members of the Israeli Cabinet—had given up their seats on the executive. They have been replaced by Dr. Israel Goldstein, General Zionist, Levi Shkolnik, Laborite; Baruch Zuckerman, Laborite; Zerubawel, United Workers Party; Zvi Lurie, United Workers Party and Itzhak Werfel, Mizrahi Labor. Yehuda Gravinsky of the United Workers Party and Dr. I. Schechtman of the Revisionists were elected deputy members. Leon Gelman of the Mizrahi was chosen as an advisor.

The new executive, which now includes representatives of the United Workers Party and the Revisionists, will be divided into three branches, The American branch will be composed of Dr. Abba Hillel Silver, Dr. Emanuel Neumann, Dr. Nahum Goldmann, Hayim Greenberg, Zuckerman, Lurie, Mrs. Rose Halpern and Eliahu Stone. Dr. Schechtman will act as deputy member in the American branch and Gelman will serve as advisor to it.

LATE NEWS

to the United States, "forcing Washington to dilute its assistance to Israel."

Sulzberger also says that it is believed that Communist agents are active in the Arab countries taking advantage of the local and international situations in the interests of Russia.

THE High Court of Israel, consisting of a President and four judges, opened officially in Israel. This is the first Jewish high court in Eretz Israel since the destruction of the second temple, when the Sanhedrin, consisting of a chief justice and 70 members, ceased to exist. The five judges were sworn in by the Minister of Justice, Felix Rosenblith. They are: Dr. Moshe Smoika, Rabbi Simcha Assaf, Yitzhak Olshan, Dr. Menachem Dunkelblum and Dr. Schneur Zalman Cheshin.

The Jerusalem branch of the executive will be composed of Dr. Goldstein, Berl Locker, Kaplan, Shkolnik, Eliahu Dobkin, Moshe Kolodny, Rabbi Wolf Gold, Werfel, S. Z. Shragai and Zerubawel. Gravinsky will be its deputy member. Prof. Selig Brodetsky will constitute a one-man London branch of the executive.

The American branch of the executive will include the economic department, which is charged with promoting trade and investment for Israel. It will also bear responsibility for public relations among the Western Hemisphere countries. It is also expected that Dr. Goldstein will succeed Kaplan as treasurer of the World Zionist Organization.

THE Jewish Agency adopted a resolution declaring that it would no longer contribute funds for security, military or political purposes in Israel. The text of the resolution reads in part:

"Whereas the state of Israel has been proclaimed, and its Provisional Government is now exercising all the functions and prerogatives of government . . . the Agency funds will continue to be employed solely for charitable purposes and for no other use and purposes whatsoever."

A spokesman for the Export-Import Bank announced that it could take no action on Israel's formal request for a \$100,000,000 loan until conditions there have "settled down." He added that the Bank must have "reasonable assurances" it will be repaid before it can be authorized.

An Israel mission spokesman said that "we already offered every guarantee that the loan will be repaid."

THE World Revisionist Court, which hears appeals from decisions of the World Revisionist Executive, has declared illegal the Israeli Revisionist Executive which was elected in Tel Aviv following a decision of the local Revisionist Party to amalgamate with the Irgun-sponsored Freedom Movement.

The world Revisionist body has ordered a new election for members of the Israeli party executive within three months. Balloting will be restricted to registered members of the Revisionist Party, thus keeping the Irgunists from infiltrating the elections.

The Revisionist Party of Israel split, following adoption of a decision by a majority of the delegates to merge with the Irgun Zvai Leumi, which will be active in the forthcoming Israeli elections as part of the Freedom Movement.

The resolution for the merger, adopted by 63 against 32, reads: "The Revisionist Party of Israel decides to unite with Irgun, but Revisionists will, nevertheless, remain within the World Zionist Executive." After this resolution was adopted, the opposing delegates, headed by Dr. Arich Altman, head of the party, walked out of the conference.

Dr. Altman and his followers claimed that the convention of the Israeli Revisionists was not authorized to decide on a merger with the Irgun. This, they argued, is a matter which must be decided by the world convention of the Revisionist Party. After the opposing delegates left the hall, the conference elected an executive of eight, all affiliated with the Freedom Movement, and left three seats vacant for the minority.

The second post-war national convention of the Brith Trumpeldor of America adopted a resolution urging the world Betar conference in Paris to sever all ties with the Revisionist Party and to persuade Menachem Beigin, commander of the Irgun Zvai Leumi, to assume leadership of Betar, it was announced in New York by the organization.

THE Foreign Ministers of Denmark, Sweden and Norway have decided not to recognize the state of Israel until Count Folke Bernadotte, the United Nations Mediator in Palestine, has completed peace negotiations between the Jews and Arabs.

The Israeli question was among points discussed by the Scandinavian ministers at a meeting held in preparation for the U.N. General Assembly sessions in Paris.

THE British Foreign Office indicated that the Government has no objection to the establishment of an Israeli representation in London, notwithstanding the fact that Israel is not recognized by Britain.

Emphasizing that the Government of Israel "cannot of course have a minister here," a Foreign Office spokesman added: "But no one can stop them from putting

'State of Israel' over their door if they want to."

The spokesman made his statement following a report that an official of the Jewish Agency in London announced that the state of Israel intends establishing representation here. "It will be some weeks yet before the representation is established," the official said. "The building of the Jewish Agency may continue to be used until new quarters are found, but the Agency will continue to exist here as a separate body."

THE Egyptian Government has now formally charged three persons with the

75% British Tainted With Anti-Semitism

ONLY 20 to 25 percent of the people of Britain are free from some form of anti-Semitism, delegates of the psychological section of the British Association for the Advancement of Science were told by Dr. H. J. Eysenck, noted British psychologist.

Dr. Eysenck said that anti-Semitism appears to be correlated to other social attitudes, such as patriotism and religious feelings. Anti-Semites generally believe in the death penalty, flogging and that war is inherent to human nature. He said that he found conservatives more anti-Semitic than liberals and liberals more anti-Jewish than socialists. Asserting that anti-Semitism shows a lack of emotional maturity and stability, Dr. Eysenck said that much must be done before methods of combating anti-Semitism are developed.

stoning to death of Stephan Haas, Philadelphia Jew killed in Cairo July 18, and has pledged officially that they will receive the punishment they merit, the State Department announced in Washington.

The Department said, however, that it definitely does not consider the incident closed, and will watch the trial closely. It was noted that the Egyptian message, delivered August 22, was the first formal reply received to official United States protests on July 19 and 24.

An appeal to the Nehru Government to condemn the "mass massacre of the Jews by Arab armies" in Palestine and to recognize the state of Israel appeared in the English-language newspaper *Informa*, published in Delhi.

The publication pointed out editorially that "when the minority of India demanded the partition of India this was backed almost by all the Arab countries." Asserting that it "fails to understand" the Arab opposition to the partition of Palestine, *Informa* added that there is no reason "why the Zionists should not be allowed to form their own state."

☆

A striking change for the worse in the Palestine military picture and in the possibility of continued peace took place with the arrival of a large Iraqi force from Mafrak, Transjordan. This brings the strength of the Iraqi army to about 10,000 men—the largest Arab force in Palestine. It is also equipped with modern American transport and new types of fighter and bomber planes.

The cease-fire has little meaning in Jerusalem where artillery and automatic fire is heard almost every day and where a recent large-scale duel between Arab and Jewish mortars and cannon resulted in a number of casualties. For the Jerusalem inhabitants the truce has been almost as costly in lives, dislocation of everyday living and in economic losses as a full-fledged war.

☆

THE editor and publisher of the Sternist newspaper, *Mivrak*, were arrested for censorship violations and later released in \$200 bail. The publication of the paper has been suspended.

It was authoritatively learned that the reason for the government's action was a long-time contravention of the censorship regulations by the staff. *Mivrak* violated the regulations both by not submitting material to the censor in advance of publication and by printing material forbidden by the censor.

Recently *Mivrak* carried a violent attack against the United Nations truce observation staff and against the British in the matter of immigration restrictions. The article threatened action against both the U.N. staff and the British—it was assumed that the "vengeance" would take place outside Israel. Later the newspaper carried photographs and descriptions of

a raid on a Sternist camp near here. The articles were either run without permission or in defiance of the censor. The government is known to consider them as constituting "incitement to violence."

☆

DISPLACED Jews from Austria who will embark at Italian ports for Israel will pass through Italy in sealed trains accompanied by Italian police from the Austro-Italian frontier to the harbor.

The announcement was made following the arrival of the first group of several hundred Jewish DP's from Austria at the Italian port of Genoa, whence they will sail on an Italian ship to the French port of Marseille before heading for Israel.

Refugees in U.S.A. Can Have Permanent Status

IMMIGRANTS who entered the U. S. on a temporary basis or on transit visas before April 1, 1948, may apply for a change of status to permanent residents, it was announced by the Attorney General's office.

Under rules approved by Attorney General Tom Clark, persons who entered this country as government officials, visitors, transits, seamen, merchants or students may become permanent residents if their applications are approved following hearings by the Immigration and Naturalization Service. Application forms will be available on and after September 15 at any office of the Immigration and Naturalization Service, but will not be accepted before October 1. Authorization for the changes in status was provided under the recently adopted DP law.

JEWISH leaders in Rome reported that since early last month the legal emigration of displaced Jews from Italy to Israel has been increasing at a terrific rate. It is now expected that some 18,000 refugees will have been cleared out of DP camps, training centers and residences in the major Italian cities within another month, they said.

Before the mass migration to Israel began, there were an estimated 12,000 Jews in DP camps, 8,000 in training centers and 5,000 living in the cities. By the end of September or the beginning of

October it is hoped to reduce that total to 3,000 in the camps—all with destinations other than Israel—4,000 in the cities and several hundred in the centers. At present the training centers are being used for transients only and are being closed up one by one.

The atmosphere in the camps is one of intense excitement. The immigrants have prepared their few belongings weeks in advance. They have purchased some things which they believe they will need in Israel and have sold bulky or unnecessary property which they have acquired during their stay in Italy.

☆

A program of accelerated emigration and intensified reconstruction activities was recommended by Moses A. Leavitt, executive vice-chairman of the Joint Distribution Committee, and Dr. Joseph J. Schwartz, J.D.C. overseas director, as the only means for economic and spiritual rehabilitation of Europe's 1,400,000 suffering Jews. They spoke at the third annual meeting of the J.D.C.'s east central region, held in Cincinnati, which was attended by 300 delegates from six states.

Dr. Schwartz, who recently returned to this country after having conferred with Moshe Shertok, Israeli Foreign Minister, and Eliezer Kaplan, Finance Minister, on the new state's immigration plans, asserted that "ten thousand Jews a month can and must be absorbed into Israel." Pointing out that the first groups of DP's bearing Israeli visas have already arrived in Haifa, the J.D.C. overseas director revealed that the agency's assistance activities in this field were greatly expanded recently. He announced that J.D.C. provided rations and sent trained nurses with each departing convoy.

J.D.C. announced that its September budget amounts to \$5,576,000. This brings the total for the first nine months of 1948 to nearly \$54,000,000.

The largest single item for September is \$1,400,000 for emigration purposes, Moses A. Leavitt, executive vice-chairman of the J.D.C., reported. So far this year, he said, more than 40,000 displaced Jews from Europe and Shanghai have been helped to reach new homes in Israel, U. S., Canada, Latin America and elsewhere.

☆

PRESIDENT JOSE FIGUEROA of Costa Rica has assured a representative of the

Hebrew Immigrant Aid Society that the status of some 1,000 Jewish immigrants who arrived in that country since the end of the war in Europe will be legalized soon.

☆

THE Freeland League issued a statement expressing regret over the fact that the Government of Surinam has suspended negotiations for the mass settlement of Jewish refugees in Surinam "pending clarification of the international situation." The statement said that the League is still in communication with the Surinam authorities in an attempt to secure implementation of an agreement reached last year under the terms of which 30,000 Jews were to be admitted into the colony of Dutch Guiana.

"An agreement between the Freeland League and the Government of Surinam for the settlement of 30,000 Jews was made and approved by the Legislative Council of Surinam and the Netherlands Government," the statement declared. "This agreement was announced on November 27, 1947, by the Netherlands Delegation at the General Assembly of the United Nations."

☆

Large numbers of anti-Semitic circulars were received recently from Pietermaritzburg, South Africa, which local Jewish circles believe is becoming a new center of world anti-Semitic propaganda. The leaflets were mailed to English professional and literary groups by "The League for Fair Play and Decency."

☆

ALTHOUGH the Rumanian Government has ordered the nationalization of all schools in the land, the ORT will be permitted to continue to operate its schools and training center independently, George Stroe, head of the Rumanian ORT, announced.

The Rumanian Government gave the ORT schools special status because the Jews are in great need of vocational training, Stroe said, adding that the government plans to issue a law giving the ORT complete charge of all Jewish retraining centers in the country.

☆

A permanent body representing Jewish youth and young adult councils and other Jewish youth groups throughout the United States was created at the close of the first National Jewish Youth Confer-

[Continued on page 38]

SYRIAN GOVERNMENT PROTECTS ITS JEWS

By HARRY J. SAMUELS

JEWISH residents of Lebanon and Syria have literally gone "underground," not to fight a war of sabotage and attrition, but solely to keep out of sight until Arab passions have cooled or the issue of Palestine has been settled.

Contrary to expectations, there have been few incidents and no massacres. The Jews live quietly in their "ghettoes," which are misnamed, because the guards there are to keep Arabs out rather than imprison the Jews inside. Most of the Jews have lost their jobs or abandoned their trades; their stores have been boarded up for the "duration," and they are generally living in increasing poverty. By selling their remaining possessions, they manage to secure enough money for food.

The Syrian Government, still smarting under the French assertions of years ago that they could never treat their minorities fairly, has gone out of its way to ensure that the Jews are not molested.

There is a saying in Syria that "when the government means business, it sends gendarmes to the scene of trouble; when the government is not serious, it sends police." Last December, when Syrian crowds, angered by the U. N. partition of Palestine, stormed the American Legation and tore down the flag, the government sent police to control the rioters. But when mobs periodically form to burn the Jewish quarter near the "Street Called Straight," of Biblical fame, gendarmes are invariably rushed to the scene. It has become a matter of pride to the Syrian Government to protect its Jewish minority.

The only serious rioting occurred at Aleppo, where rabble-rousers incited a mob to burn Jewish homes and commercial houses. But the gendarmes quickly restored order and no Jews were harmed.

The Jews are living a quiet, self-integrated life. They rarely leave their homes except to visit a near neighbor. Schools and small synagogues are still open. Syrian shopkeepers has asked the Jewish artisans to continue producing copper and bronze ware but the shortage

of these in Damascus indicate that the Jews are not inclined to do so.

The Lebanese Government has interned about 30 "dangerous" Jews suspected of espionage. They are held in a former French barracks at Baalbek, where the quarters, although cramped, are clean. Their rations are short but relatives are permitted to visit the internees and bring them extra food.

The Syrians originally interned 200 suspects, but have now released all but approximately 50. Occasionally they pick up an odd "spy," such as the 12-year-old bootblack who was arrested two weeks ago outside the Orient-Palace Hotel, where he was accused of listening to conversations.

An additional 70-odd prisoners of war, captured when the Syrians took Mishmar Hayarden, are held in Damascus. This correspondent visited the camp, and although food was scanty, the prisoners seemed to receive fair treatment.

The Syrians have not molested any Jewish property in Damascus except to seize all radios. Anti-aircraft machine-guns, however, were placed on the roofs of six Jewish homes.

The Jewish population is truly a "floating" one. Figures are difficult to obtain. The government listed 29,000 Jews living in Syria in 1944, and officials say that about half of these emigrated to Palestine. But the usual figure given for Jews in Syria now is about 10,000, of which approximately 4,000 are in Damascus.

A large number of Jews, especially the more prosperous ones living in Aleppo, fled to Lebanon. The Syrian press complained that 3,000 had crossed the border in this manner and urged that the Lebanese force them to return. The Lebanese, however, deny that any such number ever came into their country, and estimate that the Jewish population of Lebanon is 7,000. They admit, however, that these figures are purely guesses; there are Jews hiding in the mountains, or living with relatives in smaller cities.

NEWS OF THE CENTER

Greetings to the Center Membership

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevni!*

EMANUEL GREENBERG, *President*
DR. MOSES SPATT, *1st Vice-Pres.*
HYMAN AARON, *2nd Vice-Pres.*
FRANK SCHAEFFER, *Secretary*
DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. MORTON KLINGHOFFER,
President

MRS. MORRIS B. LEVINE,
MRS. M. ROBERT EPSTEIN,
MRS. JOSEPH LEVY, JR.,
Vice-Presidents

MRS. HYMAN RACHMIL, *Treasurer*
MRS. FRANK SCHAEFFER, *Secretary*
MRS. BENJ. H. WISNER,

Corr. Secretary
MRS. LOUIS ZAKHEM,
Social Secretary

From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,
Administrative Director.

Sermons for the New Year

THE sermons will be preached on both days of Rosh Hashonah at 10:40 o'clock. The Shofar will be sounded at 10:15 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Saltzman will preach the sermon on the second day.

On Kol Nidre Eve, Rabbi Levinthal will speak.

On Yom Kippur, Rabbi Levinthal will preach.

Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal and Rabbi Saltzman on both days of Rosh Hashonah and Yom Kippur will be amplified from the Synagogue to the congregation worshipping in the Auditorium.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Monday and Tuesday mornings, October 4 and 5th at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, October 12th, at 5:30 P.M.

The services on Yom Kippur will begin Wednesday morning, October 13th at 10:00 A.M.

Schedule for High Holiday Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Sunday and Monday evenings, October 3rd and 4th at 5:30 o'clock, and on Monday and Tuesday mornings, October 4th and 5th at 7 o'clock. The Torah reading will commence at 9:15 A.M. The Shofar will be sounded at 10:15 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:40 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:10 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, October 12th at 5:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Wednesday morning, October 13th at 7:00 A.M. The Yizkor service will be held at 11:15 following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Center choir, under the leadership of Mr. Julius Grossman, will officiate.

Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, October 13th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

Slitchoth Services

SLICOTH services will be held in our Main Synagogue this Saturday evening, September 25th promptly at 12:30 o'clock. The services will be conducted by Cantor William Sauler, assisted by the Center choir under the leadership of Mr. Julius Grossman. All welcome.

Junior Congregation Meets Every Saturday

JUNIOR Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Manuel Gottdenker of 1588 President Street on the Bar Mitzvah of their son, Allan I., which will be celebrated at the Center this Sabbath morning, September 26th.

Candle Lighting During High Holidays

CANDLES will be lit on Sunday and Monday evenings, October 3rd and 4th (Rosh Hashonah) at 5:16 P.M.

On Yom Kippur, Tuesday evening, October 12th, candles will be lit at 5:01 P.M.

Sunday School Registration

REGISTRATION for Sunday School will take place this Sunday morning, September 26th at 10 A.M. Old students are to report to their old classrooms. All new pupils will go to the Ladies' Social Room on the second floor. Registration is taken daily in the school office between 10:30 A.M. and 6:00 P.M.

Junior League News

THE Junior League of the Center has gotten off to an excellent start and the coming season promises to be a most successful one. The meeting scheduled for Thursday evening, September 30th will highlight Rabbi Manuel Saltzman as guest speaker. He will speak on the topic, "What Do the High Holidays Mean to the Jew Today?" A discussion will follow the address. Social dancing will follow.

Center Junior Clubs to Open Season Saturday, October 16th

ALL our Saturday night Junior Clubs will have their opening meeting on Saturday evening, October 16th. The following groups are scheduled to open for the coming season:

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities.

VIVALETS—Girls in the upper grades. Young Judean and social program.

TZOFIM and MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talmim from the following:

Mr. and Mrs. William Brody in honor of the Bar Mitzvah of their son, James S.

Mr. and Mrs. Joseph Mitnick in honor of the Bar Mitzvah of their son, James.

Mr. and Mrs. Abraham Rothkopf in honor of the Bar Mitzvah of their son, Arthur.

Mr. Edward Leopold in memory of his brother, Arnold Leopold.

Mr. and Mrs. Charles Safer in honor of the marriage of their son, Eugene.

Dr. and Mrs. Martin Friedrich in honor of the Bar Mitzvah of their son, Gerald.

Dr. and Mrs. Joseph P. Kasnetz in honor of the Bar Mitzvah of their son, Herbert.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Monday and Tuesday, October 4th and 5th (Rosh Hashonah) and will reopen on Wednesday morning, October 6th for women at 10:00 A.M.

The department will be open for men on Tuesday, October 12th from 1-4 P.M. and will be closed on Wednesday, October 13th (Yom Kippur); it will reopen on Thursday, October 14th for women at 10 A.M.

Young Folks League

THE next regular meeting of the Young Folks League scheduled for Tuesday evening, September 28th will include a program in keeping with the Rosh Hashonah holiday. A social hour and dancing will follow. All members of the

League are cordially invited to attend. Limited to Center members only upon presentation of their membership cards.

There will be no meetings on Tuesday evenings, October 5th and 12th, due to the intervening holidays.

Yom Kippur Night Dance Opens Young Folks League Fall Season

THE Young Folks League of the Center is opening their fall season with a dance to be held in the Dining Room of our building on Wednesday night, October 13th (Yom Kippur Night), at 9 o'clock. Members are cordially invited to attend the League's first affair of the season. Admission is \$1.50.

Rabbi Samuel M. Cohen Memorial Essay Contest Sponsored by Y. P. L.

THE Young People's League of the United Synagogue of America announces the inauguration of the "Rabbi Samuel M. Cohen Memorial Essay Contest," as a tribute to the memory of its beloved Executive for twenty-seven years, Rabbi Samuel M. Cohen. All rules and information regarding the contest are listed below:

Topic: "How Can Conservative Jewish Youth Best Serve Judaism and Themselves?"

Length: The essay is to be no less than 1200 words, and no more than 2500 words.

Deadline: All essays should be received at Y. P. L. office, 3080 Broadway, New York City, postmarked no later than midnight, January 1, 1949.

Prizes: 1st prize—\$75 U. S. Savings Bond.
2nd prize—\$25 U. S. Savings Bond.

Additional prizes for the runners-up will soon be announced. Type your manuscripts, if possible.

All members of the Young Folks League and the Junior League of the Center are eligible to enter this contest and are urged to participate.

Sabbath Services

KINDLING of candles at 6:32 P.M.

Friday evening services at 6:00 P.M.

Sabbath services, Parsha "Ki Tabo" Deut. 26.1-29.8. Prophets—Isaiah 60.1-22.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Mincha services at 6:00 P.M.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 7:00 P.M.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMSON, EDWARD

Res. 590 Parkside Avenue
Bus. Cleaners, 265 Brooklyn Ave.
Married

Proposed by Joseph Goldstein

ALTERMAN, MORTY

Res. 789 St. Marks Ave.
Bus. Lawyer
Married

Proposed by Frank Schaeffer,
Joseph Richman

ALTNEU, HERBERT N.

Res. 1437 Carroll Street
Bus. Engineering, 150 Broadway
Single

Proposed by Morris Swerlin,
Martin Bruckner

BADY, LOUIS

Res. 461 Crown Street
Bus. Metal Stampings, 250 Moore St.
Married
Proposed by M. Robert Epstein

BARNETT, BENJAMIN

Res. 984 East 95th Street
Bus. C. P. A., 984 East 95th St.
Married
Proposed by Dr. I. E. Shack,
Joseph P. Kasnetz

BELFINDER, BEN

Res. 485 Schenectady Avenue
Bus. 1326 Fulton Street
Married
Proposed by Dr. Philip Zwerdling

BERKOWITZ, DR. MILO M.

Res. 1051 Eastern Parkway
Bus. Dentist, 1632 President St.
Single
Proposed by Lillian Schlusell

BOLOKER, CHARLES

Res. 903 New York Avenue
Bus. C. P. A., 1440 Broadway
Single
Proposed by Malcolm Zeger

BRECKER, MISS LOTTIE

Res. 1229 East 23rd St.
Proposed by Ben R. Berke, Hy Rosen

BROWN, SIDNEY H.

Res. 191 Sullivan Place
Bus. C. P. A., 122 East 42nd St.
Married
Proposed by Dr. Maurycy Silber

COBURN, DAVID

Res. 100 Woodruff Avenue
Bus. Restaurant, 64 W. 36th St.
Married

COHEN, Miss JEANETTE

Res. 1720 Sterling Place

COHEN, MORRIS

Res. 1059 Union Street
Bus. Fruit, 1267 43rd St.
Married
Proposed by A. Joley, A. H. Zirn

DIAMOND, ALBERT

Res. 747 Miller Avenue
Bus. Acct., 220 Broadway
Married

EISENBERG, CHARLES

141 East 19th Street
Teacher, Midwood High School
Married
Proposed by Center Academy

EPSTEIN, BERNARD R.

Res. 1504 Carroll Street
Bus. Chemical, 548 Meserole St.
Married
Proposed by Edward Fuchs,
David Hirsch

EPSTEIN, MEYER

Res. 161 East 93rd Street
Bus. Optometrist, 161 East 93rd St.
Single
Proposed by Sam Horowitz,
B. Fields

FANE, ARTHUR

Res. 5702—14th Avenue
Bus. Teacher, P. S. 197
Married
Proposed by Center Academy

FAUER, STANLEY

Res. 1187 East 10th Street
Bus. Truck Renting, 501—10th Ave.
Single
Proposed by Philip Shorin

FELDMAN, ABRAHAM

Res. 22 Bartlett Street
Bus. Dresses, 64 Manhattan Ave.
Married
Proposed by Albert Eller,
Hyman Rosen

FOX, MRS. JOY

Res. 413 Miller Avenue
Widow.

FRIEDMAN, NATHANIEL

Res. 503 Eastern Parkway

Bus. Dresses, 463—7th Ave.
Single

Proposed by Dr. Isadore H. Sackadorf

FUCHS, HARRY

Res. 827 Eastern Parkway
Bus. Factors, 1412 Broadway
Single
Proposed by Saul Zolot,
Moses E. Fuchs

GEROFSKY, JOSEPH

Res. 379 Crown Street
Single
Proposed by Joseph Heimowitz,
Herman Gerofsky

GOLDBERG, MAURICE

Res. 645 Eastern Parkway
Bus. Insurance, 38 Park Row
Single
Proposed by Leo Kaufman

GORMAN, Miss EVELYN

Res. 270 Rochester Avenue

GREENBERG, Miss EMILY

Res. 334 Eastern Parkway

GREENBERG, Miss LILLIAN

Res. 334 Eastern Parkway

GREENBERG, MURRY H.

Res. 2264 East 29th St.
Bus. Insurance, 23 Flatbush Ave.
Married
Proposed by Leonard Greenberg,
Edward Edelman

GROSS, DAVID

Res. 1060 Union Street
Bus. Retail Ready to Wear,
280 Jackson Ave., J. C., N. J.
Married
Proposed by Leo Kaufman, Abe Mann

HANDELSMAN, LOUIS

Res. 4276 Bedford Avenue
Bus. Acct's., 1 West 34th St.
Married

Proposed by Dr. Charles Windwer,
Harry Katz

HELLER, HERBERT

Res. 983 Dumont Avenue
Bus. Luncheonette, 71-24 Main St.,
Flushing

Single

Proposed by Lillian Schlusell

HIRZFELD, STANLEY W.

Res. 135 Eastern Parkway
Bus. Lawyer, Newark, N. J.
Single

Proposed by Max Herzfeld

JAFFE, Miss HARRIET

Res. 125 Lenox Road
Proposed by Rose Snofsky,
David Rosenberg

- KARLIN, MARTIN
Res. 541 Montgomery Street
Bus. Student, Brooklyn College
Single
Proposed by Abraham Karlin
- KARTEN, BEN
Res. 1191 Carroll Street
Bus. Gov't., 90 Church St.
Married
*Proposed by Moe Levy,
Morris D. Wender*
- KASENETZ, WILLIAM
Res. 115 Lincoln Road
Bus. Real Estate, 80 Lefferts Ave.
Married
- KATZ, SIDNEY M.
Res. 225 Park Place
Bus. Mfg., 512 Seventh Avenue
Married
Proposed by Irving Rosenfeld
- KESSLER, ADOLPH
Res. 894 Park Place
Married
*Proposed by Benjamin Leff,
Dr. Alexander Leff*
- KIRCHMAN, MILTON F.
Res. 233a Brooklyn Avenue
Bus. Architect, 230 W. 13th St.
Married
*Proposed by Dr. Louis Blumenfeld,
Emanuel Schlosberg*
- LEVY, DR. JACOB H.
Res. 571 Lincoln Place
Bus. Dentist
Married
Proposed by Abe Mann
- LOBSENZ, BENJAMIN
Res. 467 Brooklyn Avenue
Bus. Aniline Dyes, 50 White St.
Married
Proposed by Maurice Rubin
- LUXENBERG, LEON
Res. 1710 Avenue H
Bus. Acct. 154 Nassau St.
Married
- MATTES, LITTMAN
Res. 1004 Montgomery Street
Bus. C. P. A., 401 Broadway
Married
Proposed by Simon Abraham
- MORRIS, MISS HELEN R.
Res. 28 Christopher Avenue
Proposed by Hy Rosen, Sol Rosen
- POLISHUK, PAUL
Res. 158 N. Elliot Walk
Bus. Laundry, 404 E. 64th St.
Married
Proposed by Center Academy
- RANKIN, SIMOND
Res. 255 Eastern Parkway
Bus. Mirrors, 119 West 23rd St.
Married
Proposed by Albert Witly
- ROSENTHAL, IMRE J.
Res. 158 Jaffrey Street
Bus. Factors, 1450 Broadway
Married
*Proposed by Mrs. Margaret Levy,
Mrs. Isador Lowenfeld*
- ROSENTHAL, MURRAY
Res. 497 Eastern Parkway
Bus. Salesman, 25 Columbia Hghts.
Single
Proposed by Dr. Isadore H. Sackadorf
- ROSNER, CHAIM
Res. 468 Crown Street
Single
Proposed by Judah L. Falik
- ROSNER, JOSEPH S.
Res. 468 Crown Street
Single
Proposed by Judah L. Falik
- ROSSLER, HERMAN
Res. 175 Rochester Avenue
Bus. Trimmings, 242 West 36th St.
Single
- ROSSOW, PHILIP
Res. 1427 East 7th Street
Bus. Textiles, 51 Madison Ave.
Single
Proposed by Abraham Shorin
- SCHARF, MISS FLORENCE
Res. 432 Stone Avenue
Bus. Mfg., 395—4th Ave.
Single
Proposed by
- SCHENKER, ABRAHAM
Res. 221 Linden Blvd.
Bus. Fund-raising, 45 E. 17th St.
Married
- SCHINDLER, MISS MARILYN
Res. 886 Nostrand Avenue
Proposed by Dr. Melvin C. Goldberg
- SCHWAGER, MISS JEAN
Res. 1184 President Street
Proposed by Mrs. Hyman Rachmil
- SELLS, WILLIAM S.
Res. 1014 Avenue K
Bus. Hats, 687 Broadway
Single
Proposed by Philip Shorin
- SERIL, ABRAHAM
Res. 1045 St. Johns Place
Bus. 31 Bond St.
Married
- Proposed by Louis Rivkin,
Morris D. Wender*
- SHOUR, BENJAMIN
Res. 440 Lenox Road
Bus. Income Tax, 90 Church St.
Married
*Proposed by Oscar S. Kurshan,
A. H. Zirn*
- SILBERMAN, HARRY
Res. 1254 Lincoln Place
Bus. Interstate Traffic, 111—8th Ave.
Single
Proposed by David Rosenberg
- SLATER, MISS MARY
Res. 419 Amboy St.
- SNYDER, JACOB
Res. 655 Linden Blvd.
Bus. Steel, 110 Green St.
Married
- STEIN, BERNARD G.
Res. 622 Empire Blvd.
Bus. Building
Single
Proposed by Morris Hecht
- STROM, DONALD
Res. 285 Albany Avenue
Bus. Furniture Salesman, 45 E. Bway.
Married
Proposed by Mrs. E. Pressner
- SUSSMAN, STANLEY R.
Res. 704 Lefferts Avenue
Bus. Liquor, 57 Liberty Ave.
Married
Proposed by Hyman Gold
- TAFT, MAX
Res. 699 Montgomery Street
Bus. Liquor, 179 Bedford Ave.
Married
Proposed by M. Robert Epstein
- SAMUEL H. GOLDBERG,
Chairman, Membership Committee.
- The following have applied for re-
instatement:
- DEMBICER, SAM
Res. 410 New York Avenue
Bus. Real Estate, 410 New York Ave.
Married
*Proposed by Louis Glaubman,
Lou Jacobson*
- NELSON, BENJAMIN
Res. 565 Montgomery Street
Bus. Engineering, 250 Hudson St.
Married
Proposed by Abraham Karlin

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Morris Rubin

AND FAMILY

1577 Carroll Street

extend greetings for a Happy and Healthy New Year
to all their relatives and friends

MR. and MRS. PHILLIP BRENNER

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y. OUR ONLY STORE

•

Mr. and Mrs.

HAROLD CANTOR

226 New York Avenue

extend New Year Greetings to all their friends and relatives

•

Mr. and Mrs.

LOUIS GREENFIELD

616 Empire Boulevard

extend their New Year Greetings and best wishes to
all for everlasting Peace, Happiness and Contentment

•

Mr. and Mrs.

ISAAC SCHRIER

AND FAMILY

101 Lincoln Road

wish all their relatives and friends a Happy New Year

Mr. and Mrs.
HYMAN AARON
Children and Grandchildren

Mr. and Mrs.
JOSEPH I. AARON

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

Mr. and Mrs.
JULIUS LEVENSON
225 Eastern Parkway

Dr. and Mrs.
MAX DANNENBERG
1464 Eastern Parkway

MR. CHARLES BLACHER
AND FAMILY

20 Plaza Street

MR. and MRS.
IRVING BALMUTH
AND FAMILY

769 St. Marks Avenue

MR. and MRS.
LOUIS BRENNER
AND FAMILY
Harriman, New York

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
MORRIS BRUKENFELD
1276 President Street

MR. and MRS.
ABE FELDMAN
919 Park Place

MR. and MRS.
ISIDOR FINE
AND FAMILY

MR. and MRS.
PHILIP FLEISHER
1160 Lincoln Place

MR. and MRS.
JACOB A. FORTUNOFF
AND CHILDREN

GERSEY STATIONS, INC.
MR. and MRS.
EDWARD SCHAEFFER
259 Empire Blvd.

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
JOSEPH GLAUBMAN
919 Park Place

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
AND FAMILY

MR. and MRS.
DAVID GOODSTEIN
1338 Carroll Street

MR. AND MRS,
SAUL GRAFF
AND FAMILY
486 Brooklyn Ave.

MR. and MRS.
HENRY H. GROSS
751 St. Marks Avenue

DR. and MRS.
WILLIAM H. HYDE
857 Eastern Parkway

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

DR. and MRS.
DAVID KERSHNER
95 Eastern Parkway

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

MR. and MRS.
MAURICE KOZINN and SONS
HAROLD and PAUL
615 Empire Boulevard

THE LESSERS
of Lesser Lodge
WHITE SULPHUR SPRINGS
New York

MR. and MRS.
JOSEPH LAZAROWITZ
388 Crown Street

MRS. LIEB LURIE
AND FAMILY
1451 Union Street

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

DR. and MRS.
SAMUEL T. MARKOFF
AND MYRNA
1481 President Street

MISIKOFF BROS.
1406 Pitkin Avenue

MR. and MRS.
SAMUEL L. POMERANTZ
AND FAMILY
1304 President Street

MR. and MRS.
NATHAN SALWEN
135 Eastern Parkway

MR. and MRS.
SAMUEL WEISS
AND FAMILY
603 Empire Boulevard

MR. and MRS.
JULIUS KUSHNER & SONS
798 Montgomery Street

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

THE EDITORIAL BOARD
OF
THE BROOKLYN JEWISH
CENTER REVIEW

Louis J. Gribetz, *Chairman*
Joseph Goldberg *Joseph Kaye*
Israel H. Levinthal *Mannuel Saltzman*
Mordecai H. Lewittes *William I. Siegel*

●

THE
YOUNG FOLKS LEAGUE
of the
BROOKLYN JEWISH CENTER

RABBI and MRS.

ISRAEL H. LEVINTHAL

RABBI and MRS.

MORDECAI LEWITTES
AND DAUGHTER

RABBI and MRS.

MANUEL SALTZMAN
AND DAUGHTER

ROSH HASHONAH GREETINGS
FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*
Z. BRANDES, *Exec. Director*
JOSEPH M. BAUMOL, *Rabbi*

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

A Happy New Year

— from —

RATNER'S
RESTAURANT

138 DELANCEY STREET
NEW YORK CITY

MRS.
HYMAN ABRAMS
404 CROWN STREET

MR. and MRS.
HERMAN ATLAS
and family
311 Albany Avenue

MRS. SAMUEL BARNETT
MR. and MRS.
HERBERT BARNETT
AND DAUGHTER

MR. and MRS.
SOLOMON LEVINSON
AND CHILDREN

MR. and MRS.
RUBIN BELFER
426 Eastern Parkway

DR. and MRS.
HARRY BERMAN
1408 President Street

MR.
LOUIS BLANKSTEIN
AND FAMILY
762 St. Marks Avenue

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
HENRY BREIER
755 Ocean Avenue

MR. and MRS.
FRANK BRODIE
295 Montgomery Street

MR.
ELIAS BURROS
985 Park Place

MR. and MRS.
LOUIS DAUM
748 St. Marks Avenue

MR. and MRS.
CHARLES DILBERT

MR. and MRS.
JACOB S. DONER
AND FAMILY

MR. and MRS.
BENJAMIN DUBROW
AND FAMILY
706 EASTERN PARKWAY

MR. and MRS.
SAMUEL EDELHEIT

MR. MAX FABRICANT
441 WEST END AVENUE

DR. and MRS.
DAVID FARBER
865 Eastern Parkway

MR. and MRS.
JOSEPH FELDT
AND FAMILY
855 Ocean Avenue

DR. and MRS.
REUBEN FINKELSTEIN
576 Eastern Parkway

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. and MRS.
HARRY A. FREEDMAN
AND THEIR CHILDREN
DR. and Mrs.
GERALD BRANOWER
AND SON
135 EASTERN PARKWAY

MR. and MRS.
A. FRUCHTHANDLER
364 Crown Street

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

MR. and MRS.
J. JOSHUA GOLDBERG
and children

MR. and MRS.
JOSEPH GOLDBERG
and their children
EPHRAIM, NATALIE, HOLLIS and ALVIN

MR. and MRS.
MAX GOLDBERG
410 Eastern Parkway

MR. and MRS.

HARRY GOLDEN

and children

MR. and MRS. JEROME DIAMOND

1524 President Street

MR. and MRS.

SAMUEL GOLDEN

599 Montgomery Street

DR. and MRS.

PAUL E. GOLDSCHLAG

AND FAMILY

960 Sterling Place

MR. and MRS.

EDWARD GOLDSMITH

AND FAMILY

780 Montgomery Street

MR. and MRS.

HERMAN GOLDSMITH

595 Lefferts Avenue

DR. MAX GOLDSTEIN

334 New York Avenue

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.

JACK J. GOLDSTONE

314 Kingston Avenue

MR. and MRS.

SAMUEL GREENBLATT

MR. and MRS.

ISRAEL HALPERIN

225 Eastern Parkway

DR. and MRS.

JACOB HALPERIN

BELLE HARBOR, L. I.

MR. and MRS.

LOUIS HALPERIN

MR. and MRS.

NATHAN HALPERIN

AND FAMILY

910 Park Place

MR. and MRS.
DAVID HALPERN
AND FAMILY
789 St. Marks Avenue

MR. and MRS.
JOSEPH HEIMOWITZ
410 Crown Street

MR. and MRS.
JACOB L. HOLTZMANN

MR. and MRS.
HARRY HOROWITZ

125 Hawthorne Street

The family of the late
LOUIS N. JAFFE

HANNAH O. JAFFE
HAROLD and PATRICIA JAFFE
and DAUGHTER
ALBERT JAFFE

MRS.
ARTHUR JOSEPH
AND FAMILY

210 West 101st Street

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. S. KAMENETZKY
42 Hampton Place

MR. and MRS.
BENJAMIN KATZ
MATTHEW and MORDECAI
1399 Carroll Street

MR. and MRS.
SAMUEL KATZ
959 Park Place

MR. and MRS.
BENJAMIN J. KLINE

MR. and MRS.
MORTON KLINGHOFFER
RUTH, DANIEL and BERYL

MR. and MRS.
FRED KRONISH
HERBERT, SYLVIA and KAREN
KRONISH

MR. and MRS.
MORRIS B. LEVINE
687 Montgomery Street

MR. and MRS.
M. LEVRANT
AND DAUGHTER
1717 Avenue N

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA, RAYMOND
NANCY HARRIET and HENRY EDWARD

MR. and MRS.
ISADOR LOWENFELD
AND FAMILY

285 Sullivan Place

MR. and MRS.
MANES MALZ
576 Eastern Parkway

MR. and MRS.
BENJAMIN MARTZ
ALVIN and CAROL ANN

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MRS.
SAMUEL MOSKOWITZ
and Sons

MR. and MRS.
KALMAN I. OSTOW
CHILDREN and GRANDCHILDREN

LOUIS PARNES FAMILY
498—7th Avenue
New York City

MR. and MRS.
BENJAMIN PERLMAN
AND FAMILY

925 Prospect Place

MR. and MRS.
HERMAN PLAFKER

285 Albany Avenue

MR. ISIDOR POLIVNICK
250 Crown Street

MR. and MRS.
ARCHIE POLSKY
135 Eastern Parkway

MRS.
LOUIS POSNER
AND FAMILY
20 Plaza Street

DR. and MRS.
ELIAS N. RABINOWITZ
and son
DANIEL J. ROBINS

DR. and MRS.
HARRIS M. RABINOWITZ
770 St. Marks Avenue

DR. ARTHUR RAEDER
615 Eastern Parkway

MR. and MRS.
FRANK RAUCH
736 Eastern Parkway

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.
MAURICE M. REISS
1650 President Street

MR. and MRS.
ISIDORE H. REITER
990 President Street

MR. and MRS.
LOUIS RIVKIN
1025 St. Johns Place

DR. and MRS.
MORRIS ROOD
1336 President Street

MR. and MRS.
MEYER A. ROSEN
480 Eastern Parkway

MR. and MRS.
ADOLPH M. ROSENHEIM
1478 President Street

ROTHMAN'S INN

285 Kingston Avenue

MR. and MRS.

SAMUEL ROTTENBERG

135 Eastern Parkway

THE HOUSE OF ROUS

25 Parade Place

MRS.

JACOB RUTSTEIN

MR. and MRS.

HERMAN SALOMON

374 Eastern Parkway

CANTOR and MRS.

WILLIAM SAULER

and DAUGHTER

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.

FRANK SCHAEFFER

789 St. Marks Avenue

MR. and MRS.

NATHAN T. SCHWARTZ

AND FAMILY

MR. and MRS.

MR. HEYMAN SCHRIER

75 Central Park West

SIGMUND SCHWARTZ

AND FAMILY

615 Empire Boulevard

DR. and MRS.

JACOB SCHWARTZ

919 Park Place

MR. and MRS.

NATHAN D. SHAPIRO

MR. and MRS.
JACK SILVERMAN

135 Eastern Parkway

MR. and MRS.
MORTY SILVERSTEIN

MR. and MRS.
SIMON SPIEGEL
901 Washington Avenue

THE HYMAN SPITZ FAMILY

MR. and MRS.
SAMUEL STARK
122-20 Ocean Promenade
Rockaway Park, L. I.

MR. and MRS.
A. J. STELZER
AND FAMILY
730 Empire Boulevard

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
SOL SUSSMAN
AND FAMILY

MR. and MRS.
HENRY TELLER
1516 President Street

MR. and MRS.
LOUIS WEINSTOCK
135 Eastern Parkway
*Extend their New Year Greetings
to all members of the Center*

MR. and MRS.
NATHAN WEISS
AND FAMILY
399 Ocean Parkway

MR. and MRS.
ALBERT WITTY
AND FAMILY
41 Dunne Place
Lynbrook, L. I.

MR. and MRS.
CHARLES WUNDERLICH
715 St. Marks Avenue

Mr. and Mrs. SIMON ABRAHAM
AND FAMILY

1626 CARROLL STREET

Mr. MORRIS BERGMANN

763 EASTERN PARKWAY

Mr. and Mrs. ALEX BERNSTEIN
AND FAMILY

1503 PRESIDENT STREET

Dr. and Mrs. LOUIS BLUMENFELD

221 BROOKLYN AVENUE

Mr. and Mrs. HENRY BREIER

755 OCEAN AVENUE

Mr. and Mrs. M. J. DANCIGER
AND DAUGHTER

621 CROWN STREET

Mr. and Mrs. NATHAN DVORKIN
AND FAMILY

Mr. and Mrs. CHARLES FINE

919 PARK PLACE

Mr. and Mrs. MAX FORTUNOFF

561 LIVONIA AVENUE

Mr. and Mrs. HENRY FROELICH

751 ST. MARKS AVENUE

Mr. and Mrs. ABRAHAM GINSBURG

576 EASTERN PARKWAY

MR. CHARLES GOELL

Mr. and Mrs. MARK J. GOELL
AND SONS

Mrs. JACOB GOELL

Mr. DAVID M. GOLD
AND FAMILY

165 EAST 19TH STREET

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

Mr. and Mrs. ABE G. GOLDBERG
AND DAUGHTERS

201 EASTERN PARKWAY

Mr. and Mrs. MARTIN M. GOLDMAN

763 EASTERN PARKWAY

Mr. and Mrs. SIMON GOLDSTEIN
AND FAMILY

288 CROWN STREET

Mr. and Mrs. AARON GOTTLIEB

1601 CARROLL STREET

Mr. and Mrs. ISIDOR GRAY
AND FAMILY

1459 PRESIDENT STREET

Mr. and Mrs. JACOB S. GREENSPAN

692 EASTERN PARKWAY

Mr. and Mrs. JOSEPH HOROWITZ

25 EASTERN PARKWAY

MR. HARRY JACKSON

2969 PERRY AVENUE
Bronx, N. Y.

Mr. and Mrs. LEON JAFFE

225 EASTERN PARKWAY

Mr. BENJAMIN KAPLAN

1632 CARROLL STREET

Dr. and Mrs. BENJAMIN KOVEN

Dr. and Mrs. DAVID KUPERSTEIN

920 MONTGOMERY STREET

Mrs. AARON LEWIS

1482 CARROLL STREET

Mr. and Mrs. LEO KAUFMANN
AND FAMILY

639 EASTERN PARKWAY

KLEBANOW AUTO EQUIPMENT

1402 BEDFORD AVENUE

Mr. and Mrs. OSCAR KURSHAN
AND FAMILY
583 CROWN STREET

Mr. and Mrs. ALEX. LEFKOWITZ
515 CROWN STREET

Mrs. MARGARET LEVY
and SHELDON
11 LUDLAM PLACE

Mr. and Mrs. JACOB LIPPMAN
1136 STERLING PLACE

Mr. and Mrs. SIDNEY J. LIPSON
BARBARA and BARRY
615 MONTGOMERY STREET

Mr. and Mrs. AKIBA MARGOLIN
AND FAMILY
1254 UNION STREET

Mr. and Mrs. BENJAMIN MARKOWE
AND DAUGHTERS
510 LENOX ROAD

Mr. and Mrs. MORRIS NEINKEN
543 CROWN STREET

Dr. and Mrs. LOUIS S. NELSON
AND FAMILY
1315 PRESIDENT STREET

Mr. and Mrs. LOUIS J. ORLOFF

Mr. and Mrs. PHILIP PALEVSKY
1166 EASTERN PARKWAY

MRS. FRANCES PRINCE
and sons
284 EASTERN PARKWAY

Mr. and Mrs. HYMAN RACHMIL
1056 PRESIDENT STREET

Mr. and Mrs. STEPHEN REY
AND FAMILY
352 CROWN STREET

Mr. and Mrs. I. JEROME RIKER
320 EAST 72ND STREET
New York City

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

Mr. and Mrs. MURRAY ROSEN
486 BROOKLYN AVENUE

Mr. and Mrs. MORRIS ROTHKOPF
AND FAMILY

Mrs. HARRIS SALIT
1344 CARROLL STREET

Mr. and Mrs. ISIDOR SHIMANSKY
328 ALBANY AVENUE

Mr. and Mrs. LOUIS SIMON
1373 CARROLL STREET

Mr. and Mrs. ISIDOR STARK
37 AMHERST STREET

Mr. and Mrs. JOSEPH STARK
HOTEL GRANADA

Mr. and Mrs. MORRIS STIFTEL
480 MONTGOMERY STREET

Judge and Mrs. NATHAN SWEEDLER
194 CROWN STREET

Mr. and Mrs. BARNETT TANENBAUM

Mr. and Mrs. MORRIS D. WENDER
JERRY, ARTHUR, TOPPY

Mr. and Mrs. I. WIENER
AND FAMILY
68 STERLING STREET

Mr. and Mrs. HARRY ZIRINSKY
550 CROWN STREET

ALPERT PRESS

Printers of the
"REVIEW"

138 LIVINGSTON STREET
Brooklyn 2, N. Y.

GREETINGS

[Continued from page 35]

Mr. and Mrs.
SAMUEL A. SEEGER
and FAMILY
57 GARDEN DRIVE
Lynbrook, L. I.

MR. and MRS.
BENJAMIN H. WISNER
760 Montgomery Street

MR. and MRS.
NATHAN ZUCKER
129 East 38th Street

Mr. and Mrs. BENJAMIN Z. LEVITT
AND FAMILY
30 OCEAN PARKWAY

NEWS OF THE MONTH

[Continued from page 14]

ence at Narrowsburg, N. Y. The parley was held under the auspices of the Jewish Welfare Board's National Jewish Youth Planning Commission.

THE Czechoslovak Government has sent an answer to a U. S. note regarding American pilots flying planes from Czechoslovakia to Israel. "The reply must have dispersed all fears of the U. S. Government," the Foreign Ministry statement said.

The statement denied that the American note charged Czechoslovakia with exporting arms to Israel. It emphasized that the note dealt only "with the activity of planes of American origin and American citizens."

☆

THE latest financial report of the Czechoslovakian Economic Ministry revealed that 170,500,000 crowns worth of goods were exported to Palestine for the month of July. This places Israel as the sixth most important customer for Czech goods.

It was reported that General David Shaltiel, Inspector General of the Army of Israel, arrived here for a brief visit. He was, until recently, the commander of the Israel Sixth Brigade and had directed all military operations in the Jeru-

salem area. Ruben Burstin, political secretary of the Histadruth, has also arrived in Prague. As the first official delegate of the Histadruth, he will hold important talks with the leaders of the Czechoslovakian trade union movement.

Anti-Semitism is at "a high pitch" in Germany and there is no hope for any possible adjustment of displaced Jews there, it was reported at the conference of representatives of the American Jewish Committee in Europe. Prof. Herman Gray and Zachariah Shuster, who returned from Germany, warned the conference that increased vigilance by Jewish organizations in order to lessen anti-Semitic tension during the next few years is necessary.

No outside relief assistance may be needed by the Jews in Poland after 1949, Prof. Joseph Sak, member of the Polish National Council and vice-chairman of the Jewish Central Committee, declared at a press conference. He said that all Zionist parties, except the Revisionists, are permitted to function in Poland.

BOOKS THAT SHOULD BE
IN EVERY HOMEThe Universal
Jewish Encyclopedia

Latest and most authoritative reference work on all Jewish subjects.

•

THE AUTHORIZED JEWISH PRAYER
BOOK WITH COMMENTARY AND
HISTORICAL NOTES BY THE LATE
CHIEF RABBI JOSEPH H. HERTZ

•

The Model Jewish Home Library

•

*For all books of Jewish interest,
call or write to:*

RABBI LOUIS HAMMER
672 Eastern Parkway
Brooklyn, N. Y.

Strausberg Legacy

THE Center acknowledges with thanks receipt of a check in payment of the be-

quest left by the late Mr. Samuel Strausberg, a former member of our Governing Board.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Dr. Harry S. Kieval of 921 Washington Avenue on his engagement to Miss Irma Rubin.

Mr. and Mrs. Kalman I. Ostow of 523 Crown Street on the birth of a son, Meir, to their children, Dr. and Mrs. Mortimer Ostow on September 12th.

Mr. and Mrs. Louis Rosen of 792 Montgomery Street on the birth of a son, Arthur Rodney, to their children, Mr. and Mrs. Ira Rosen of Dalton, Ga., on June 13th.

Regular Gym Schedule Resumes

THE following schedule will now prevail in the Gym and Baths Department and will be open as follows:

MONDAY

Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

TUESDAY

Women 10 a.m. to 10 p.m.
Girls 3 p.m. to 5 p.m.

WEDNESDAY

Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

THURSDAY

Men 5 p.m. to 10 p.m.
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

FRIDAY

Men 1 p.m. to 4 p.m.
Boys 1 p.m. to 4 p.m.

SUNDAY AND LEGAL HOLIDAYS

Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 4 p.m.

To Members Planning Bar
Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first, receives the privilege of getting the maftir. In the event that more than one Bar Mitzvah is scheduled for the same day, the other boys receive one of the other aliyahs and can read a passage from the Torah.

THE AMAZING LIFE OF SABBATAI ZEVI

[Continued from page 8]

had commanded to take unto himself a wife of harlotry. The nuptials were celebrated with the pomp and circumstance befitting so high a wedlock. But it was a cold and calculated marriage, without a gesture of love or intimacy passing between them. Each one knew the part the other was playing, and they kept the secret to themselves. But, on the whole, Sabbatai had the best of the bargain, for hearts that remained adamant to his messianic pretension were easily won over by Sarah's seductive charms. Thus it was that for the first time in history Jews were presented not only with a King Messiah but also with a Messiah Queen to share his throne.

Their entry into Jerusalem resembled a triumphal procession. Great crowds lined the streets, with women and children pushing to touch and kiss the hem of his robe. Sabbatai Zevi was no longer merely a dispenser of royal alms who poured out Chelibi's wealth with a munificent hand but a deliverer in their sorest straits, indeed, a very Messiah. Nathan Ghazati helped to spread the delusion. An intensive campaign was set in motion. All of Palestine was flooded with circulars in which Sabbatai was referred to as the King of Messiah, and not only Palestine but such distant Jewish communities as Constantinople, Salonica, Venice, Amsterdam, Hamburg, Frankfurt, Paris, London, and the thickly populated Jewish centers in Poland. The news came to them like a thunderbolt, but not without a measure of profound satisfaction and belief, for they remembered their people's recent tragedy and the prophecies of redemption.

But the far-sighted in Jerusalem had their doubts, and they made no secret of them. Indeed, they defied the popular acclaim of Sabbatai Zevi and set in motion a counter-agitation against him. With his accumulation of power, the would-be Messiah became bold and careless. He attempted to dominate by threats and violence; he distributed Chelibi's largess with a discriminating hand, favoring especially his friends and followers; but what particularly aroused the ire of the elders of the Holy City were the liberties he took in matters of re-

ligion. The saint and mystic of Smyrna was no longer the meek and humble Servant of the Lord he had appeared previously, a model of piety and impeccable religious conduct. He became guilty of such violations of the religious law as to stamp him in the eyes of the pious as a heretic. He failed to observe the prescribed hours of prayer; he was careless in the matter of the dietary laws; he tampered with the traditional fast-days and even dared to declare some of them no longer binding.

It became evident to Sabbatai Zevi that Jerusalem was not destined for the honor of the messianic manifestation. He had in mind a more dramatic setting for his self-revelation. What greater satisfaction could come to a man drunk with vanity and ambition to make the very city that disowned and banished him the scene of his glory? There may have been some practical reasons for his decision to make Smyrna the center of his future messianic activities. As a result of a war between Turkey and Venice, Smyrna, formerly an isolated and gloomy town, became the hub of the Levant trade. His own family had become enriched by the change. Merchants, and especially Jewish tradespeople, gathered there from almost all parts of Europe. What better tribute to trumpet the mes-

sage of the risen Messiah than the city from which the news would be carried to all the Diaspora?

The high-g geared publicity machine of Nathan the Ghazite, with his scores of secretaries and copyists, was again set hard to work. The impending event was addressed to all the Jewries of the world in the vivid, imaginative oriental style, exhorting the people to give Sabbatai Zevi the honors due the Messiah and prepare for their imminent return to the Holy Land. "Remember that the hour is at hand" was the refrain of every letter and circular. The agitation had its effect. The highly-publicized Messiah met with almost divine honors wherever he chose to put in an appearance. In Aleppo and Constantinople, and all through all his journey, he was greeted with the roar of thousands of voices. Men deemed themselves blessed if he as much as bestowed a glance upon them, and communities vied with each other for the privilege of having him stay with them overnight. Intoxicated with faith and expectation, and seeing their bitter galut at an end, young and old and in town after town overwhelmed him with an enthusiasm that sprang from their despairing yet trusting hearts.

Part Two of Rabbi Minkin's dramatic narrative will be published next month.

NEW BOOKS

[Continued from page 8]

who make up the board of Editors, Professors Julian Oberman, of Yale, Louis Ginzburg, of the Jewish Theological Seminary of America, and Harry Austryn Wolfson, of Harvard.

This volume by Saadya Gaon is the first of the series of translations of ancient and medieval Jewish classics which will appear under the auspices of the Foundation. It is a work which has had a tremendous influence on Jewish philosophic thought. It was written by Saadya Gaon almost a thousand years ago, when Arabic philosophy had attracted the intellectuals of that age, and when the cultured Jew found himself in need of a philosophic rationale for his religious beliefs.

Dr. Samuel Rosenblatt, well known Rabbi, and member of the faculty of

Johns Hopkins University, has rendered a careful and beautiful English translation of the complete text of this classic work. His reputation as scholar in Arabic language and literature is well established, and this work gives further evidence of his painstaking devotion to the highest ideals of scholarly research. Despite the fact that this book appeared originally almost a thousand years ago, it still offers much to those who are interested in a philosophic approach to the teachings of our religion.

A good way to interest your friends in the Center is through the "Review." Pass it on to them. Or get another copy from the Center office.

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, Inc.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2 - 4000

OUR ONLY STORE

• FRUIT BASKETS •

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2 - 6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami-Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

The Brooklyn Jewish Center Review

October, 1948

**ONLY TEN YEARS AGO — A REMINDER
OF BLACK THURSDAY**

By ALFRED WERNER

THE AMAZING SABBATAI ZEVI

By JACOB S. MINKIN

WHAT I SAW IN THE D. P. CAMPS

By MAX HERZFELD

THE LANGUAGE OF STATEHOOD

By DR. ISRAEL H. LEVINthal

• CENTER BULLETIN BOARD •

FORUM LECTURES and DISCUSSIONS

at the BROOKLYN JEWISH CENTER
667 Eastern Parkway, on 2nd and
4th Monday evenings at 8:15.

FIRST LECTURE — NOVEMBER 8

DR. STEPHEN S. WISE

Veteran Jewish Leader and Orator

Subject

"THE STATE OF ISRAEL AND
THE NEW JEWISH WORLD"

SECOND LECTURE — NOVEMBER 22

WILLIAM L. SHIRER

*Famous Correspondent, Radio Commentator, Author of
"Berlin Diary" and other noted works.*

Subject

"A LAST EYEWITNESS REPORT
FROM GERMANY"

Admission: For Dr. Wise's lecture, free to members, 40¢ (including tax),
to non-members. For Shirer's lecture, members 40¢, non-members, 60¢
(including tax).

JOIN

BROOKLYN JEWISH CENTER
CONGREGATIONAL
SINGING GROUP

AND

BROOKLYN JEWISH CENTER
CHORAL GROUP

under the leadership of
SHOLOM SECUNDA

Members of the Center and their
friends who wish to join one or
both of these groups are asked to
please leave their names at the in-
formation desk.

The first organization meeting of
the Choral Group will be held on
Tuesday, November 9th at 8 P.M.

MANY RARE BOOKS

As well as popular and ref-
erence works are in

The Library of the

BROOKLYN JEWISH CENTER

*Available to the Center membership
and public for loan and reference.*

Open Monday through Thursday,
3:00 to 9:00 P.M.

Sunday, 10:00 A.M. to 3:00 P.M.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXX

OCTOBER, 1948 — TISHRI 5709

No. 7

THE MYTH OF DIVIDED ALLEGIANCE

LIKE the unlamented Bourbons, the Jewish anti-Zionists forget nothing old and learn nothing new. Now that the State of Israel is a *de facto* reality, soon to be a *de jure* sovereignty, immune to the futile efforts of the anti-Zionists to prevent the creation of the State, they are turning their energies toward the aim of minimizing support for Israel. Perhaps, their hope is, that which they could not stifle at birth they may yet cripple in its growth.

For a half-century the program of American Zionism was propaganda and education for the creation of the Jewish State. Consistently, bitterly, artfully, but eventually hopelessly, the antis have fought on every front to hamper and hinder. Like the cuckoo, the only bird that fouls its own nest, they have besmirched their birthright and denied their history. The present design is the same, only the materials are to be colored differently in order to paint a new picture.

American Jewry still has a large part to play in the upbuilding of Israel. The State is rich in potentialities, but poor in present realization of its resources. Therefore, in the years of growth and development which will come, American Jews must assist with money, commercial knowledge and scientific technique. The Israelis are strong in spirit and invincible in courage, as the record of their victories has proven. Nevertheless, they are still beleaguered on all sides by enemies. Therefore, American Jews must, as long as the necessity exists, furnish the sinews of war for the use of Israeli Warriors. The cause of Israel is a just one. There are, however, still men like Bevin in England and Marshall in America whose machinations must

be countered and blocked by the force of an enlightened public conscience. For this, the political strength of American Jewry must be allied to the good will of all Americans, of every creed, who believe in international morality.

To oppose this program, the Jewish anti-Zionists raise the alarm of divided allegiance. It is an old bugaboo, worn threadbare by the rough handling it has received over the years from men like Louis Brandeis and Woodrow Wilson. These statesmen long ago demonstrated the identity of spiritual quality between

true Americanism and true Zionism. Both taught that a Jew is a better American for being a good Zionist, and both gave the lesson the verity of a proposition in logic. But the anti-Zionist has no other argument; and being bound by the limitations of his own obstinate blindness, must walk the treadmill of his errors, endlessly.

Let those of us who know better the lesson of man's progress go on with our work and leave the anti-Zionists to the limbo to which the verdict of history; if not of his own conscience, will consign him.

—WILLIAM I. SIEGEL.

OBSERVE JEWISH BOOK MONTH

THE month preceding Chanukah has been designated Jewish Book Month. This annual celebration, sponsored by the National Jewish Welfare Board, is a timely reminder of the value of the Jewish book. The book-mark issued by the Jewish Book Council carries as its slogan the words of Judah Ibn-Tibbon: "Books shall be thy companions; bookcases and shelves, thy pleasure-nooks and gardens."

Let us indeed seek out the companionship of Jewish books. Recent publications include many worthwhile works of special interest to the Jewish reader, such as Howard Fast's novel of the Maccabean revolt, Ibn-Zahav's reconstruction of the Shylock story, Maurice Samuel's study of the world of I. L. Peretz, Ausubel's "Treasury of Jewish Folklore," Ruth Gruber's story of the "Exodus—1947," the Efron translation of Bialik's poems, Kaplan's "The Future of the American Jew."

No gift is more appropriate than a

book. Why not a charming kindergarten favorite like the "Adventures of Ktonton" (Jewish tom-thumb) as a Chanukah gift for the Jewish child instead of the usual flimsy toy so quickly discarded?

Above all, let us not forget the Book of Books—the Bible—which has earned us the title of "The People of the Book." The reader may recall a large banner at the Palestine Pavilion of the World's Fair which carried a slogan from Chaim Nachman Bialik: "The Land of Israel gave us the Bible, and the Bible is destined to restore to us the Land of Israel."

The love of Zion, the hope of restoration, the renaissance of the Hebrew people—all these ideals were given immortal expression by the Bible.

Without the Book the miraculous revival of Israel in our own day would have been impossible. The new State of Israel is indeed a living proof of the power of the Book.

—MORDECAI H. LEWITTES.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Frank Schaeffer, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Manuel Saltzman, Asst. Rabbi

Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

Joseph Goldberg, Administrative Director

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

It Is Not Enough To Love Peace—Pursue It

IN THESE days, when in the press and over the radio we are constantly being spurred on to thoughts of war, when we read and hear only of the evils of the enemy against whom we are called upon to oppose, an article that recently appeared in the *New York Times* came as a refreshing breeze in a stifling atmosphere of heat.

I refer to an article written by the well known commentator, Hanson W. Baldwin, entitled "Military Criticized," in which he expresses in most vehement tones criticism of Secretary of the Army Kenneth C. Royall for his recent characterization of Russia's leaders as "international shysters."

"Time was," says Baldwin in this article "when the military and their representatives, with a due regard for protocol and the proper place of the military in a democracy, refrained in their public remarks from attacks upon any nation or from comments on domestic or international politics. There was, generally speaking, a scrupulous regard for this convention before World War II, and the errand who deviated from it was likely 'to be slapped down.' This custom, like so many others, seems to have gone with the wind."

Mr. Baldwin then goes on to tell us how prevalent is the dangerous disregard of this practice and quotes other dignitaries of the army and navy who have been speaking and writing openly about war with the Soviet Union and about attacking it with atomic bombs.

"Such language . . . at a time of delicate international tension," he continues, "would seem to indicate irresponsibility. It is language that can do no good whatsoever and it is certain to do much harm. It is the language of war—and all United States' efforts ought to be directed toward keeping the peace, though always without sacrifice of the vital interests of the nation."

Mr. Baldwin, in this well-written article, touches upon the danger of the military taking hold of the foreign policy of our government instead of the President and the State Department. But his general criticism applies to all leaders of thought in our nation, and is most timely. We hear too much this "language of War" from the commentators over the radio, and read too much in many of our newspapers this "sabre-rattling," as Baldwin terms it. He utters a wise warning when he tells us "the United States has reached a psychological frame of mind—dangerous in the extreme—that can, in itself, be a cause for war."

Would that these words of Baldwin could reach all the citizens of our land. It has become fashionable for all who speak and write, for all who mould public opinion, to whip us into a frenzy of hate and belligerency, not realizing that this feeling of hate and enmity in itself can drive us into a third world war.

I do not ignore or belittle the difficulties now existing between East and West, and the strained relations between Russia and our own country. But just because the tension is great, we need an atmosphere of calm, so that our heads of government can act wisely and justly to win peace with justice to all parties concerned. "A great sense of public responsibility," said Baldwin, "is above all essential in time of crisis." The calling of names and the kindling of passions will certainly not help to ease the crisis. Let us have faith in those who lead our national destinies, and instead of crying for war, let us show a desire for international peace, so that this desire for peace may help our leaders achieve it.

The ancient Jewish sage reflected the wisdom of ages when he urged us to "Love peace and pursue it." If peace is to be achieved it is not enough to love it—we must pursue it, we must seek it, we must strive for it.

Mr. Baldwin concludes his article with this quotation from "The Gathering Storm," by Winston Churchill, which we thankfully reprint, and which we hope that Churchill himself will take to heart: "How many wars have been averted by patience and persisting good will! . . . How many wars have been precipitated by fire-brands!"

Israel H. Ben-Zion

NEW BOOKS

"Days of Awe," translated from the Hebrew by Shmuel Yosef Agnon. Schocken Books.

WHEN this volume originally appeared in Hebrew it won the hearts of all readers. Now that it appears in English, we are confident that it will also bring delight to all who will be privileged to read it.

Agnon is one of the most gifted of our Palestinian writers, and in this volume he displays not only the gift of style, but a uniqueness of theme. In "Days of Awe"—the English for *Yamim Nora'im*—he collects all of the fascinating legends, tales, traditions concerning the entire season of the Days of Awe—Rosh Hashanah, Yom Kippur and the days between, the days of penitence.

This treasury of beautiful thoughts and comments represents a collection from 300 volumes, ancient and modern, and gives the reader a new appreciation of what these Days of Awe actually meant to the Jew throughout the ages.

What will undoubtedly prove of greatest interest to the modern reader are the rich and unique interpretations and lessons quoted from the great and classic Hassidic Teachers, which reveal their keen understanding of the human soul and its thirst for the higher ideals in life.

And all this has been rendered into a beautiful and masterly English translation, which succeeds in making clear to the reader even the hidden meaning of some of the Hebrew comments.

Schocken Books deserve to be congratulated for bringing to the English speaking Jews of America this beautiful, soul-and-mind-enriching work, by one of our most distinguished authors. —I. H. L.

IT WAS a Thursday, November 10, 1938. "Herr von Rath killed by Jew Grynspan!" the newsboys shouted, rushing through the streets of Vienna. I happened to be on my way to the MacCabi Club, but I decided to go home. After a few minutes I was stopped. "Are you a Jew?" The man who asked me this question had the tough appearance of a gangster. Frequently Jews were beaten and robbed in the streets of Nazi Vienna in broad daylight. So intimidated were our people that often they did not dare to cry for help. I tried to escape the man by going faster. He caught me. A short wrestling match began. People gathered around us. Although all of them wore Nazi badges, they took my side, regarding the fellow a common criminal. But he scornfully shouted at the crowd: "Off with you—Gestapo!" He took a brass check out of his pocket. I never saw such a stampede before!

The Gestapo-man put handcuffs on me. As if I were a thief, I was dragged through the crowded streets of my native city, on that gloomy November day. We happened to cross the Judenplatz, no longer a Jewish section, though in the Middle Ages the center of the ghetto.

Strange as it sounds I remember the stories of persecution I had been told as a child—how in 1421 all Jews were banished from Vienna, after hundreds of Jewish men and women had been burned at the stake because they refused the last minute chance of purchasing their freedom at the price of a conversion. How they had spit before the generous Duke and gone to death, according to the medieval Jewish chronicler, "as if they were led under a Chuppah."

I looked up to the medieval tablet commemorating in corrupt Latin the expulsion of the "Hebrew dogs." With another glance, I made sure that the statue of Lessing, upright fighter for tolerance and a close friend of Moses Mendelssohn, was still there. Obviously the Nazis had forgotten to take it down as they had done the monuments of Popper-Lynkeus and others.

That Black Thursday journey through the Vienna streets led me eventually to the horrors of the Dachau concentration camp.

Last summer, almost ten years later, I visited my native city, as an American

journalist and United States citizen, and I took the trouble of walking from the spot where I had been arrested and through Judenplatz to the police station. On Judenplatz I found no trace of the Lessing Monument—the Nazis did get around to it. But the medieval tablet of 1421 was still affixed to the house, and both in Germany and in Austria I noticed quite a few signs of anti-Semitism à la 1938.

Ten years have now passed since the programs of November, 1938, and I wish I did not have to revive the nightmarish memories of that period of terror. I wish I could act like that merciful Jewish author who, mentioning the Ukrainian pogroms of 1648, declared: "We are ashamed to describe what the Cossacks and the Tartars did to the Jews so that we may not disgrace the human species that was created in God's image." But I feel that the story of "Black Thursday" must not be forgotten, neither by Christian nor by Jew, at least as long as the ruins of burned synagogues are crying to heaven in Berlin and Vienna, Frankfurt and Koenigsberg; as long as the earth is quivering with the bones of six million dead, slaughtered as an aftermath to the dress rehearsal of November, 1938.

After all, it is now almost certain that future historians will treat the pogroms of 1938 as an event as important in the history of Man as was the Massacre of St. Bartholomew. When the Duke of Guise, leader of the Catholic Party in France, ordered his followers to kill the Huguenots (Protestants) in Paris on August 24, 1572, his motive was of a political, not of a religious nature, though he used the fact that the Huguenots were Protestants as a pretext. Similarly Hitler ordered the final destruction of the Jewry within his realm because of political considerations, not because he was enraged by the assassination of Ernst von Rath by that young Polish Jew, Hershel Grynspan. What was that minor official at the Embassy in Paris to him that he should weep for him?

A Reminder of Black Thursday By One of Its Victims

ONLY TEN YEARS AGO

By ALFRED WERNER

Realpolitik, not an emotional upsurge, was behind the large-scale riots. After his diplomatic victory at Munich, Hitler was convinced that it would be easy for him to conquer the "decadent" democracies, so he ordered the pogroms. These were intended to rehearse the German people, and particularly the Storm Troopers and Elite Guards, in the "treatment" of conquered nations, to intimidate the enemies of Nazism within and without the Reich, and to bolster up the shaken war economy of the Reich by the confiscation of Jewish property.

The immediate and more obvious aim of the "Black Thursday" was, of course, the final liquidation of the remnants of German Jewry. When the Nazis came to power, in 1933, about 550,000 Jews lived within the boundaries of Germany. Despite their humiliations, their physical sufferings at the hands of Nazi hoodlums, and the drastic curb on their economic life, there still remained in November, 1938, some 350,000 Jews, even though these were becoming more and more depleted. In Austria, where the speed of the anti-Jewish legislation was much greater and the brutality of official and semi-official Jew-baiting much worse than in the Reich, by November, 1938, more than 50,000 of the original 200,000 Jews had left the country. A small number of Jews were trapped at Karlsbad and other cities in the Sudeten area when the Nazis occupied it after the Conference of Munich, while the majority of the Jews fled to Prague.

Even the elimination of practically all Jewish-born professional men from the cultural life in Germany, the introduction of the medieval ghetto, and the impoverishment of all classes of Jews did not satisfy the radical elements in the Nazi Party. They waited for the right moment to strike a decisive blow at helpless German Jewry so as to eliminate the "Jewish danger" for all times. So welcome was the assassination of Ernst von

Rath to the Nazis that some people believed—without foundation—that young Hershel Grynszpan was a voluntary or involuntary tool in the hands of the Gestapo. The pogrom, and its “legal” consequences—notably the infamous Billion Mark Fine Atonement Decree, and the Decree Concerning the Elimination of the Jews from German Economic Life—had the desired results: while thousands died in Nazi prisons and concentration camps, tens of thousands fled the Reich, abandoning their property.

It is interesting to recall, ten years after the catastrophe, the democratic world's immediate reaction to those ghastly events. The pogroms took place only a few weeks after the war had been “averted” by the infamous Munich Pact. Chamberlain and his clique, the world would learn, had vainly endeavored to restrain the German beast by feeding it Austria, Czechoslovakia and Memel. Some people may still have believed that the events of November, regrettable though they were, “only” concerned the Jews, but an editorial in *The Nation*, warned the Americans that the pogroms should rather be regarded as the “direct consequences of the Munich triumph which completed the rout of all sober elements around Hitler and established the power of the extremists.”

No prophetic gifts were necessary at that time to see clearly that the pogroms indicated a beginning, not an end. Philip J. Noel-Baker, Laborite M.P., felt clearly that the pogroms would hardly be the last atrocities to be committed by the Nazis. “Where is this thing going to end? What is it going to mean to us before it is ended?” he asked the House of Commons in a memorable speech delivered on November 21st of that year. “Dr. Goebbels would like us to think that it is a domestic question, that it is no concern of ours how his Government treats the racial and religious minorities within their state. If the treatment of minorities is a domestic question, by what right did Germany concern herself with the fate of the Sudeten Germans two months ago? Certainly by no treaty rights.” Mr. Noel-Baker's speech culminated in the statement that everything is international which stirs the conscience of mankind.

Alas, the events of the period 1938-1948 should prove that even some of the

worst atrocities failed to stir the “conscience of mankind.” In that period millions were killed, millions of defenseless civilians—Jews, Czechs, Yugoslavs, Russians, and others—yet very few statesmen spoke out against this new crime of “genocide,” and nothing was done by the nations of the world to stop it.

On my recent trip through the American zone of Germany, and through Austria, I talked with several Christians about the events of November, 1938. They all regretted them—but when I remarked that recently Jewish cemeteries had been desecrated in the Reich and in Austria, and that movie audiences had laughed and hissed when the re-opening of the Munich synagogue was shown in a newsreel, they angrily declared that this could not be true.

Fairness requires us, however, to admit that not all Germans were happy about the burning of houses of worship, and the maltreatment of their fellow-townsmen in 1938. I wish to quote from two diaries recently published in this country. Mrs. Ruth Andreas-Friedrich, author of “Berlin Underground” who, in November 1938, hid Jews in her apartment, tells of compatriots who were “ready to die of pity and shame.” Still, the author's conscience is not at ease concerning the extent of her resistance to Nazism: “We really ought to spit at each other for standing by without opening our mouths,” she writes remorsefully when relating the willful destruction of synagogues and the killing and robbing of innocent Berlin Jews. As for Ulrich von Hassell, the diplomat who was executed by the Nazis for his participation in the plot to kill Hitler on November 25, 1938, the old man jots down these words of indignation:

“I am writing under crushing emotions evoked by the vile persecution of the Jews after the murder of von Rath. Not since the World War have we lost so much credit in the world. But my chief concern is not with the effects abroad, not with what kind of foreign political reaction we may expect—at least not for the moment. I am most deeply troubled about the effect on our national life, which is dominated ever more inexorably by a system capable of such things.” (From the Von Hassel Diaries.)

I am sure that quite a few Germans did not like the happenings of the “Black

Thursday.” But not a single German was courageous and upright enough to protest openly and strongly against this madness and bestiality. At best, they confided their horror to trusted friends, or to diaries. This lack of action was recently revealed by a man who himself had once climbed upon the Nazi bandwagon but had later left it to work against his Fatherland as an agent of the American OSS. In his memoirs, “To the Bitter End,” this man, Hans Bernd Gisevius, writes:

“Not a single (German) minister, under-secretary, or general would have been sent to concentration camp for calling things by their right name; any concerted protest might well have led to a revolt of the decent men. Only those whose high office conferred on them the obligation to act showed a little more courage. Because the Neuraths, Schwerings, Seldtes, Dorpmuellers, Raeders, Keitels, and Brauchitschs could muster up such courage, they sank deeper and deeper into the pit of guilt; and at the same time they brought upon millions of innocent human beings, who were waiting for them to lead and to be examples, the terrible lot that has befallen Europe.”

Perhaps Gisevius overestimates the “decency” of the non-Nazis in Hitler's entourage who were supposed to put a limit to the Third Reich's excesses. But why did the Nobel Prize winner, Gerhart Hauptmann, keep silent after the pogroms, forgetting the countless Jews in the realm of art who had helped him become the “German Ibsen,” the “German Shakespeare?” After all, an attempt on his part to protect the Jews would have involved no danger to the life or liberty of a man of his standing, age and prestige.

Not all the waters of the Rhine River can wash off the stain on Germany's 20th century history, put there by the horrible events of November 1938. As for the Jewish people, it will never, never forget them. Significantly, for the past nine years many a Jew from Central Europe has made it a habit to go to synagogue on the sixteenth of the month of Cheshvan to thank God for not having been killed in the “Night of the Hatches,” that ghastly climax in Hitler's war of extermination against the Jews. Yet what appears to be a second “Tisha b'Av” to the Jews, marks November 10, 1938, as the precise start of the second World War.

This is the second and concluding part of Rabbi Minkin's study of one of the most bewildering characters in Jewish history.

The False Messiah Died A Broken Man and Lay Buried in an Unmarked Grave

THE AMAZING SABBATAI ZEVI

Part II

By JACOB S. MINKIN

HISTORIANS find it hard to account for Sabbatai Zevi's strange career or to appraise him. He seems to stand outside of history. He took his leap in the dark, carrying with him little that is memorable. Even in the record of the pseudo-messianic movements, his chapter is without a parallel. Many another messianic pretender had a flair for the spectacular, but the role Sabbatai Zevi played is fantastic beyond imagining. The tribe of religious fanatics to which he belongs, when not vulgarly motivated by personal gain or popularity, were rebels against one thing or another; usually rabbinical Judaism. The liberation of the Jews they sought to bring about was not so much a liberation from the yoke of the *galut* as it was a liberation from the "yoke" of the talmudic legislation which became hateful to them.

But Sabbatai Zevi and his followers went further than any of their predecessors. The flag of rebellion they hoisted was by far the more radical and dangerous, for it was an insurgency against both the oral and the written law, against the legislation of Moses and the legislation of the Rabbis, indeed, a proclamation of a new covenant. It was a heresy heretofore unknown among the Jews, one which threatened to blot out thousands of years of Jewish history and experience. "Sabbatianism," writes Gershom Scholem in "Major Trends in Jewish Mysticism," "represents the first serious revolt in Judaism since the Middle Ages; it was the case of mystical ideas leading directly to the disintegration of the orthodox Judaism of the 'believers.'"

It was not long before Sabbatai was worshipped not only as the King-Messiah but as a deity as well. The transition was easily accomplished, and without a murmur of protest. The times were sufficiently irregular and agitated for any superstition or blasphemy however fantastic. The dissolution of Judaism was accomplished by abolishing beliefs and practices Jews had tenaciously clung to for thousands of years, and proclamations addressed to the Jews of the world by the Messiah's secretary, Samuel Primo, were

signed in his master's name, "I, the Lord your God, Sabbatai Zevi."

The Man-God-Messiah had met with little encouragement in Palestine, despite the energetic campaign of his heralds and apostles. The imposture was too coarse and vulgar to make any impression, but all along the road to Smyrna, the goal of his triumphal procession, he was accompanied by a storm of ovations which did credit to the expert showmanship of his managers. The roads were blocked for miles; regular traffic was detoured; thick masses of humanity were on the move to catch a glimpse of the Man-God-Messiah. Endless cheering; deafening uproar; a thousand voices raised at once at the mere sight of him. Sometimes the procession would be halted and Sabbatai reviewed his admirers as a general reviews his troops; and then, what enthusiasm, what applause, what frenzied gesticulation of hands and bodies!

The Man-God-Messiah played his part to perfection. He was indeed a wondrous sight to behold — black beard, burning eyes, ascetic chalk-white face. Wrapped in the great prayer shawl which completely covered his majestic form, he looked the veritable Son of David he had proclaimed himself to be. Acting always, he never uttered a word or lifted an eyebrow, but absently gazed into the distance. He was as a man not of this world. What were his thoughts in the moments of continued storms of adulation? Were there doubts, questions, dark forebodings of the fate that befell all the self-hypnotised Messiahs? We shall never know, for Sabbatai never spoke, never confided, failed to leave a written document by which his inner thoughts and feelings, if he had any, might be surmised.

But the honor and glory (that) came to him from the shrieking tumultuous crowds were as nothing as compared with the frenzied enthusiasm that greeted him when he approached the city that seven-

teen years ago had excommunicated and banished him. For the moment reality seemed to have been blotted out by scenes of the most fantastic kind. People enslaved, beaten, and crushed by the centuries poured out their love for the man who passed as their deliverer.

His every step was made a magnificent procession; his every move was hailed with clamorous demonstrations; flowers were strewn in his path; Smyrna resembled a forest of waving banners; the Messiah-Prophet was silent, but what occasional psalm he murmured was passed from mouth to mouth till it became a thunderous chorus. Everywhere the Messiah showed himself there was singing, dancing, serenading—men and women acting as though possessed. Young and old pressed about the Messiah's carriage, trying to catch a glimpse of him and his lovely Queen. During all these ceremonies, Sabbatai remained calm, aloof, distant. But it was more than innocent joy that swept over Smyrna's population. In the mystical transport that fell over the town excesses were committed in which men lost their restraint and women their virtue. Pious rabbis cried out in horror against what was happening, but there was no damming the tide in wake of the Messiah.

There were also somber and solemn scenes. The news of the King-Messiah created among the sin-laden a desire to put themselves right with their better conscience. An orgy of self-inflicted penitential tortures swept over the fanatical crowd. Some flogged themselves till blood spurted from their bodies; others had themselves buried in snow and broken ice, and still others flagellated themselves with nettles or wore rough hairy shirts against their naked skins. They gave their wealth to the poor with a lavish

hand. In their eager, almost hysterical excitement, they believed they no longer had any need of material things. Sabbatai Zevi may be accused of vanity, ambition, and delusions of grandeur, but no trace of avarice can be laid at his door. He took of no man's gold and of no woman's jewels, although both were unstintingly laid at his feet. Of what was offered to him not a farthing remained in his possession. He gave everything away to the poor, supporting himself and his considerable entourage by what subsidy he received from his rich brothers.

The delirium that seized upon the people was world-wide, stretching all the way from Smyrna, the Messiah's capital, to Salonica, Constantinople, Amsterdam, Hamburg, even as far down as the towns and hamlets in darkest Poland. The air was full of expectations, the atmosphere was charged with rumors of the wildest sort. Wonderment befell not only the common folk, but great and dignified rabbis wrote to each other long letters full of bewilderment, not knowing what to believe. Christians no less than Jews were caught in the messianic hysteria. Strange portents were seen in all the lands of Europe; streams turned in their course, comets fell like hail, ships with Hebrew inscriptions on their sails were sighted in the dawn-light. The credulous "saw", wondered, and waited.

Even so enlightened a scientist as Heinrich Oldenburg, a friend of Baruch Spinoza, became curious about what he had heard of the Turkish Messiah, and wrote to the Amsterdam philosopher: "There is a rumor in everybody's mouth here that the Jews . . . are to return to their country. Few in this place believe it, but many wish it. Tell your friend of what you hear and think about this matter. . . . If this important announcement is true, it would seem to bring about a crisis on the whole world." The skeptical Spinoza did not believe in miracles and messiahs, but he regarded the eventual restoration of the Jews to their homeland as both feasible and desirable.

In the general messianic fever that swept over the world, great Gentile mercantile establishments were on the verge of bankruptcy and foreign governments made representations to the Kadi of Smyrna to check the agitation. It was

all in vain. Like a tidal wave, the credulity of the masses was beyond any man's control. Business was at a standstill, merchants were ruined, stores and shops closed their doors, debts were cancelled. In their readiness for the Messiah no one paid any attention to the things of this

IN THE NEWS

By Boris Smolar

FOR the first half of this year, Jewish women in 285 cities raised more than \$13,000,000 for local Jewish Federations and Welfare Funds.

The cooperation existing between the Joint Distribution Committee and world Zionist leadership even before the establishment of Israel is best illustrated by the fact that from 1914 through 1946, J. D. C. expenditures in Palestine and Palestine-related fields amounted to some \$21,600,000.

☆

EDWIN SAMUEL, son of Sir Herbert Samuel, the first High Commissioner of Palestine, who has himself lived in Palestine for almost thirty years, is now teaching at Dropsie College, Philadelphia. Fluent in both Arabic and Hebrew, Samuel has been engaged as Visiting Professor by the newly-founded Institute for Israel and the Middle East at Dropsie College to lecture on Middle East Government and Administration.

☆

The *Jewish Post* of Winnipeg is the first, and so far the only, English-Jewish newspaper on the American continent to carry a Hebrew column for the benefit of its young readers. Its editor, Melvin Fenson, wanted to start the Jewish New Year right, and introduced this innovation in his Rosh Hashonah issue.

The autobiography of President Chaim Weizmann of Israel will be published by Harpers under the title "Trial and Error." In addition to the regular edition, there will be a limited two-volume edition that will be autographed by Dr. Weizmann.

—By J. T. A.

world. Only the poor and the indigent prospered, for since there was no longer any need for money, people gladly parted with their possessions to make their way to the Holy Land easier.

In the meantime, in the little time left

him before claiming his kingdom, the God-Messiah had completely abandoned himself to the sweet odor of incense which so well agreed with his capacious vanity. Smyrna was his capital, and its swarming masses, augmented by pilgrims from almost all the world, were his mute, obedient slaves. His rule was unquestioned, his authority undisputed. What opponents he had he crushed with a firm, un-messianic, hand. He was the lord and master of his community. He showed none of the gentleness tradition ascribes to the Messiah. He did pretty much as his whim or fancy dictated. He intimidated, expelled, and dealt out painful blows to all who dared stand in his way. Not only the Jews, but the Turkish officials as well stood in fear and awe of him. It was due largely to him that Smyrna, for long an obscure and poverty-stricken town, became a flourishing city hailed all over the world as the seat of the King-Messiah. A nod from Sabbatai and short shrift was made of any man who challenged his power and authority.

But his greatest moment was yet to come. And it came on a Sabbath, in the self-same synagogue and from the self-same dais, where seventeen years before, he hurled, in the presence of the self-same congregation, the four-lettered name of the Deity and was banished for it. He now stood up and declared himself, "I am the Messiah" without a murmur of dissent from any of the worshippers. As before, the pious and skeptics heard and were shocked, but they no longer dared make their voices heard in protest. It was a great moment, indeed; but it was also the last and final word that passed the lips of the King-Messiah unchallenged.

Sabbatai Zevi's spell was now broken. He did not realize that the year 1666, which he himself had designated as the year when he would dethrone the Sultan and assume the kingship, was almost at hand. The people were getting nervous, restless; their expectation could not any longer be deferred. They were eager to behold the realization of their hopes and promises.

On the God-King-Messiah the approaching Year of Fulfillment produced a dismal effect. He was nervous; he was fidgety; he waved before his face the cooling palm with a trembling hand. Sab-

batai Zevi knew Smyrna and he knew the Jews, but Constantinople and the Turks—they were something else. Still, he did not give up hope. He hoped for something to turn up. At any rate, it was too late in the game to turn back.

There were neither wreaths nor garlands on the little nutshell vessel which carried Sabbatai Zevi on his fateful journey to Constantinople on December 30, 1665, but there was tumultuous cheering of the adoring followers who pushed their way to the dock to see him off. The trip was rough and stormy, as if the elements of nature were disdainful of the distinguished passenger aboard. The sea was lashed by gales and storms, while the King Messiah lay squatting in a corner deep in his dismal thoughts. A voyage that should have taken no more than a few days, lasted forty days. But that in itself was a good omen, symbolic of the forty years the Israelites had spent in the wilderness when on their way to the Holy Land.

The reception of the King-Messiah by the Turkish official was neither prophesied nor expected—a resounding slap on the cheek in the presence of the many Jews who came to greet their Redeemer. There were thunder and lightning, but nothing happened to the man who administered the blow. Sabbatai stood the test brilliantly. He simply offered the other cheek to the smiter, thus vindicating the humility Scripture assigns to the Suffering Messiah. But not so brilliant was the part he played when he was brought before the Deputy Grand Vizier. For, when he was called upon to answer who he was, whence he came, and what had made him rouse the Jews to such pitch of excitement, the mantle of the Messiah suddenly dropped from him, and his only stammered reply was that he was a Palestine rabbi come to collect alms and he could in no wise be held responsible for the honors that were paid him.

The Turks saw through the trembling little man's clumsy lie and did not even deem him worthy a martyr's death. Instead, they packed him off in chains to prison like a common thief. It was a sorry spectacle, that of a shackled King-Messiah. But sorer still, infinitely more pathetic, was the stubborn, fanatic faith of his followers who, chains or no chains, had not abandoned their trust in him. Blindly they continued to worship him,

blindly they flocked to his cell from great distances, bearing with them costly gifts which made his prison look like a royal reception hall. The jailers were patient, tolerant, even generous, in their treatment of him. Every opportunity of freedom of movement and action was given him. He was permitted to receive visitors, impart instruction, dictate letters and take long walks surrounded by his admirers. Princely gifts were sent by the followers of the Prince Messiah, which helped to make his forced confinement as painless as possible.

Not long afterwards, the prisoner was transferred to Abydos, a lonely fortress-castle in Gallipoli, where the Turkish authorities hoped to isolate him from his besieging visitors. But they did not reckon with the fanatical madness of his worshippers, for soon the isolated fortress became a pilgrim's shrine, with streams of visitors from almost everywhere. Its very name was changed into *Migdol Oz*, signifying a Tower of Strength. Samuel Primo, the Messiah's secretary, was set to work as feverishly as never before, writing letters, dispatching messages, and issuing proclamations. Indeed, a whole world was set in motion. Drove of pilgrims from almost every Jewish community stood waiting at the prison gates. Cargoes of furniture and tapestries came in with every vessel. It was all too wonderful, too magnificent. The Turkish officials did not dare interfere. Their obscure little town had suddenly become rich and prosperous, almost a world capital.

Sabbatai Zevi played his part with practiced skill. His old-time vanity had not forsaken him. He was King-Messiah again. A throne-room was set up where he held court in royal style. He dispensed counsel, bestowed blessings and, as before, he succeeded in deluding the wise and the simple, the ignorant and the subtle scholar alike. Rabbis and talmudic scholars came from almost all parts of the world, from Asia, Africa, Italy, Poland, and Holland. They engaged him in learned discussions on the merits of his claims, and they went away convinced. He waved aside many practices of the Jewish ritual, abolished the ninth of Ab and the seventeenth of Tammuz, both commemorating the destruction of the Temple and the fall of Jerusalem, as fast days, and proposed to inaugurate a new religious code of his

own, yet there was not a murmur of protest or disapproval from the learned.

There was only one man, Nehemiah ha-Kohen from far-away Poland, himself not without prophetic or messianic aspirations, who shook the King-Messiah's throne and, in the end, made it topple. He was sent to investigate the Messiah of Abydos. For several days the two men locked metaphysical horns, with texts

THE BIBLE

NO ONE man could have made that first standardized translation of the Bible known as the St. James' Version. No single generation of men could have done it. It is not the labor of a single century. It represents the work of hundreds of translators, working through hundreds of years, each succeeding generation improving upon the work of the previous generation.

The 24 books of the Bible have inspired poets and writers in all the literatures of the world to such an extent, that one can scarcely read a masterpiece in which there is not some conscious or unconscious reference to these eternal books.

The Song of Songs, is the greatest of lyric ballads. The book of Job is certainly not only the grandest book in the Bible, but the most ancient drama of all, and can be studied with enthusiasm in our modern times. Another book of philosophical importance is Ecclesiastes, in which, in addition to much proverbial wisdom there is admirable poetry.

We now have many other versions, perhaps more scholarly than the King James of 1611, and centuries hence there will still be growing the number of poets, scholars and translators who will be delving into the depths of the Bible, seeking richer and deeper meaning and expressions of its original.

—DR. A. ASEN.

raining like arrows on every side. After the long kabbalistic duel was over, the Polish emissary was plainly skeptical. Sabbatai Zevi's enthusiasts would have slain him, but Nehemiah outwitted them by escaping to the Turks, to whom he confided Sabbatai's sham messiahship and his design against the Sultan and his kingdom.

What followed was quick and dramatic. Mahomet IV was an easy and benevolent despot. He did not interfere with the religious affairs of his subjects so long as they brooked no danger to himself or to his kingdom, but he was harsh and unforgiving to rebels, and by all rules, Sabbatai Zevi was a rebel against the State whose penalty could be none other than death. But Pasha Guidon, a renegade Jew and the Sultan's trusted physician, was of another mind. A rebel against his former religion himself, he knew best how to deal with other rebels. He advised his master against executing the pretender. That was too crude and cruel and might not discourage his followers from still be lieving in his messiahship. His plan was to make Sabbatai look ridiculous by prevailing upon him to become a Moslem. The Sultan consented and left it to his physician to attend to the details.

For the first time Sabbatai Zevi was unceremoniously treated. When the Turkish soldiers burst into his magnificent Abydos apartment to transfer him to Adrianople, where the Sultan was to sit in judgment over him, they showed him neither the respect nor the deference due to a King-Messiah. There was excitement among the faithful; they sensed the terrifying danger, and they were afraid. Sabbatai alone remained composed.

He was not left long in suspense. No sooner was he brought under guard to Adrianople, than he was assigned to an apartment in the seraglio. No report was left of his talks with the Sultan's renegade physician, but they must have been long and exciting. Guidon Pasha pressed his point with arguments to which there was no answer. The Sultan, he said, was a hard-headed realist who accepts nothing on faith. Things to him had to be proven, demonstrated, as clear-cut facts. The only test of messiahship the king recognized was for the man claiming the honor to submit his flesh to the poisoned arrows of skilled bowmen. If the Messiah survived the test, then, of course, the Sultan would grant him his every wish. The alternative was for Sabbatai to adopt the Moslem faith.

Sabbatai Zevi was terrified. He had no taste for martyrdom and he shrank with equal horror from apostasy. He was prepared for almost everything but

this. He was ready to surrender his lofty pretensions, to sink into oblivion, but these things they required of him, they were too much. He hoped for a miracle, for something to happen. Things always did happen whenever he was in a desperate position. But nothing did happen, except the long, interminable visits of his tormentor which left him limp and exhausted.

In the end, something did happen, and it came from his own perverse and tortured soul. What, he thought, if he fooled the Sultan, fooled his tormentor, fooled all the world? What if he became a Moslem in name only, just as a matter of form, by public declaration, and in his heart of hearts he remained a Jew, even the King-Messiah? Did not the Marranos in the depth of their souls, remain Jews, while openly, as a matter of form, pretended to be Christians? The thought no sooner flashed across his mind, than he felt himself inwardly relieved. Yes, he had found the answer to the insoluble problem. There was a smile of profound satisfaction on his wan lips. His misery was at an end; his old-time gaiety returned to him once more. He sent for Guidon Pasha to hurry to the Sultan that he was ready.

There was rejoicing at the seraglio, for

TWICE-TOLD TALES

THIS tale is ascribed to Dr. Weizmann. Two brothers were engaged in different industries. One was in woolen clothing and the other in the fur business. The first was always hoping that the weather would be mild and the second that the weather would be freezing. The mother was in a quandary. If she prayed for mild weather, her furrier son would lose and if she prayed for freezing weather, her woolens son would suffer. Finally she solved the problem by praying, "Dear God, let us be favored with a season of warm frost."

In the old days, when the Jewish pioneers were asked, "Is it worthwhile to undergo all of these hardships?" they replied: "We may not live to see the fruits of our labors, but our children will."

Today when young men fight for Israel and are asked about their sacrifices they say: "We may not live to see the fruits of our labors, but our parents will."

Sabbatai was not indeed an ordinary convert. The ceremony was brief, but impressive. All the dignitaries of the court were assembled when, as a sign of his conversion, the King-Messiah donned the Moslem fez. The Sultan was not niggardly. Sabbatai was arrayed in a white silk uniform and appointed as seraglio chamberlain with a generous stipend for his support. His name, too, was changed. He was proclaimed as Mehmed Effendi, a favorite of the king, a nobleman among the notables of the Sublime Porte. It was thus that Sabbatai Zevi, the embodied hope and prayer of his people, entered upon the final role of his tragi-comic career.

Among the Jews the news created the deepest consternation. They were jeered and laughed at wherever they went, many not trusting themselves to leave their homes for shame. Those were days of mourning and bitterness for the Jews. Hundreds were impoverished, and hundreds others were excommunicated for their blind trust and folly. In all Jewry there was hardly a town or village without victims of the spurious King-Messiah. But the end was not yet. For full ten years after his conversion, Sabbatai Zevi carried on his messianic pretensions, trying to rekindle the old flame in the hearts of his scattered followers. To his brothers in Smyrna he wrote: "God has made me an Ishmaelite. He commanded and it was done." The deception he practiced for nearly a generation was renewed once more. Samuel Primo and Nathan Ghazati emerged from their hiding and carried on the agitation. "He is the Messiah, and we expect none other," they wrote to their deluded followers. For the first time in Jewish history was a man who committed the two sins most repugnant to Jews—betrayal and apostasy—hailed as Messiah.

Sabbatai Zevi himself tried to make good the lie as best he could. He mingled with Jews, sang psalms, and carried out certain synagogue rituals. He held himself out as Messiah in disguise. Occasionally he received letters from men as mad as himself who assured him of their belief and confidence in him. But they lacked the flavor such messages once had for him. His power and influence were

[Continued on page 22]

This is a sermon preached on Rosh Hashanah by Rabbi Levintal at The Brooklyn Jewish Center.

THE LANGUAGE OF STATEHOOD

By DR. ISRAEL H. LEVINTHAL

THIS is indeed a New Year in Jewish history in more than a literal sense. It is altogether a new Rosh Hashanah, different from all the other Rosh Hashanahs of the last nineteen centuries. It marks not only the usual change in the Jewish calendar—5709 instead of 5708—but is *year one* of a new epoch in the annals of Jewish life.

The miracle has happened. For the first time in 1878 years we are a free people again, a nation on its own historic soil. The dawn of Jewish freedom has entered our national life.

There is a very interesting historic note given by the Rabbis in the Talmud with reference to Rosh Hashanah. They try to recall what great and important events occurred on this holiday, and one of the Sages tells us: "It was on Rosh Hashanah that Joseph was freed from the dungeon in Egypt" (R. H. 11a). Joseph the dreamer, who suffered so much because of his dreams—sold as a slave, thrown into pit, languishing in dungeon of Egypt, finally saw his freedom on a Rosh Hashanah. This outcast among men now stood before the ruler Pharaoh, interpreting his dreams, and saving a people from starvation.

"What happened to Joseph happened also to Zion," says a Rabbi in the Midrash. Joseph is a symbol of all that happened to Zion and to the people of Zion. Like Joseph, the Jew of Zion languished in countless dungeons in many Egypts throughout all these centuries. In our own day we saw millions of these Jews, with the image of Zion engraved upon their minds and hearts, slaughtered mercilessly, and the remnant veritably languishing in the dungeons of Europe.

Thank God, this Rosh Hashanah marks the Jews' exit from their prison, a free people standing before the nations of the world with strength, with dignity and with self-respect.

It is interesting to note how the Rabbis associate Joseph's freedom with Rosh Hashanah. They quote the verse from the Psalms (81, 4-6): "Blow the horn at the new moon, at the full moon for our feast-day . . . He appointed it in Joseph for a testimony, when he went forth over the land of Egypt; a language

which I did not know I heard." There is a connection here between the commemoration of Rosh Hashanah and the statement that Joseph went out over the land of Egypt, learning a language which he did not know, which was a sufficient warrant for the Rabbis to conclude that it was on Rosh Hashanah that he became a free man, entering a new epoch in his life of usefulness and achievement.

But the Rabbis go deeper in the analysis of this statement of the Psalmist. What could he have meant by the words: "A language which I did not know, I heard, I understood"? And why is the name of Joseph spelled here so strangely, so differently from the usual way, with the added letter "H" inserted within it? And so they tell us a beautiful legend.

When Joseph appeared before Pharaoh, the king's advisors and ministers laughed and mocked. "What!" said they, "Will you permit this slave, this outcast to be a ruler among our people? One who aspires to be a ruler must know the languages of the seventy nations of the world. Examine him and see how ignorant and unfit he is to sit in our councils!" Just then, says the Talmud, the angel Gabriel appeared and tried to teach Joseph all the seventy languages. But somehow Joseph could not learn them. Gabriel then took one letter from God Himself—the letter "H"—and added it to Joseph's name — *Be'yehosef* — and instantly he mastered all the languages, so that in whatever language Pharaoh or his ministers spoke to him, Joseph understood, and answered in that very tongue. Yea, in very truth he could say: "A language which I did not know, I suddenly learned!"

How well this tale applies to Zion and to the new Jew of Israel! Take the very act of defending oneself—that is a language which the Jew did not know. He bent his back before every oppressor. He cringed before every tyrant. He knew only the language of silence and submission to every taunt, to every kick, to every beating. Suddenly we see the miracle of the *Haganah*, of the learning a language over-night which for almost 1900 years they did not know. And

what a mastery of that language the Jew displayed! The Jew who never knew the intricacies of army organization or discipline, who knew nothing about arms or weapons, suddenly became master of that language, and held back and almost defeated seven nations and their standing armies—one even supported by mighty Britain itself and led by British officers. What a remarkable story this miracle of *Haganah* tells. Nations thought—and some even hoped—that the Israeli forces would be crushed within a few weeks. But the miracle of the angel Gabriel occurred, and this new Joseph mastered the language which he did not know.

Or take the language of government, and see how here, too, the new Jew of Zion learned the language he did not know. For 1900 years he had no experience in the art of government or diplomacy. He had no relationship, politically, with the nations of the world. They commanded and he obeyed. Never did he dare to speak to them as an equal. Suddenly, over-night, this new Jew of Israel mastered this language. Even the most enthusiastic Zionist among us thought that there would have to be a transition period of months or years before the Jews of Israel could learn the intricacies of government and political life. Take, for example, the simplest needs of a country—running a post office or minting money. Where did the Jew learn this? Yet—see—instantly as it were, on the very day that Britain left the country, the government of Israel functioned in every way, within the land, and in diplomatic relationship with the nations of the world. Again "a language which I did not know, I learned!"

And we, too, the Jews of the Diaspora, we Jews of America, have also suddenly learned a language which we did not know before this modern Joseph became free. We learned the language of self-respect, a new esteem for the very name of Jew. We walk now with head erect, no longer feeling that we are the pariahs of mankind. The world has been forced

[Continued on page 22]

MANY of us have seen pictures of Nazi concentration camps, and I, like others, have associated them with the camps for displaced persons in Europe. But as a member of the Central Board of the World Ort Union I visited this summer a number of D.P. camps in Italy, Germany and Austria, and I can report there is no similarity between the two types. The D.P.'s live in military barracks but they are not walled in to prevent escape. The guards at the entrance are Jewish, and they are stationed there merely to keep out intruders. The internees have absolute freedom. They come and go as they please, do what they please and leave the camp whenever they wish. (Many D.P.'s do leave daily, especially those between the ages of 17 to 35, who join the Haganah.)

While the D.P. camps are a paradise compared with the Nazi camps they are hellish by comparison with normal living. The D.P.'s get the equivalent of 1500 calories from the International Refugee Organization, and a supplementary ration of 500 calories from the Joint Distribution Committee. They have enough, to keep them from absolute malnutrition but not enough to live healthfully. And the food is unpalatable and not the kind they would choose voluntarily. The living quarters are, at best, one-room apartments for three or more people. Many live in dormitories which consist of large rooms filled with cots.

I can best illustrate life in a D.P. camp by describing conditions in three camps in Northern Italy.

First I went to Cremona, about 80 miles from Milan. I was taken there by Dr. Jaffe, director of ORT activities in northern Italy, and we called on the IRO officer in charge, Major O'Shaunessey, of the British Army. In his office hung a blackboard with statistical information indicating that the number of inmates the previous day was 1115 as against a present figure of 1099. I asked what became of the other 16. "They just disappeared," the Major replied. "They join the Haganah." He then compared the Israel situation with the Irish rebellions against the British, and went on: "You've got to expect that the able-bodied will leave to fight." When I asked him how the people in the camps got along he said,

WHAT I SAW IN THE D. P. CAMPS

By MAX HERZFELD

"Those who want to go to Palestine or elsewhere to start a new life, and preserve a hope for the future are in the ORT school."

Living conditions in this camp were primitive, or worse—really shocking in some aspects. Yet many babies were born there—70 up to the time I was there. Many of the D.P.'s lived in dormitories. At the back of the cots the internees stored their few belongings. When they went to bed a blanket was drawn around the cot, and this was all the privacy the married couples could get. Some had "apartments" with walls made of cardboard papered with newspapers. In place of a door was a curtain. When I expressed my shock at these conditions for family living the officer said that after existing for some time in this manner, the internees practically lost all sense of shame. The private rooms contained cots, home-made tables and cook-stoves. There were no chairs, the cots being used for sitting. Some of the stoves were outside the rooms. The appearance of the rooms depended on the occupants—some were as neat and clean as was possible, others sloppy, the beds unmade and things lying around.

Although the schools maintained by ORT are free, and the courses taught excellent and adaptable for work in any country, only about 10% of the internees took advantage of them. They expected that soon after their liberation they would be taken to Palestine, or whatever land

they wished to go, and since courses take at least six months they believed they would interfere with their leaving, or that their training would be incomplete. Other internees have become so dispirited that they would rather sit around and do nothing. ORT, of course demands a degree of aptitude on the part of the students and this cuts down some prospective attendance. To encourage ORT study and to enable students to expend the additional energy the work requires, an extra dole of the precious calories is provided, and because this prize attracts the poor, hungry inmates, a keen watch is required to admit only those qualified for ORT training.

At the Cremona camp I had a talk with the head instructor, who told me that he and his wife and two children are alive today only through the kindness of a priest. He was a native of Austria, and when Hitler took over, he and his family fled and finally landed in Italy. One day the police came to him and said there would be a round-up of Jews and advised him to hide in the woods. For two weeks the police brought food to this family, and when it was deemed safe a Catholic priest arrived, escorted them to the Swiss border, and got them across. The instructor said that many thousands of Jews were rescued by the church, often



ORT trainees in Italy putting up a model house.

at the risk of the priests' or nuns' lives. These humane deeds were characteristic only of the church in Italy and France. In Poland, this refugee said, the church was no better than the people it served.

The next camp I visited was near Turin, called Camp Rivoli. The director of the ORT school there was anxious to display the good work of his pupils, and he had a good deal to boast about. He was particularly proud of the courses in building construction. The men were learning bricklaying, plastering, plumbing, tinsmithing, carpentering and almost every craft that enters into building. These students were being prepared for emigration to Israel.

In this camp there were, officially, 1700 internees, but actually there were only 1400. 300 had joined the Haganah, but because the food rationing was so pitifully short the reduction of the population had not been reported so that additional food would be obtained by those remaining.

When I first entered Camp Rivoli I saw two signs over doors. One read: Haganah, the other: Court. The chairman of the camp committee explained to me the meaning of these signs, and gave me a description of the manner in which the camp was run. It was governed like a city. The population was divided into as many political parties as there are in Israel, and in addition, a non-Zionist group. Each group held an election and chose its leader. These leaders selected from among themselves a chairman, who was the head of the camp government. The various leaders were appointed heads of departments and formed a cabinet. Under them were committees to carry out the work assigned.

The Haganah committee was particularly active when I was there. It was after all the single men and the married men without children. Those who refused to enlist were dubbed traitors. One of the excuses given for not enlisting was attendance at the ORT school. The Haganah committee then asked ORT to bar such men. ORT took the position that while it would not urge anyone eligible to join Haganah to enter a class it would not bar a man from attendance once he had started a course. Everyone, however, had made a contribution to Haganah. Two months of supplemental

rations had been given up, sold, and the proceeds turned over to the camp Haganah committee.

There was a good deal of trading within the camp, some persons selling soda, cigarettes and postcards. There was even a cafe where liquor and food were sold. I was told the proceeds were donated to the Haganah. The "stock" came from

THE MEANING OF ORT

ORT (Organization for Rehabilitation Through Training), is an organization, started in 1880 to help Jews wishing to escape from a restricted existence in modern ghettos by teaching them trades and agriculture and so enable them to make, through their productive efforts, a contribution to the economy of the country to which they might emigrate.

ORT has the greatest potential for the survival of Jewry. In the D.P. camps, the internees are being prepared to make a material contribution to the development of Israel through the skills they are taught in the ORT schools, all of which are peculiarly adapted for Palestine. In Shanghai, Morocco, in North and South America and in the countries of Europe, ORT schools are training future leaders in industry and commerce whose efforts will help rehabilitate Jewry on a world-wide scale.

In periods of greatest tragedy, ORT has brought hope to the refugees from Nazi persecution in D.P. camps. It has lifted the victims from the depths of despair and has opened for them vistas of a new life in a new land where a skill acquired in an ORT school brings a visa and a welcome. In the new home such skills make finding a job easy and integrate the settler into the economy of his new home.

—M. H.

packages sent from abroad. Inmates who have no outside help at all are assigned by a committee to work for the IRO at a salary of 100 liras a day, approximately 18 cents.

Camp Rivoli has the highest birthrate,

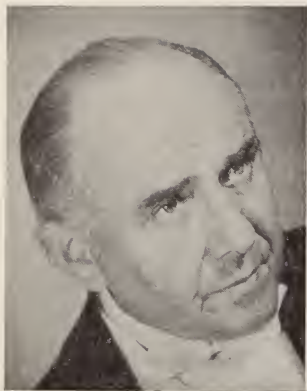
averaging one baby every 36 hours. There were 300 children there, and wherever you turned you saw baby carriages and clotheslines with baby wash. The youngsters looked well-fed and beautiful and seemed bright. Many of the mothers bartered food for things their babies needed. The older children didn't look too well. I saw a group of seven-year-olds who appeared much younger because they were under-nourished. They told me they went to school, learned *ivra*, arithmetic and other subjects. They were old-young children, serious and resigned.

Another camp I went through was Grugliasco. It was by far the best camp I visited, a former military hospital. Unfortunately this camp had to be vacated by the Jews, as were most of the Northern Italian camps. They were all being converted into transitory depots mainly for non-Jews selected for emigration. The new camps, together with the ORT schools, are moved to barracks farther south, around Bari. The Italian government has been extremely friendly and cooperative.

Not all D. P.'s live in camps. There are D. P.'s training at ORT schools in Rome, for example. In one of them there is a class for plane piloting. The D.P.'s taking this course live in a beautiful villa. These D.P.'s are an unusual exception, for they are well fed and clothed. Nothing is too good for them. But the work they are learning is of paramount importance. At Tivoli, not far from Rome, ORT maintains an agricultural school on a fair-sized farm.

The D.P. camps in Germany and Austria are not much different from those in Italy except that they are generally larger and the physical conditions are somewhat better. But the food, government of the camp, occupations of the internees and the ORT schools are similar in character. The camps being larger, the internees greater in number and ORT operations having started sooner, the work has progressed to a somewhat greater degree.

All displaced persons, without exception, ask how soon they will be able to leave. Many are demoralized through their long stay and the frustration of their hope of early departure, but the hope of all is kept alive by the events in Israel.



THERE was a time when Sholom Secunda, the eminent music maker and director of the Brooklyn Jewish Center's music activities, was adventuring in vaudeville and in the scarlet fields of burlesque.

This enterprise was a rather odd progression for Secunda, for he began his musical career as a cantorial prodigy. But life has a way with us.

Some forty years ago the New York Jewish community was startled by the appearance of a young boy who had a golden voice which he applied with skill and unusually fine effect to synagogal music. This was Sholom Secunda. He was brought to this country from his native Ukraine by Herman Wohl, the choral leader, who intended him to be a soloist with his choirs. But his voice was far too good to waste on small matters, so the boy was developed into a concert artist, and toured American-Jewish communities for three years. Then nature asserted itself and put a stop to child exploitation by changing Sholom's voice.

Mr. Secunda says that he was very happy when this happened, for he had grown weary with commercialization and wanted to lead a normal existence. So beginning at 15 he settled down to a home life, went to school, played with the boys, and studied music seriously. His ambition was to compose and conduct, and he studied piano and theory at what is now the Juilliard School of Music and at Columbia University. He graduated a finished musician, but faced with

SECUNDA'S COLORFUL CAREER

By JOSEPH KAYE

the problems of making a living he drifted into vaudeville, and under the name of Sam Secunda worked with various acts. It was in this way that he got involved with burlesque.

But the muse on high always haunted Secunda, and while he was accompanying vaudevillians in Philadelphia, the opportunity came to conduct a Salmaggi-like opera troupe, calling itself the Philadelphia Opera Company. Secunda happily left the variety stages and threw himself zealously into opera. He conducted "Carmen," "Il Travatore," "Traviata" and "Rigoletto." How he missed "Pagliacci" and "Cavaleria Rusticana," he doesn't know.

In Philadelphia, nostalgia led him to the Arch Street Theatre, popular home of Yiddish drama. There he met Ansell Schorr, the theatre's manager, and Schorr offered him a job at a higher salary than the Italians paid him. A growing man, he needed money, so he regretfully detached himself from Verdi and Bizet.

Like all music masters, associated with the Yiddish theatre, Secunda had to write songs for the shows produced there as well as conduct. His very first song for Schorr was a hit—"Das Yiddische Lied." The second song was a hit too, "Yukel," which brought him \$2,000 the first three months via Jewish records.

At no time in his life had Secunda seen so much money, so drunk with wealth he went to Europe on a holiday. When he returned his gains were in Continental pockets and he had to return to his job. Thus serious art had to be sidetracked again.

But it was in the Yiddish theatre that Sholom Secunda really found himself. He turned out show after show with facility and grace. Practically all the famous Yiddish players have tapped his melodic inspiration.

Of course, every one knows about "Bei Mir Bist du Schein." In case everyone doesn't, here is the true history of this classic. In 1932 Secunda wrote the song for a show produced in the Parkway Theatre called "I Would If I Could," the stars being Aaron Lebedeff and Leon Blank. The song was prompted by a line popular in the Secunda home. For some

reason not understandable to Secunda, his wife had a habit of disparaging herself. When this happened, her husband would say, "Don't worry, kid—" (or some such term) "*—bei mir bist du schein!*"

The song became popular in Yiddish, so much so that an obscure trio of Gentile girls who sang around at Jewish affairs learned to sing it in the mother tongue and thereby increased their popularity. Later they sang it in an English version and so made it and themselves famous. The girls were the Andrews Sisters.

However, Secunda's profits from the song were considerably curtailed because he had sold it several years previously for thirty dollars. No one would give him more.

During one of his tours following this emergence as a Broadway composer, Secunda played in Philadelphia. An elderly woman came to his dressing room to pay her respects and told him she had heard how little his song had earned for him. "But through you I made more than you did on 'Bei Mir Bist du Schein,'" she said, and this was her story: A department store announced it had received a shipment of "Bei Mir" records. There was a rush to buy them, and in the crowd was the elderly lady. Somebody knocked her down, she hurt her leg, sued the store and got a hundred dollars.

Today the Yiddish show business is behind Sholom Secunda. Having achieved all the distinction that that field can yield him, he has returned to his first great love—serious music. But this has now been harmonized with all that he has learned about Jewishness, and the result is a prolific production of music based on liturgical and folk themes. He has written a Suite which has been performed over the C.B.S. network and published by a leading house; a string quartet and symphony have been performed, and the quartet recorded. He has also composed an opera.

Aside from his composing, Secunda lectures extensively on Jewish music and conducts choruses. He is a happy man now, being able to truly serve himself and at the same time serve his people.

NEWS OF ISRAEL

THE Egyptian army in Palestine seemed on the verge of being knocked out as the Israeli soldiers captured Beersheba and cut the Egyptian supply lines. Only the roads held by King Abdullah's Trans Jordan troops were open to Egypt for communications, and Abdullah is not on good terms with Egypt.

At this writing a truce was imposed by the United Nations and Israel accepted it conditional upon receiving official notification that Egypt had ordered its army, including irregulars, to cease fire.

The new outbreak of hostilities began when Egypt broke the former truce (on October 15) by attacking Israeli convoys which were moving in the Negev in accordance with the U. N. decision opening the roads to the Jews for 6 hours.

David Ben Gurion, Prime Minister and Minister of War, congratulated the Israeli commander of the Negev front for what the world generally considers a remarkable victory. The Israeli air force blasted the Egyptian concentrations on a round-the-clock schedule.

Meanwhile Israeli leaders expressed indignation over Mediator Dr. Ralph Bunche's report to the U. N. Council which tended to place the responsibility for the new hostilities on the Jews. In New York, Representative Emanuel Celler, on arriving after a month's trip to Israel, accused Dr. Bunche of taking "orders veiled as suggestions" from the U. S. State Department. He also charged John McDonald, U. S. Consul General at Jerusalem, with an anti-Jewish bias, and demanded he be recalled because of misuse of his office.

It was learned here that the latest development in the Negev is alarming Egyptian Government leaders and has resulted in consultations between Egyptian delegation to the U. N. and the American and British delegations. Egypt has expended in the five-month war and the armed truce a total of 80 million pounds (\$320,000,000), or four-fifths of its scheduled revenue for this year.

The Cairo Government's first estimate was that the war would cost 30 million pounds (\$120,000,000), and this was the amount which Premier Nokrashi Pasha

asked in a secret meeting of the Egyptian Senate on May 14, on the eve of the war against Israel. The money was to be drawn from Egypt's budgetary reserves. At that session of the Senate the Premier told the Senators that the war against Israel would be over in two weeks, and that he received assurances that neither Britain nor the Security Council would intervene during that period.

The Chief Engineer for the Jewish Agency, Jacob Resier, recently arrived in New York, revealed that plans have been made to build 37,000 housing units in Israel to accommodate the 120,000 immigrants expected in the next twelve months. The cost has been estimated at \$64,000,000. Already there is a desperate shortage of housing in Israel because of immigrants already there. In Tel Aviv an average of three persons live in one room under present conditions.

The Jewish National Fund's budget for this year is 26,000,000 Israeli pounds (\$104,000,000). Eighty percent of the budget has been set aside for land redemption and 20 percent will be utilized towards land reclamation.

A military court investigating the Sternist jailbreak in Jaffa this week found a number of Military Police officers and N. C. O.'s guilty of dereliction of duty and ordered them dishonorably discharged from the Israeli Army. The N. P.'s will stand trial before a court martial. According to unofficial reports, the number of persons involved in the court martial will be 76.

The Communist newspaper *Kol Haam* (Voice of the People) reported that the Jewish Communist Party of Palestine and the Arab League for National Liberation had merged. In a joint declaration, the paper reported, the two groups said that the merged movement supports the U. N. partition resolution, providing for the establishment of two separate states in Palestine bound together by economic union.

Representatives of the Chief Rabbinate, the Jewish National Council and a num-

ber of religious organizations met in Jerusalem to discuss the "position of religion in the framework of the State of Israel." A number of the speakers complained that the influence of the Jewish religion was not yet being felt in the government machinery, the proposed constitution or existing legislation. A committee of three, headed by Rabbi Meir Berlin, Mizrahi leader, was appointed to work out proposals for changing the situation.

A Cabinet committee, dealing with preparations for the first parliamentary elections to be held in Israel, has submitted a recommendation to the Cabinet

ISRAEL'S FLAG

A special committee of experts, designated to recommend an official Israeli flag, announced that it had decided on the following pattern for the Jewish state's emblem: A white background with two blue stripes on both the right and left sides and with the Shield of David in the center.

The Israeli crest would be a gray Chanukah lamp with seven branches against a blue background and containing seven Herzl stars. At the bottom right would be a Shofar while at the bottom left would be the traditional Esrog (citron) and palm branch. The committee of experts is headed by Prof. Eliezzer Sukenik.

to set December 15 as the date of the elections. The proposal must be approved by the State Council.

The intention of the State of Israel to claim Western Galilee, Jerusalem and a territorial link between Tel Aviv and Jerusalem was reiterated in Paris by Israeli Foreign Minister Moshe Shertok, speaking at a reception tendered him by the French Zionist Federation.

Shertok asserted that the Israeli Government will also make every effort to retain the Negev. He stressed the importance of Israel's establishing a definite settlement with the Middle East states. "We have representatives in Moscow, Prague, Washington, etc.," he stated, "and we must have representatives in Cairo, Damascus and Bagdad — and we will have them."

NEWS OF THE CENTER

Late Friday Night Lecture Services To Begin Next Friday Evening

MEMBERS are reminded that our late Friday Night Lecture Services will be resumed for this season next Friday evening, November 5th at 8:30 o'clock. Rabbi Levinthal will preach the opening sermon and will discuss "The Problem of the Dissident Groups in the New State of Israel."

Cantor Sauler will lead in the congregational singing and render a vocal selection. Members and friends are cordially invited.

Institute of Jewish Studies For Adults Now Open

THE opening assembly of the Institute of Jewish Studies for Adults was held on Thursday evening, October 28th at 8:30 o'clock. Rabbi Levinthal, Rabbi Saltzman and Dr. Reuben Finkelstein, who is chairman of the committee on Adult Jewish Education, greeted the assembly. The courses being given this season are Conversational Hebrew, Bible, Prayer Book, Religion, Jewish History, Talmud and Yiddish. Courses are given on Tuesday and Wednesday evenings as well as on Wednesday mornings. Those who are interested and who have not as yet registered are asked to do so at once.

Sisterhood Board Meeting Nov. 9th

THE next meeting of the Executive Board of the Sisterhood will be held on Monday afternoon, November 8th at 1 o'clock. Members of the Board are urged to attend and to come early.

Federation Dinner Nov. 18th

THE annual Brooklyn Jewish Center dinner on behalf of the Federation of Jewish Philanthropies will be held on Thursday evening, November 18th at 6:30 o'clock. Federation's goal in this year's campaign is \$16,500,000.00 and we hope that Center members will do their share in helping to make the campaign a huge success. Please make your reservations immediately at the office of the Center. Subscription is \$6.50 per person.

S. O. S. Campaign For Canned Goods

THE record-breaking community S.O.S. campaigns have enabled the JDC, for the time being, to catch up on its used clothing requirements. The facilities of the S. O. S. national warehouse will be streamlined to concentrate on the processing of canned foods, infant layettes, and new clothing. Please bring these articles to the Center.

Junior Club Activities

THE Junior clubs of the Center began their activities on Saturday night, October 16th. The clubs are directly affiliated with National Young Judea and are being led by a very competent and able staff of leaders under the supervision of Rabbi Manuel Saltzman in a program of cultural, social and gymnasium activities. The following is a list of the groups and their respective leaders: *Shomrim*—Joseph Aaron; *Tzofim*—Judah Adelson; *Maccabees*—William Rosenthal; *Vivalets*—Lila Cohen; *Candle-Lites*—Ruth Galad. Alvin Goldberg is in charge of the athletic activities and I. Adolph is in charge of swimming. Mr. Leo Shpall is advisor of the Junior club division.

Children of Center members, pupils in our Hebrew School, Sunday School and Center Academy are cordially invited to join a club.

Girl Scout Troops

BROOKLYN JEWISH CENTER Girl Scout Troops No. 128 and 159 have been meeting since early in September. They are being led by Mrs. J. Stenzler, Mrs. E. Wiles, Miss Betty Marlin and Mrs. Berger. These troops will celebrate Girl Scout Week by joining the Junior Congregation Services on Saturday, October 30th which has been designated as Girl Scout Sabbath. Members of the troops are urged to attend this important assembly of the Girl Scouts.

Congratulations

HEARTY congratulations and best wishes are extended to Mr. and Mrs. Alex Bernstein of 1503 President Street on the Bar Mitzvah of their grandson, Richard Bernstein, on October 16, 1948.

Junior Congregation and Hebrew School Notes

THE Junior Congregation held impressive services in the Beth Ha-Midrash during the Rosh Ha-Shonah and Yom Kippur holidays. Rabbi Mordecai H. Lewittes officiated. The Chazanim were Herbert Kummel and Buddy Lowenfeld. The Shofar was blown by Mr. Irwin Rubin and Arthur Vidars. The Torah was read by Lloyd Altman. Robert Kritz assisted as Chazan. Bernard Epworth, Jerry Machlis and Daniel Klinghoffer served as Gabaim. Summaries of the Law were given by Julia Heimowitz, Jeanette Flamm, Helen Aronow, Ruth Klinghoffer and Toby Brown. Prayers for the Government were read by Frieda Cohen and Shirley Aronow.

☆

THE Hebrew and Religious Schools now have the largest registration in the history of the Brooklyn Jewish Center. 317 Students are enrolled in the 3-day-a-week department of the Hebrew School; 296 students are enrolled in the Religious School.

The faculty of the Hebrew School for the current year consists of the following: Principal, Rabbi Mordecai H. Lewittes. Teachers, Jean Serbin Beder, Samuel Edelheit, George Epstein, Irving Gabel, Rebecca Rosenstein, Paula Weinreb, Leo Shpall, Evelyn Zusman, Nechama Cohen, Selma Mandell.

Registrar, Mrs. E. N. Rabinowitz. Secretary, Mrs. F. K. Eisenberg.

The following are members of the Religious School faculty:

Judith Abelson, A. Alter, Jacob Grumet, Lila Cohen, Mildred Mogilensky, Dora Muhlauer, Rebecca Rosenstein, Irwin Rubin, Laura Sorscher, Hannah Wiedman, Bertha Wiener, Mrs. Laura Rubin, Seymour Wadler.
Musical Director—Sholom Secunda.

☆

A new class, called the Senior Group, has been added to the High School department. This class, under the direction of Mr. Irwin Rubin, is made up of students enrolled in the 3rd or 4th year of public

high school who would like an opportunity to continue their study of Jewish history and literature. Students to be eligible must have completed one of the preliminary departments of our School. Other classes in the High School department are the Post-Graduate Hebrew class for graduates of the Hebrew School and Center Academy; the Consecration class for graduates of the Religious School and the Post-Bar Mitzvah class for boys who have been confirmed and who wish to continue their study of Bible and Jewish history.

☆

Junior Congregation

THE Junior Congregation will celebrate Girl Scout Sabbath on Saturday, October 30th by dedicating their services to the Girl Scouts of America and to the pupils of the Brooklyn Jewish Center schools. A kiddush has been arranged by Mr. and Mrs. Leo Kaufmann in honor of the marriage of their daughter.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talemim from the following:

Mr. and Mrs. Charles S. Feinberg in honor of the Bar Mitzvah of their son, Bernard Melvin.

Mr. and Mrs. Harry A. Freedman in honor of the birth of a grandson, Andrew Jonathan Branower.

Additions to Library

THE following books have been added to our library and are in circulation:

"Trial of the Major War Criminals Before International Military Tribunal," Vol. I - XXVI—Nuremberg.

"Under the Fig Tree"—Yitzhak Schenber.

"The Young Lions"—Irwin Shaw

"The Gangster Isaac Babel"—Benya Krik.
"Chekov and His Russia"—W. H. Binford.

"Days of Awe"—S. Y. Agnon.

"Destination Palestine"—Ruth Gruber.

"Germany: What Now?"—Joachim Joestlin.

"I Learn From Children"—Caroline Pratt.

"Intruder in the Dust"—Herbert Faulkner.

"I Was a Doctor in Auschwitz"—Gisella Peil.

"The Maccabees"—Elias Bickerman.

"Science Advances"—J. B. S. Haldane.

"The Birth of Israel"—Jorges Garcia Granados.

"The Tower of Terzel"—Pierre Van Passen.

"The Crusaders"—Stefan Heym.

"Russian Literature Since the Revolution"—Edited—Jushua Kunitz.

"Lost Stage Galley"—Frank Bonham.

"The Masquerade in Spain"—Charles Folty, Jr.

"Nobody's Fool"—Charles Yale Harrison.

"The Old Beauty and Others"—Willia Cather.

"One Clear Call"—Upton Sinclair.

"Palestine, Land of Israel"—Herbert Sonnenfeld.

"Peony"—Pearl S. Buck.

"Roads to Zion"—Kurt Wilhelm.

"Sex Laws and Customs in Judaism"—Louis M. Epstein.

"My Glorious Brother"—Howard Fast.

Young Folks League

Election Night Social

THE Young Folks League of the Center is planning a social for its members on Tuesday evening, November 2nd (Election Night). A very enjoyable evening is in store and members are cordially invited. This affair is open strictly to members—no guests or friends will be admitted.

☆

Young Folks League Lecture Series

THE Young Folks League is sponsoring a series of six lectures which will be given in two phases of three each. The first lecture of series A will be given on Tuesday evening, November 9th and the second lecture will be delivered on November 16th. More detailed information regarding this series will be announced at a later date. Open only to members, no exception will be made for friends or guests.

Sabbath Services

FRIDAY evening services at 5:00.

Kindling of candles at 4:37 p.m.

Sabbath services, Parsha "Bereshit"—Genesis 1.1-6.8, Prophets Isaiah 42.5-43.11 will commence at 8:45 A.M.

Mincha services at 5:00.

Rabbi Levinthal will preach on the weekly portion of the law.

Rabbi Saltzman will deliver the lecture in Yiddish this Saturday afternoon at 4:00 P.M.

Daily Services

MORNING services at 8:00 o'clock.

MINCHA services at 5:00 P.M.

Personal Request From Rabbi Levinthal

Rabbi Levinthal, who has accepted an appointment this year as Visiting Professor of Homiletics at the Jewish Theological Seminary in New York, will give his lectures to the students on Thursday mornings from 11 A.M. to 1 P.M. The rabbi therefore requests members who may desire appointments with him, or may require his services on Thursdays, to please arrange such appointments on Thursday afternoons and not in the morning.

Junior League

THE next meeting of the Junior League scheduled for Thursday evening, November 4th will be in the form of an Open Meeting. Members of the League and their friends are invited.

Inta-League Boys and Girls Clubs Start Season

THE Inta-League Boys and Girls Clubs have opened this season with two very fine programs. Election of officers will take place shortly. Plans for future meetings will include programs outlined by the Inta-Leaguers themselves under the guidance of the leaders, Mrs. Laura Rubin, Mr. Herbert Kummel and Mr. Irvin I. Rubin, Director of the Senior Youth Groups. Cultural, social and athletic activities are part of the Inta-League program. All children of Center members and students in our Religious Schools and Center Academy who are in the last two years of High School are cordially invited to attend the meetings which are held every Saturday night at 8:15 o'clock.

Unveiling of Levy Monument

THE unveiling of a monument in memory of Harry Levy will be held on Sunday afternoon, November 7th at 2 o'clock at the Mt. Judah Cemetery, Block 2, Section 6 (Moskowitz Plot).

Night of Stars Performance To Aid U. J. A.

TICKETS for the "Night of Stars" which will be held on November 15th at the Madison Square Garden, may be obtained from Mrs. K. I. Ostow, 523 Crown Street. SL 6 2842.

Congratulations

Mr. and Mrs. Samuel Shevlowitz of 12 Crown Street on the engagement of their daughter, Seena Sheldon, to Mr. Ira Solomon.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

AARON, JOSEPH H.

Res. 916 Carroll St.
Bus. Teacher, P. S. 175
Married

Proposed by Irvin I. Rubin,
Dr. Samuel T. Markoff

ALTERMAN, MONTAGUE T.

Res. 789 St. Marks Ave.
Bus. Attorney, 160-16 Jamaica Ave.
Married, *Proposed by* Joseph Richman,
Frank Schaeffer

BAGASHICK, MISS FLORENCE

Res. 42a Hampton Place
Proposed by Samuel Kamenetzky,
Louis J. Roth

BECKENSTEIN, NORMAN

Res. 1592 St. Marks Ave.
Bus. 1592 St. Marks Ave.
Single

BERNSTEIN, MISS LILLIAN

Res. 1574 Union St.

CHALEF, JEROME

Res. 303 E. 94th St.
Bus. Acct., 303 E. 94th St.
Single
Proposed by Hyman Rosen,
Sol Rosen

CHALEF, MORTON M.

Res. 303 E. 94th St.
Bus. Chemist, 127th St. & 3rd Ave.
College Pt.

Single

Proposed by Hyman Rosen,
Sol Rosen

COHEN, MISS BERNICE

Res. 1054 Eastern Parkway

COHEN, MISS ELINORE

Res. 8305—21st Ave.
Proposed by Hyman Bloomgarten,
Marilyn Kobre

COHEN, IRVING

Res. 1571 Lincoln Place
Bus. Auto Carburetors, 86-50 Queens
Boulevard

Married

Proposed by Sam Schoenfeld,
William Mintz

COHEN, SARIS

Res. 35 Hampton Place
Bus. Asst. Principal, J.H.S. No. 49
Married
Proposed by Morris C. Finkel

COHN, HARRY

Res. 919 Park Place
Bus. Telephone Serv., 45 Snyder Ave.
Single
Proposed by Dr. Irving Horowitz
Dr. Felix Horowitz

DEUTSCH, MISS ELAINE M.

Res. 1602 W. 10th St.

EHRENPREIS, RUDOLPH

Res. 302 Eastern Parkway
Bus. Bindery, 61 Beekman St.
Married

EIRLICH, MISS MURIEL

Res. 763 Greene Ave.

ELLIOT, MISS LILY

Res. 2067 E. 1st St.
Proposed by Pearl Person,
Minnie S. Cutler

FELDMAN, DAVID

Res. 760 Montgomery St.
Bus. 481 Broadway
Married

Proposed by Hyman Zimmerman,
Helen Wiener

FISHKOFF, MISS EVELYN

Res. 5110—19th Ave.
Proposed by Pearl Person,
Minnie S. Cutler

FINE, DR. ISIDOR

Res. 683 Montgomery St.
Bus. Physician, 683 Montgomery St.
Married

FOLANDER, MISS JEAN

Res. 253 Stockton St.
Proposed by Celayne Lane,
Helen Feldman

FRIEDMAN, MISS DORIS

Res. 1563 St. Johns Place
Proposed by Judith Ziman,
Dr. Alexander Leff

FRIEDMAN, MISS JESSIE

Res. 329a Crown St.

GALMITZ, AARON

Res. 1025 St. Johns Place
Bus. Pharmacy, 780 Gates Ave.
Married

Proposed by Harry B. Wesceley,
Louis J. Wesceley

GARTENBERG, SAMUEL B.

Res. 474 Brooklyn Ave.
Bus. Tax Assessor, Municipal Bldg.,
Brooklyn

Married

Proposed by Louis Weiss,
Charles Rubenstein

GELLES, MISS LUCY

Res. 936 St. Marks Ave.

GERSON, JULES

Res. 934 Carroll St.
Bus. Jeweler, 126 W. 46th St.
Married
Proposed by Judge Emanuel Greenberg

GOLDBERG, MISS SYLVIA

Res. 409 Georgia Ave.
Proposed by Florence Gallant,
Minnie S. Cutler

GOLDMAN, MISS RUTH E.

Res. 1690 Union St.

GOLDSTEIN, SAMUEL A.

Res. 270 Crown St.
Bus. Teacher, Bryant H. S.
Married

Proposed by Joseph Levy, Jr.,
Nathaniel H. Jackson

GOTTFRIED, MISS CELIA

Res. 133 Penn St.
Proposed by Marilyn Kobre,
Abe Mann

GROMAN, MISS BLANCHE

Res. 496 Hinsdale St.
Proposed by Samuel Babbitt,
Samuel Margolis

HAAS, CHARLES

Res. 2375 Ocean Ave.
Bus. New York Daily Mirror
Single

Proposed by Gerald Jacobs,
Philip Jacobs

HOBISH, HARRY

Res. 705 Avenue L
Bus. Electrical Cont., 424 Foster Ave.
Married

Proposed by Hyman Aaron,
Joseph Goldberg

HOROWITZ, ALBERT

Res. 750 Lefferts Ave.
Bus. Paper, 74 Bushwick Ave.
Married

Proposed by Sol Horowitz,
Irving S. Horowitz

HURWITZ, BERNARD

Res. 1409 Carroll St.
Bus. Dress Mfg., 530—7th Ave.
Married

Proposed by

Irving Chalkin

JAFFE, DANIEL

Res. 1255 E. 27th St.
Bus. Adv. Mgr., 68 Cortlandt St.
Single

- Proposed by* Samuel Shapiro,
Joel Sugar
- JEFFER, ALVIN M.
Res. 437 E. 56th St.
Bus. Jeffer Funeral Parlor
Married
Proposed by Louis J. Gribetz,
Abe Feldman
- KAHN, DR. JULIUS J.
Res. 4 E. 56th St.
Bus. Dentist, 1045 Eastern Parkway
Married
Proposed by Dr. Irvin Sparer,
Louis Kotimsky
- KARCH, DR. MORRIS
Res. 5618 Beverly Road
Bus. Dentist, 620 Osborn St.
Married
Proposed by Bernard Gartner
- KATZ, BERNARD H.
Res. 1555 Lincoln Place
Single
- KAUFMAN, ALFRED
Res. P.O.B. #31, Mitchel Field, N.Y.
Bus. Air Force Officer
Single
- KIMMEL, DR. PHILIP R.
Res. 30 E. 91st St.
Bus. Dentist
Single
Proposed by Abraham Kimmel
- KOSOFKY, MISS HARRIET
Res. 591 Dumont Ave.
Proposed by Pearl Jablin,
Clair Sorotsky
- LAPAYOWER, MISS PEARL
Res. 1030 Park Place
Proposed by Harold Sobelman
- LEIFER, MISS EVELYN
Res. 1420 E. 4th St.
Proposed by Irving Lerner,
Henry Lee Poyta
- LEMBERGER, JACOB
Res. 1040 Carroll St.
Bus. J. N. F., 41 E. 42nd St.
Married
- LEVINE, AARON
Res. 1367 Sterling Place
Bus. Fluor. Mfg., 40 W. 25th St.
Single
Proposed by Seymour Glass,
Murray Segal
- LEVINE, MISS TESSIE
Res. 1134 Blake Ave.
Proposed by Hyman Rosen,
Sam Schiffman
- LIPMAN, ISIDORE
Res. 751 St. Marks Ave.
Bus. Trucking, 307 W. 38th St.
Married
Proposed by William Doblin
- LOBEL, MISS CAROL
Res. 526 Williams Ave.
Proposed by Samuel Babbitt,
Samuel Margolis
- LOBLL, MISS FLORENCE
Res. 526 Williams Ave.
Proposed by Samuel Babbitt,
Samuel Margolis
- LUSTIG, GERALD I.
Res. 225 Buffalo Ave.
Bus. Acct., 20 Exchange Place
Single
- MEISTER, J.
Res. 632 Montgomery St.
Bus. Fur Mcht., 151 W. 29th St.
Married
Proposed by Harry A. Klein
- MUSHIN, MRS. DELLA
Res. 1015 Washington Ave.
Widow
Proposed by Alter B. Belfer,
Isidore Fein
- NASH, SAMUEL S.
Res. 80 New York Ave.
Bus. Steel, 1722 Linden Blvd.
Married
- NUSSENBLATT, MISS PHYLLIS
Res. 743 Empire Blvd.
Proposed by Philip Ginsberg,
Aaron Dershowitz
- ORENT, HERMAN
Res. 350 Lincoln Place
Bus. Mfg., 36 W. 42nd St.
Married
Proposed by Leo Kaufmann,
Aaron Dershowitz
- POLLARD, JOSEPH
Res. 297 Lenox Road
Bus. Paper Dist., 110 Classon Ave.
Married
Proposed by Isaac Schrier
- RAISTACHER, MISS ARLENE
Res. 518 Montgomery St.
- RATNER, MISS MILDRED
2153a Bay Ridge Parkway
- ROBINSON, MRS. SADIE
Res. 712 Crown St.
Widow
- ROSENBERG, MISS RITA
Res. 487 Vermont St.
Proposed by Clair Sorotsky,
Pearl Jablin
- ROSENBLUM, ABNER
Res. 780 St. Marks Ave.
Bus. Teacher, L. I. H. S.
Married
Proposed by Mildred G. Zwerdling,
Israel I. Cohen
- ROTHMAN, HERBERT L.
Res. 770 Empire Blvd.
Bus. Restaurant, 110 W. 42nd St.
Single
Proposed by Jerome J. Weiner,
David Gold
- ROTHSTEIN, STANLEY K.
Res. 253 Montgomery St.
Bus. Mfg., 433 Broadway
Single
Proposed by Samuel Shapiro,
Joel Sugar
- SCHACHTER, MISS RENEE
Res. 1245 Eastern Parkway
- SCHECHESTER, MISS LINDA
Res. 1986 Strauss St.
Proposed by Gerald Jacobs,
Muriel Oginz
- SCHARF, MISS FLORENCE C.
Res. 432 Stone Ave.
- SCHMILOWITZ, MISS RUTH
Res. 191a Utica Ave.
Proposed by Philip Ginsberg,
Aaron Dershowitz
- SCHWARTZ, MISS ANNE
Res. 3109 Brighton 7th St.
- SCHWARTZ, HAROLD
Res. 240 Crown St.
Bus. Textiles, 56 Worth St.
Married
Proposed by Sidney H. Brown,
L. H. Berman
- SCHWARTZ, SEYMOUR
Res. 776 Crown St.
Bus. Zippers, 32 W. 23rd St.
Single
Proposed by Gerald Jacobs,
Harold Jacobs
- SCHWIMMER, ALDEN
Res. 186 Crown St.
Bus. Announcer, 117 W. 46th St.
Single
Proposed by Samuel Shapiro,
Joel Sugar
- SILVERMAN, ABNER
Res. 168 Pulaski St.
Bus. Lawyer, 132 Nassau St.
Single
Proposed by Bernard Meyerowitz,
Leo Chizner

[Continued on page 21]

PAGING SISTERHOOD

As your President, I am glad to inaugurate a Sisterhood page in the REVIEW which will report items of interest to our women. We feel that this medium will publicize Sisterhood's achievements and its activities and that our women will be stimulated to greater cooperation. Make Sisterhood a habit. All wives of Center members are automatically Sisterhood members and as such are eligible to attend our meetings. Watch the REVIEW and the Weekly Bulletins for announcements.

—MRS. MORTON KLINGHOFFER.

Our General Meeting:

AFTER a beautiful opening prayer by Sarah Epstein, Ethel Pashenz sang the National Anthem and Hatikvah, Bea Schaeffer, Recording Secretary, read the minutes of the previous meeting and our President, Sarah Klinghoffer, gave a summary of the business at hand. A fine message by Rabbi Levinthal opened the path for a year of noteworthy programs and accomplishments by Sisterhood. Our Cultural Chairman, Mrs. Mildred Levine, then introduced Mr. Richard Harvey, singing star of the late Broadway success, "Ballet Ballads." His songs were an unusual treat and we wish more of you could have enjoyed them with us.

Rabbi Manuel Saltzman delivered a review of "Peony," Pearl Buck's provocative novel of Jewish life in China. His enlightening and dramatic portrayal carried us right into the setting of the story, which left all of us highly stimulated and thoughtful.

The evening closed with a pleasant social hour, and our usual delicious refreshments. We would like to have all our women attend and enjoy these monthly meetings.

The Board Meeting:

Mrs. Abrams, representative of Federation of Jewish Philanthropies, outlines the urgency of raising funds and lending assistance to its drive.

The following women will represent us as delegates to the Eastern Parkway Community Council: Mrs. Ruth Bernhardt, Mrs. Sarah Klinghoffer, Mrs. Shirley Gluckstein, Mrs. Nathan Dvorkin, Mrs. Lillie Zakheim, Mrs. Etta Goldstein.

Our Women in the News:

Mrs. Dorothy Marvin, daughter of Mr. and Mrs. Isaac Wiener, has been appointed President of Sisterhood of the new Amityville Jewish Center. Best wishes to her

for a term of office that will be fruitful to both Mrs. Marvin and our Jewish way of life.

At this writing, our Mrs. Sophie Gulguld is in Israel. We know her trip will be most educational and satisfying.

Mrs. Anna Witty, former Sisterhood President, is equally active in the affairs of the Lynbrook Jewish Center.

Mrs. Shirley Gluckstein, our SOS Chairman, has been doing a tremendous job in this capacity and it has been due to her tenacity and drive that our Center leads the country in this fine work. Won't you take a hint and pitch in to help her in this most necessary job?

The following women will represent Sisterhood at the annual convention of Women's League at Atlantic City: Sarah Klinghoffer, Ruth Bernhardt, Lilian Lowenfeld, Rose Weiner and Kate Salit.

Cheer Fund Donor List

In memory of Aunt Mrs. Molly Meyers
In memory of Parents Morris Brukenfeld
In memory of Louis Teitlebaum

..... Mrs. Harriet Roth
In memory of Mother Mrs. Bea Schaeffer
In honor of Daughter's marriage

..... Mrs. Ruth Bernhardt
In honor of Son's marriage Mrs. Harriet Roth
In honor of Daughter's marriage

..... Mrs. Sadie Kaufmann
In honor of Grandson Mrs. Gertrude Ostow
In honor of Grandchild Mrs. A. L. Goldman
For Mrs. Simon's speedy recovery

..... Mrs. Kate Salit
For Mrs. Simon's speedy recovery

..... Mrs. David Halpern
For General Good Cheer Mrs. Shirley Gluckstein

Committee Reports:

MOTHER - DAUGHTER LUNCHEON: A report of this event will appear next month.

* * *

SOS-OVERSEAS AID: Shirley Gluckstein tells us to hold off on clothing but to contribute canned food and baby layettes. Also—Mrs. Gluckstein sends out an SOS for "assistants" and "assistance."

FEDERATION: Mrs. Lillie Levy, Chairman. Luncheon at the Hotel St. George on December 7th. Sisterhood will cooperate.

NIGHT OF STARS: Mrs. Gertrude Ostow, Chairman. Most of her tickets have been sold. Those wishing to attend the United Jewish Appeal Annual Night of Stars Show at Madison Square Garden on November 15th, should call her immediately. (SL 6-2842.)

Meet Our New Officers

Mrs. Morton Klinghoffer	President
Mrs. Morris B. Levine	Vice-President
Mrs. M. Robert Epstein	Vice-President
Mrs. Joseph Levy, Jr.	Vice-President
Mrs. Hyman Rachmil	Treasurer
Mrs. Frank Schaeffer	Recording Secretary
Mrs. Benjamin H. Wisner	Corresponding Secretary
Mrs. Harry Zakheim	Social Secretary

BOARD OF DIRECTORS

Mrs. Saul Abelow	Mrs. Joseph Horowitz
Mrs. George Altman	Mrs. Samuel Katz
Mrs. Maurice Bernhardt	Mrs. Leo Kaufmann
Mrs. Alex Bernstein	Mrs. Harry Klaristenfeld
Mrs. Paul Barnett	Mrs. Julius Kushner
Mrs. Elias Bernstein	Mrs. Sidney Leonard
Mrs. Fanny Buchman	Mrs. Benjamin Levitt
Mrs. Harry Berman	Mrs. Isador Lowenfeld
Mrs. Charles Dilbert	Mrs. Benjamin Markowe
Mrs. Nathan Dvorkin	Mrs. Lawrence Meyer
Mrs. Isidor Fine	Mrs. Solomon H. Mitrani
Mrs. David Fishman	Mrs. Kalman I. Ostow
Mrs. Ida Fried	Mrs. Herman I. Pashenz
Mrs. Samuel Fleischman	Mrs. Louis J. Roth
Mrs. Simon Goldstein	Mrs. Harris Salit
Mrs. Ira Gluckstein	Mrs. William I. Siegel
Mrs. Irene Goodman	Mrs. Louis Simon
Mrs. Emanuel Greenberg	Mrs. Samuel Stark
Mrs. Alfred Greenblatt	Mrs. Isaac Wiener
Mrs. Joseph Heimowitz	Mrs. Albert Witty
Mrs. Irving S. Horowitz	Mrs. Louis Zankel
Mrs. Abraham H. Zirn	

Honorary Presidents

Mrs. Joseph Horowitz	Mrs. Albert Witty
Mrs. Phillip Brenner	Mrs. Isador Lowenfeld
Mrs. Maurice Bernhardt	

Honorary Directors

Mrs. Maurice Bernhardt	Mrs. Louis J. Levinson
Mrs. Phillip Brenner	Mrs. Israel H. Levinthal
Mrs. Hannah Greenblatt	Mrs. Isador Lowenfeld
Mrs. David Halpern	Mrs. Samuel Rotenberg
Mrs. Joseph Horowitz	Mrs. Albert Witty

Calendar of Events

October 30: Kiddush to the Junior Congregation by Mrs. Leo Kaufmann in honor of her daughter's marriage.

November 8: Sisterhood Board meeting at 1:00 P. M.

November 22: General membership meeting at 1:00 P. M. Jane Miller, noted soprano, will be heard in an original opera-logue of Gian-Menotti's "Medium and the Telephone."

Suggestion Box

Sisterhood encourages its members to submit any recommendations, suggestions,

advice and criticism. It would be nice to get ideas from all our ladies.

The following have been appointed to these committees:

Publication—Mrs. Shirley Gluckstein, Mrs. Mary Kaplan, Mrs. Sarah Klinghoffer.
Program—Mrs. Sarah Epstein, Mrs. Lila Leonard, Mrs. Mildred Levine.
Current Events—Mrs. Eleanor Horowitz, Mrs. Beatrice Schaeffer, Mrs. Bertha Zirn.
Social Staff—Mrs. Ethel Abelow, Mrs. Mary Kaplan, Mrs. Sadie Kaufmann, Mrs. Jenny Levine, Mrs. Ethel Pashenz, Mrs. Irene Perlin, Mrs. Lillie Zakhem.
Cheer Fund—Mrs. Lillie Zakhem.

S O S—Mrs. Shirley Gluckstein.
Fed. Jewish Phil.—Mrs. Lillie Levy.
U. J. A.—Mrs. Ruth Bernhardt, Mrs. Gert Heimowitz, Mrs. Lillian Lowenfeld.
Women's League—Mrs. Ruth Bernhardt, Mrs. Sarah Epstein, Mrs. Sarah Klinghoffer, Mrs. Lillian Lowenfeld, Mrs. Mollie Markowe, Mrs. Rose Weiner.
Mother-Daughter Luncheon—Mrs. Sarah Epstein, Mrs. Lillie Levy, Mrs. Dorothy Wisner.
Fed. Jewish Women's Org.—Mrs. Rose Horowitz, Mrs. Beatrice Schaeffer, Mrs. Rose Weiner.
Religious—Mrs. Fanny Buchman, Mrs. Sarah Epstein, Mrs. Sadie Kaufmann, Mrs. Sarah Kushner, Mrs. Mildred Levine, Mrs. Lillian Lowenfeld, Mrs. Hattie Roth.
Night of Stars—Mrs. Gertrude Ostow.

APPLICATIONS FOR MEMBERSHIP

[Continued from page 19]

SPIELFOGEL, MORRIS J.
 Res. 1621 St. Johns Place
 Bus. Student
 Single

STEINER, MISS PAULINE
 Res. 552 Pennsylvania Ave.
Proposed by Hyman Rosen,
 Herbert Altneu

WALLERSTEIN, MRS. IRENE
 Res. 204 E. 52nd St.
 Widow
Proposed by Dr. Max Goldstein

WEISSBERGER, MISS RUTH
 Res. 777 Eastern Parkway
Proposed by Samuel Kamenetzky,
 Louis J. Roth

WILLEN, MICHAEL J.
 Res. 1647 Union St.
 Bus. Real Estate, 135 Broadway
 Married
Proposed by Milton J. Goell,
 Selig J. Harrison

WINKLER, MISS RHEA
 Res. 1054 Park Place

ZWICHER, MISS MINNA
 Res. 1030 Park Place
Proposed by Harold Sobelman

The following have applied for reinstatement:

ALBERT, JOSEPH
 Res. 57 Lincoln Road
 Bus. Chain Stores, 155-26 Jamaica Ave.

Married
 NAIDICH, MISS ROSE
 Res. 418 Georgia Ave.
Proposed by Hyman Rosen,
 Sam Schiffman

SCHWARTZMAN, CHARLES H.
 Res. 135 Eastern Parkway

Bus. Atty., 186 Joralemon St.
 Married
Proposed by Albert A. Weinstein

Late Applications

ABRAHAMS, MISS JOAN
 Res. 925 Prospect Place
Proposed by Gladys Fishman,
 Mrs. Ida Perlman

BENIN, DR. HARRY
 Res. 951 Carroll St.
 Bus. Physician, 899 Franklin Ave.
 Married
Proposed by Benj. Kaplan,
 Harold H. Reintz

EVANS, BARNETT
 Res. 620 Saratoga Ave.
 Bus. Drug Mfg., 30 Rockefeller Plaza
 Single
Proposed by Aaron Levine,
 Dr. Abraham Weisman

MOND, DR. STANLEY L.
 Res. 696 Lefferts Ave.
 Bus. Dentist, 774 Flatbush Ave.
 Single
Proposed by Sally Jaffe,
 Jerome J. Weiner

PASSALES, HARRY
 Res. 464 East 94th St.
 Bus. Blouses, 225 West 34th St.
 Single
Proposed by Al Cohen

PINCUS, MISS HARRIETTE
 Res. 415 East 54th St.

TURK, MISS FRANCES E.
 Res. 114 Rogers Ave.
Proposed by Jules W. Gold,
 Sidney A. Gold

WINKLER, MISS RHEA
 Res. 1054 Park Place
Proposed by Morris Groden

ZEIGER, DAVID
 Res. 104 St. Marks Avenue
 Bus. Education, New Utrecht H. S.
 Single

Additional Reinstatements:

GOTTLIEB, SAUL
 Res. 481 Schenectady Ave.
 Bus. Paper, 470 Osborn St.
 Married
Proposed by Morton Klinghoffer,
 Joseph Goldberg

SHAPIRO, ALEXANDER
 Res. 603 Lefferts Ave.
 Bus. Plbs. Spec., 68 Jay St.
 Married
Proposed by Abe Mann

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

Congregational Singing Group

LAST year the Center launched a unique project, the Congregational Singing Group, whose function was to assist our worshipers in the singing of Sabbath and Holiday prayers.

The Group, now under the leadership of Mr. Sholom Secunda, will participate in the services on Saturday morning, October 30th and will continue throughout the season.

A MODEL HOME LIBRARY

RABBI LOUIS HAMMER, well-known in our community, has developed the idea of interesting people in the importance of establishing the beginnings of a model Jewish library, in their homes. He has compiled a list of about 25 volumes, the most important in the fields of Jewish history, religion, Bible, liturgy, Talmud, Zionism, folk-lore and other volumes.

These are well chosen and represent important contributions in their respective fields. They certainly will help to make the home an abode of Jewish culture, and will give all members of the family a knowledge of the fundamentals of Jewish life and thought. Rabbi Hammer's selection includes alternate choices, so that the works may conform to special tastes and interests in Jewish literature.

—I. H. L.

THE LANGUAGE OF STATEHOOD

[Continued from page 11]

to look upon the Jew in Israel in a new light, and we too share in that transformation.

Ah, how much the new freed Jew could achieve if the nations of the world would but realize the justice of this historic force that marked the Jew's emancipation. Alas, however, all this happened not with their aid or encouragement, but despite the attitude of the nations of the world. It was by his own efforts, his own heroism and martyrdom that this miracle occurred. And we know that the task is not yet completed. To quote our own immortal Bialik: "The road is yet long; great is yet the battle." There will yet be attempts made to strangle the new country, and a mighty nation like Britain will yet do all in its power to stifle the growth of Israel. We will have to gird ourselves for new sacrifices, for new heroism. But we are confident that the State of Israel will live, and the Jew is out of the dungeons of the modern Egypts for all time.

With the triumph of Israel the cause of justice itself will be vindicated. Who knows, perhaps that little land that once gave to the world the first message of universal peace and brotherhood may again be the instrument to help the world to find its Soul.

I told you the legend that the Talmud tells, how the angel Gabriel taught Joseph to speak a language he did not know. But you recall that the Talmud says that Joseph could not learn these languages. It was only when the angel Gabriel took the letter of God and placed it within his name—his inner self—that the miracle happened and he became master of a new speech. It isn't just the usual language of the nations that Joseph learned; indeed, he refused to learn that type of language. He learned the language which reflected godliness, the language of holiness, of righteousness and of truth.

That is the language which we hope, and which we are assured, the new Jew of Israel has learned to speak. Israel does not want to be just another nation like unto most of the nations of today. He does not want to learn the language of hidden diplomacy, of deceit, of falsehood, of duplicity, that is so often spoken by so many of the seventy nations of our

day. He aspires to speak a language which the world has not yet learned, but which it needs to master if the world is not to end in self-annihilation. The hand of peace which Israel has been extending to the Arabs is part of that new, that Godly language that he has learned. The ideals incorporated in the proposed Constitution of Israel is again evidence of that new language of holiness and Godliness which the Jew in Israel wants to speak.

The acts of a small handful in the new Israel, who have not yet learned this godly language, is not typical of the new Jew nor of the new Zion. The murder of a Bernadotte, or some of the other ghastly acts that have been perpetrated by members of the dissident groups, are the result of minds turned insane through the murder of six million of their brethren in cold blood. This is a language which they have learned from the other nations—the language which Joseph of old and the new Josephs in Zion have

refused to learn. These are acts that have been denounced and repudiated by the entire Yishuv. The very name Israel which they gave to their nation and their country is the most eloquent testimony that, like the angel Gabriel, they have taken the name of God and incorporated the Divine letters within their own, to make certain that godliness shall at all times mark all their thoughts and all their deeds.

Joseph interpreted the dream of Pharaoh and helped to save a nation from approaching catastrophe. It is our hope and our prayer that the Jew of Israel, standing before the rulers of the world, will once again interpret the dreams of a weary humanity, and bring to mankind the sustaining bread of life in this world of spiritual hunger.

Like Joseph of old, the new Jew of Zion will yet be able to say to us and to all the peoples of the world, "God hath sent me before you to be a source of life"—the source of a new life of hope and peace and dignity for the Jew and for the world!

THE AMAZING SABBATAI ZEVI

[Continued from page 10]

spent and gone. Mehmed Effendi had not the charm and magic once exercised by Sabbatai Zevi. His gestures were empty, his voice hollow, his commands lacked their old time fear and awe. He was a broken, strutting old man who knew that the game was up.

The Turks suspected him. He was closely watched. Then his pension was revoked. He was a problem on their hands. When he was roused from his depression, he dreamt of making a fresh start. To obviate any such complications, he was banished in 1673 to a remote village on the coast of Albania, near Scuttari. That was the final curtain on his strange and fantastic life. When he felt that his end was near, he begged not to be interred in a Moslem cemetery but in proximity to the people who, in better times, had never wavered in their love and devotion to him. Sabbatai Zevi died and was buried on the Day of Atonement in the year 1675, his grave remaining unmarked and unvisited, except, occasionally, by Mohammedans who offer up prayers to him as a saint.

Sabbatai Zevi was the last of Messiahs.

With him the Messianic Movement came to an end. Jacob Frank, a Podolian Jew of slight education who laid claims to messiahship, was too crude, vulgar, and blasphemous an individual to be seriously regarded as Sabbatai's successor, although he pretended to be his reincarnation. At the height of his power and influence, he commanded a following of 15,000, but his "doctrine" was not so much messianism as the complete absorption of the Jews and Judaism, under certain conditions, into the Catholic Church. His place in history is therefore a completely void one of total darkness without a single bright spot.

But what, in retrospect, must be one's opinion of Sabbatai Zevi? There is nothing to show that in his long, rich, and glamorous career he ever gave up his pleasure, his comfort, for the sake of the ideal he claimed. He chose to parade before the world as a Messiah without the least mental and spiritual preparation for the task. He was a prophet without a call, a messenger without a mission, a Messiah without a divine summons. When the call came to Jeremiah, it was in his

heart as a burning fire; he would feign suppress it, but he could not. But what was the transforming effect of the pretended messiahship on Sabbatai Zevi? The only "burning fire" one apprehends in Sabbatai, is his burning self-love, burning ambition, and the burning incense of the flattery and adulation of his deluded admirers.

There was no love in his heart. There is no indication that he ever loved anybody sincerely. He used men, but he did not love them. And one who lacks the quality of love, can have no sympathy, no understanding, no deep feeling in his heart. Indeed, one wonders whether he really knew the people who adored him, and crowded about him. He was a lonely, solitary man even when thousands bombarded him with their acclaim. He mingled with men, but he never associated with them, he faced great multitudes, but he had few, if any, intimates. This is why, although there is a great literature about Sabbatai Zevi and his movement, there are few authentic documents from those who stood near him, for he revealed himself to no one.

He was as incompetent in the practical execution of his "mission" as he was in almost everything else. He lacked political astuteness. Sabbatai Zevi thought he could end the *galut*, bring redemption to his people, and lead them into the Holy Land by impressive shows and grandiose displays. Had he possessed political vision and wisdom and not childishly toyed with his people's national hopes and aspirations he might have shortened the Jewish exile by three hundred years and saved millions of lives. There was a time when nearly the whole world was on its knees before him. Christians and Moslems alike paid him their respect, and the restoration of the Jewish nationhood was not regarded as an impossible dream. Menasseh ben Israel, a much smaller man than himself in the sense of popular acclaim, secured for the Jews their return to England, while Sabbatai Zevi, the hope and idol of thousands, with the eyes of all the world turned upon him, only succeeded in making the abyss of Jewish pain and suffering all the deeper. Therein lay the tragedy of Sabbatai Zevi, the failure of the man who might have done so much yet accomplished so little. His end was not a simple fall or an ordinary abdication, but the collapse of a whole people at a time of its greatest need.

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, INC.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2-4000

OUR ONLY STORE

• FRUIT BASKETS •

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAR Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

FOR A SERENE WINTER VACATION —AND DIVERSION WHEN YOU CHOOSE CONSIDER *PALM BEACH*

Enjoy the comforts of a Hotel . . . in the tranquil privacy of the Beaux Arts Apartments, Bradley Place and Seminole Avenue, Palm Beach, Florida. A square block of modern apartments conveniently located two blocks from the ocean, theatres and shopping.

Set amidst tropical gardens directly on Lake Worth, you are assured superb vistas and restful surroundings.

One- two- three-room heated units, each with its own patio. Furnished to the last detail for house-keeping. Maid service by arrangement.

Season and Monthly Rates.

For brochure and information, write or call New York Office, 250 Montgomery Street, Brooklyn 25, N. Y. Phone: BU 7-1114—or call Beaux Arts Apartments directly.

Phone: Palm Beach 6225.

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

New York, N. Y.

61 Broadway

Mr. Lester Lyons

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

The Brooklyn Jewish Center Review

November, 1948

THE "OLIVER TWIST" CONTROVERSY

By JACOB KAPLAN

THE PASSING OF JUDAH MAGNES

By DR. I. H. LEVINTHAL

A DECADE OF THE N. Y. U. JEWISH CULTURE FOUNDATION

By DR. A. I. KATSCH

THE ANCESTOR

By SYLVAN KARCHMER

MY BROTHER'S KIDS

By MORRIS MANDEL

NEWS OF THE MONTH

• CENTER BULLETIN BOARD •

FORUM LECTURES and DISCUSSIONS

BROOKLYN JEWISH CENTER, 667 EASTERN PARKWAY
SECOND AND FOURTH MONDAY EVENINGS AT 8:15 P.M.

December 13th:

DR. JORGE GARCIA GRANADOS



Former Ambassador from Guatemala to the U. S.; Member of the United Nations Special Commission on Palestine; Acting Chairman of the Guatemalan Delegation to the General Assembly of the United Nations.

Dr. Granados is the author of "The Birth of Israel," a brilliant review of the work of UNSCOP and the fight for the adoption of Partition by the UN General Assembly. He is a statesman whose name will go down in Jewish history as a great benefactor of the Jewish people.

SUBJECT:

**"THE UNITED NATIONS AT WORK — A BEHIND
THE SCENE REPORT"**

Admission: *Center members free; Non-members 40¢ (incl. tax)*

December 27th:

ROUND TABLE DISCUSSION GROUP

Debate on

**"SHOULD THE FEDERAL GOVERN-
MENT OUTLAW ANTI-SEMITIC
LIBELS?"**

Affirmative:

WILL MASLOW, ESQ.

*Director of Commission on Law and Social Action,
American Jewish Congress; Lecturer at New School
for Social Research.*

Negative:

HON. WILLIAM I. SIEGEL

*Assistant District Attorney, Kings County
and Zionist Leader.*

Admission free to all.

January 10th:

DEBATE

PROF. J. RAYMOND WALSH

Noted Radio Commentator and Economist

GEORGE HAMILTON COMBS

News Analyst and Former Member of Congress.

SUBJECT:

**"OUR FOREIGN POLICY — WHERE IS
IT LEADING TO?"**

Admission: *Center members free; Non-members 40¢
(incl. tax)*

BROOKLYN JEWISH CENTER REVIEW

Vol. XXX

NOVEMBER, 1948 — HESHVAN, 5709

No. 11

CHRISTMAS AND CHANUKAH

ALTHOUGH this period of the year signifies to the businessman the beginning of the Christmas rush to many Jews it is the forerunner of a period of confusion, conflict and perplexity. The Yuletide is so much a part of the American way of life that many American Jews have adopted the trimmings of Christmas, especially the Christmas tree. These Jews rationalize their assimilation of the Christmas ritual by saying that they have only been attracted by its spirit of good-will. They fail to realize that Christmas is not merely an American secular festival, but a Christian religious holiday symbolizing the belief in the divinity of the founder of Christianity. A Christmas tree in a Jewish home does not denote the greater Americanism but slavish imitation of a religious festival that is not Jewish. Many of our Christian neighbors consider such celebrations in Jewish homes a desecration. They expect us to respect their religious customs, but they do not want us to go through the motions of a meaningless imitation and vulgarization of their sancta.

The introduction of the Christmas tree in Jewish homes can very often be traced to the void left in the hearts of many Jews who are unfortunately unaware of the customs and ceremonies of their own people. They are literally starved for religious experiences. They miss the pagantry and beauty of our rituals which alone can enrich and give greater meaning and significance to their lives as Jews. The Chanukah holiday, with its message of the victory of light over the forces of darkness, the triumph of freedom and the defeat of tyranny, is rich with meaning

and abounds with opportunities for elaborate and beautiful pagantry. It should be celebrated with great éclat. Several apartment houses in neighborhoods where the tenants are predominantly Jewish have set up large Menorahs in their lobbies; this is a practice that should be encouraged by all Jewish tenants. Impressive parties should be arranged for Chanukah and gifts exchanged. Our children will surely be inspired and moved by the beauty of the Chanukah ceremonies if

parents would but take the time and the initiative to plan family celebrations in their home.

American democracy demands of us not blind imitation of our surroundings and environment but the development of our particular way of life. Only as self-respecting Jews will we be able to contribute to American culture and repay our country for the opportunities of civil and religious freedom that it has granted us.

—E. Z. AND M. H. L.

A CULTURAL DYNAMO FOR JUDAISM

THE struggle for the establishment of the State of Israel and its defense has served as a great spiritual boon for American Jews. It has stimulated our Jewish consciousness and given a sense of dignity to Jews who were far removed from Jews and Judaism. However, we must not be deluded into believing that with the imminent solution of the problems confronting the newly created state, and with the strengthening of the Jewish spirit, the religious and cultural problems which face us in America will automatically be solved. Prof. Salo Baron, Professor of Jewish History, Literature and Institutions at Columbia University, was right when in a recent address he emphasized "the danger of altogether delegating our religious and cultural responsibilities to our co-religionists in Palestine." American Jews are confronted with problems uniquely American. We will continue to be a religious minority subject to the pressure and influence of the majority culture and way of life—while in Israel.

American Jews must also understand

that Judaism in America cannot and will not survive vicariously—by virtue of the sacrifice and devotion of the Jews in Israel to their people and their God. American Jews must create and support their own cultural dynamos from which will flow the power to energize and vitalize our Jewish lives and which will redirect and channelize the spiritual strength that will emanate from the New Zion into the life-stream of American Jewry.

Aware of the great challenge and opportunity that await us, a committee of men and women of the Brooklyn Jewish Center, who have been the vanguard to raise and collect unprecedented sums of money for the United Jewish Appeal and Federation of Jewish Philanthropies have again organized this year in support of one of our leading cultural and religious institutions, the Jewish Theological Seminary of America.

Ever since its founding, the Seminary

[Continued on page 17]

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President
Israel H. Levinthal, D.D., D.H.L., Rabbi

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents
Manuel Saltzman, Asst. Rabbi
Joseph Goldberg, Administrative Director

David Goodstein, Treasurer
Mordecai H. Lewittes, Asst. Rabbi

Frank Schaeffer, Secretary
Hebrew Schools

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE PASSING OF JUDAH MAGNES

THE recent death of Dr. Judah Leon Magnes came as a shock and brought great sorrow to the thousands of men and women who knew him, both here in America and in Israel. And the strange fact to be noted is that though the great majority of these people were in utter disagreement with his political views regarding the future of Palestine, all had the highest regard for him personally. All sensed the absolute sincerity of the man, his lofty idealism, his passion for peace, and his unbounded love for his people and for all mankind.

He was the dreamer in the noblest sense of the term. And that explains his greatness and also his failure to win the approval of those to whom he made his frequent pleas. "Lo, the dreamer cometh!" was not only the attitude of the brothers to Joseph, but that of most men and women towards those who, like Dr. Magnes, refuse to be swayed by the realities of life and who persist in living in the realm of their ideals, no matter how impractical these ideals may be.

We have an interesting Rabbinic comment, which, I believe, best describes the personality of men like Judah Magnes. I interpreted this comment when I paid tribute to him from our pulpit, and I shall permit myself to repeat it here.

There is a discussion between the school of Shammai and the school of Hillel as to which was created first — heaven or earth. The disciples of Shammai insisted that the heavens were created first, while the disciples of Hillel claimed that the earth came first. Each of course quoted Biblical verses to prove his case. The conclusion to which the later Rabbis came was that both were created together.

This would appear to the superficial reader as a naive, almost childish, discussion. And yet, looking deeper into these words, one finds a penetrating characterization of the leaders of these two schools of thought.

Shammai was the strict teacher, who never compromised with situations. When the heathen came to him and asked to be taught the whole Jewish law while standing on one foot, Shammai drove him from his presence. That was not the way to learn the Torah. His mind and his thoughts were in the heights of the heavens; heaven came first and was the all important.

Hillel was the mild teacher, the realist who understood that we must often compromise with life. When the same heathen approached Hillel with the identical request, Hillel did not drive him away. He told him the golden rule and added: "This is the Torah, all else is commentary. Go now and learn the rest." Hillel believed that earth came first, and that in facing life we must take into account conditions of earth if we want to reach out into the heavens.

The Jewish people knew how to solve this dilemma — both heaven and earth were fashioned at the same time; both must be considered simultaneously.

Dr. Magnes, in this sense, belonged to the school of Shammai. To him, heavenly ideals not only came first, but were the all-in-all of life. He never would nor could compromise.

In the disputes between the two classic Jewish schools I have described, the law in nearly every case is according to the view of the school of Hillel. "But," says an interesting cabbalistic tradition, "when the Messiah will come the law will then be according to the views of the school of Shammai."

That indeed explains the apparent failure of Dr. Magnes's ideals. They were not for the Jew, as the earth presents itself now. They were too far in the heavens. But they do fit in with the Messianic dream. When that glorious day will appear, when a new earth will be fashioned to reflect a new heaven,

when justice will flow like a river and righteousness like a mighty stream, then indeed the visions of Dr. Magnes will become living realities.

The life of Judah Leon Magnes was the most eloquent proof that though we no longer have prophets, we are still the *B'ne Ha'd'nevim*, children of the prophets, capable of producing men like Magnes, whose thoughts and actions are in the noblest prophetic tradition.

Israel H. Perutthal

INSIDE CZECHOSLOVAKIA

AT LEAST 1,000 Czech Jews have fled Czechoslovakia since the recent change of government, Gisela Tauber, a Jewish journalist, declared upon her arrival in Vienna from Prague. She crossed the border illegally.

Miss Tauber said that the membership of the Jewish Community Council of Prague and the Federation of Jewish Communities has been cleared of most persons who "refuse to bow to the Communists." She added that most of the positions on both bodies have been filled by Communists as a majority of the former leaders of the groups fled the country, mostly to Paris.

Administrative barriers have virtually halted emigration to all countries except Israel, Miss Tauber asserted, adding that as a result many Jews in Prague have applied for Israeli visas. The Jewish communities of many provincial centers, such as Teplitz and Reichenberg, have been depleted by legal and illegal emigration, she said. The transfer of valuable property such as jewels, silverware, furs and rugs is frequently prevented by officials, in the absence of regulations governing their export, Miss Tauber reported.

She also said that many Jewish refugees from other Eastern European nations arriving in Prague are "not permitted to receive" relief assistance on orders of Egon Kohn, whom Miss Tauber identifies as a leading member of the Prague Jewish Community and the Communist Party. She also confirmed that Oscar Krasnansky, head of the Czech Zionist movement, has been arrested.

SHOCKED indeed are those of us who have read the recent news report from Germany that J. Arthur Rank's "Oliver Twist," the controversial film version of Dickens' novel, is to be exhibited in the U. S. zone of Germany. German dialogue is already being dubbed into the movie, which is scheduled for a preview in the American zone in January and a showing in the British and French zones at the same time or shortly after. The man responsible for permission to show the film is Col. Gordon Textor, head of the U. S. Information Services; the latter is reported to have said he saw nothing in the film which might stir up anti-Semitic feeling.

Apparently, the protests which followed the announcement that the film was to be displayed in the United States have not been completely effective. True, of course, columnists like Albert Deutsch and Walter Winchell, official Jewish groups like the New York Board of Rabbis, raised their voices with enough power to cause the picture's showing in the United States to be shelved temporarily. Manifestly, more and more vigilance is necessary to destroy the cultural poison which is in this vicious, anti-Semitic film, "Oliver Twist."

For, make no mistake about it, the Rank "Oliver Twist" deserves condemnation from all democratic mankind. It deserves condemnation because it introduces that outstanding example of anti-Jewish stereotypes in English literature, Fagin. Published shots of the film show Fagin as a horribly-caricatured, viciously-slandering composite of the classic Jewish stereotype. Sinister and ugly does he look, with a scraggly beard, a tremendous hooknose, greedy fish-eyes. He speaks, we are told, with a thick guttural accent. He lips and he wheedles. He seduces the children of the film like Dawkins, the Artful Dodger, and Oliver Twist into a life of crime. He is a fiendish, sadistic criminal who clubs Oliver and murders Nancy Sikes with a minimum of provocation. In a world still suffering from the misinformation of racist demagogues, this anti-Semitic caricature can hardly serve to combat the subtle evil of anti-Jewish prejudice.

There are some misguided liberals in our midst who have hastened to the defense of "Oliver Twist" on the ground

that art should never be censored. Thus, Elmer Rice, distinguished American playwright, recently voiced his objection to the protest of American Jewish groups against "Oliver Twist" on the basis that it violated artistic integrity. Art, he implied, is above censorship of any type.

It is time that we came of age, culturally speaking, on this whole issue of literary or dramatic caricatures of the Jew. It is time that we began to learn the exact nature of a vicious tradition extant in the literature of England, Germany and America. It is the bane of English, German and American literature that they have perpetuated the tradition about the Jew as a usurer, criminal, rogue, evil-doer. We may label this the Shylock-Fagin tradition, which has passed on from century to century and has done irreparable harm to the Jewish people. So imbedded has this Shylock-Fagin tradition become in our mores that it has led many a movie producer to introduce the stereotype of the avaricious Jew. Rank's "Oliver Twist" is thus no innocent accident.

When and how did this Shylock-Fagin tradition begin? The very origin of dramatic literature brought with it the pillorying of the Jew. The drama in England was religious in origin and consisted of miracles, mysteries or moralities presented to church and guild audiences. These plays took over the spirit of the medieval "Hymn of Hate" in respect to the Jew. Usually they gave some story of a Jew who tried to dupe a Christian, only to be outwitted himself, much to the amusement and delight of the audience. When religion and drama were divorced, secular dramatists found that the stage Jew was a convention in the drama too popular to be cast aside. They proceeded to make him a ridiculous figure. Usually he had red hair, a red beard and a huge nose. With Shakespeare and

Dickens' Novel Continued an Ancient Slander That Is Now Revived in a New British Movie

THE "OLIVER TWIST" CONTROVERSY

By JACOB KAPLAN

Christopher Marlowe showing the way, the Jew was usually a moneylender. Nine times out of ten he was a Shylock who insisted upon his pound of flesh from the Christian in his clutches. He spoke a barbarous language with an inflection and lisp which made him more ridiculous than ever. When not a usurer, the Jew was a fence or receiver of stolen goods, a rogue or a parvenu. He was the progenitor of Fagin.

The noteworthy point is that this usurer-rogue stage Jew was based on the fact that the Christian usurer for several centuries used the Jew as a scapegoat—a most familiar practice, as the modern world may testify. "I suspect," said our own Oliver Wendell Holmes, "the story of sweating gold was one of the many fables got up to make the Jews odious and afford a pretext for plundering them." Holmes' suspicion is borne out by history. There were no Jews in England from 1290, the year they were expelled, to 1655, when they were permitted to return. Only crypto-Jews, very few in number, remained in the country at the time of Shakespeare—the end of the 16th century. Nevertheless, Stephen Gosse, in 1879, wrote an essay called "The School of Abuse," in which he refers to "The Jew" shown at the Bull (a tavern playhouse in Bishopsgate) as representing the bloody minds of usurers. Here is the first Jewish usurer in England, appearing at a time when not a single Jew was known to England.

Why he appeared is no mystery. R. H. Tawney, the famous English social scientist, informs us that Parliament had to pass one bit of legislation after another in attempts to stamp out the usury evil. In 1341 and 1487, for example, legislation was enacted by Parliament laying down severe penalties for the crime of usury. As late as the period

of Bacon, whose essay "Of Usury" appeared in 1623, it was quite plain that usury was a widespread evil in Christian England. All this is indicative of but one all-important point: usury was practiced widely in England both before and after the expulsion of the Jews by the non-Jewish world. Precisely because of this very fact, the Christian usurers used the Jew as a scapegoat to divert the resentment of the aroused public from themselves. They began to prate propagandistically about the Jew as being usurer by instinct and tradition. The glibble dramatist unfortunately accepted this characterization. Most Elizabethan playwrights at one time or another took occasion to depict the usurer Jew.

Shakespeare and Christopher Marlowe's creations set examples for centuries. Shakespeare's Shylock, desiring his pound of flesh, and Barrabas, the Jew of Malta, seeking "infinite riches in a little room," are the ancestors of a nauseating lineage of Jewish stereotypes. The Shylock-Fagin tradition has come down to our own times. Such dramatists as Arthur Wing Pinero in "The Mind of the Painted Girl," Edmond Knoblock in "The Pawn," Somerset Maugham in "Lady Frederick" have in recent years introduced Shylock-Fagin stage Jews in their plays. American literature borrowed the stage Jew stereotype and used it considerably. Not before 1875 was a Jew portrayed on the American stage who was not a usurer or a villain. German literature introduced the Shylock-Fagin pattern and used it widely. Goebels found much to work with in the German literary past.

Now there is but little question that Charles Dickens' Fagin is a perpetuation of the mendacious tradition of the Jewish stereotype. His very description testifies to this: Fagin is "a very old shrivelled Jew whose villainous-looking and repulsive face was obscured by a quantity of mottled red hair." He even has the lip of the stereotype. Contrast this description with Dickens' Jewish character, Mr. Riah, in his "Our Mutual Friend," as "an old Jewish man in an ancient coat, long of skirt and wide of pocket; a venerable man . . ." There is evidence that Dickens regretted his Fagin characterization and tried to make amends by his creation of Mr. Riah. But Mr. Riah does not quite blot out Fagin. In creating

Fagin, Dickens gave us one of the most unfortunate types of literature. In a bigoted moment he created a character who should be relegated to the limbo of literature. The world's culture would have lost nothing if this figure had never been born. Any form of art—novel, movie, drama—which revives him should be condemned.

It does not speak too well for Britain that "Oliver Twist" has been exhibited to adult audiences in it. Likewise, it will be a definite reflection on the United States if the American Military Government officials are permitted to sponsor this film. Consider! This film is to be shown to the land of Buchenwald and Auschwitz, to the land in whose soil six million murdered Jews lie interred—six million people who are, in a sense, the victims of the falsehoods about the Jew which "Oliver Twist" perpetuates.

It is interesting to call the roll of the non-Jews who have attempted to correct the abominable usurer-rogue tradition. In English literature dramatists like Cumberland and Galsworthy, novelists like George Eliot have come forward to write intelligently about the Jew and his cultural traditions. George Eliot's "Daniel Deronda" gives us a tale of a Jewish boy, Daniel Deronda, whose social idealism contrasted sharply with the mere

individualism of his gentile girl friend, Gwendolyn Harleth. In an inspiring manner, Eliot traces this moral and social idealism to the real traditions of the Jewish people. In German literature Gottfried Ephraim Lessing, inspired by his knowledge of Spinoza's life and his friendship with Moses Mendelssohn, the great Jewish philosophical and poetic mind, wrote "Die Juden" and "Nathan Der Weise." In our own literature, immortals like Washington Irving, Longfellow, Emerson, James Russell Lowell, Mark Twain, and Lafcadio Hearn have written understandingly about the Jew as a correction of the infamous picture of him perpetuated by the Shylock-Fagin stereotype.

Unfortunately, the salutary effect of their works has had considerably less influence than Dickens' Fagin. The film "Oliver Twist" will continue this unfortunate vogue. It will fan the flames of anti-Semitism in a land where its scourge has done more harm than in any other period of history. The democratic Western world cannot afford to take a schizophrenic approach to the Jew, permitting him his national independence and misrepresenting him in its cultural media. "Oliver Twist" is a slander upon the Jew. In this view he is joined by all fair-minded people.

British Jews Organize Defense Against Increasing Anti-Semitism

THE Board of Deputies of British Jews set aside this month as "Defense Month" in view of increasing anti-Semitism in the British Isles.

A meeting of the Board heard Dr. Selig Brodetsky, president of the organization, assert that there are "indications of large-scale preparations for all-out-attacks against the Jews in Britain."

A resolution adopted by the Board provides that during "Defense Month," the Jewish community in Britain will concentrate on raising \$800,000 for the purpose of combatting anti-Jewish propaganda. Several speakers at the meeting warned that anti-Semitic elements in Britain are attempting to exploit the "present international situation by arousing mass sentiment against Jews."

Warning against the theory that anti-Semitism can be removed by "a clever trick," Prof. Brodetsky declared that "it is a constant danger threatening Jews throughout history." He urged Zionists not to believe that Zionism is the "panacea against this evil" and called on them to participate fully in defense activities, "since not only British Jewry but the State of Israel is threatened by anti-Semitism abroad."

The House of Commons will soon be petitioned by the Committee for Slaughter Reform to adopt legislation outlawing Jewish ritual slaughter. Headed by Lord Dowding, the group maintains that there is no anti-Jewish intent in such legislation.

THE New York University Jewish Culture Foundation was conceived and projected by Dr. E. George Payne, the former Dean of the School of Education of New York University, together with the writer, then an instructor in Hebrew in the Division of General Education of New York University. In 1937, they called together a group of several leading faculty members, some prominent persons in the general Jewish community and several Jewish student leaders, whom they invited to join in the establishment of the New York University Jewish Culture Foundation, as the all-embracing Jewish student organization on the campus. The Foundation was to be an intra-school rather than an inter-collegiate association without formal ties to outside groups or ideologies, although, of course, cooperating with all agencies sympathetic to its purposes. New York University was thus the first institution to establish a Jewish student organization woven into the very fabric of its curricular and extra-curricular life, for which the University would feel a direct interest and responsibility.

The purposes of the Jewish Culture Foundation as outlined by Dean Payne, the Chairman of the Board of Directors, at the inception of the organization are:

1. To make the Jews among our students conscious of their cultural background and its importance to America.
2. To provide non-Jews with a background of understanding with reference to the vital contribution of Jews to our national and social life.
3. To bring about a comity especially between Jews and Gentiles, and to curb incipient totalitarianism which cannot exist in our democratic country without doing violence to our ideals and to our democratic life.

The Jewish educational as well as the inter-faith aspects of the Jewish Culture Foundation are implied in these objectives. The Jewish student is given an opportunity to acquaint himself with, and to develop an appreciation of his heritage both through formal instruction and through informal activities. The Gentile student is also in a position to increase his knowledge and understand-

ing of the Jew and his heritage. This cultural and inter-cultural platform is of especial significance to New York University, a large metropolitan and cosmopolitan institution, national in scope, spread over several campuses, with the greatest Catholic, Jewish and Protestant student population in the world. The program is projected on a simple educational level, and is made an integral rather than merely an incidental phase of a liberal democratic education.

The program of the Jewish Culture Foundation is composed of three inter-related elements: the students' organization, the Library of Judaica and Hebraica, and the Chair of Hebrew Culture and Education. The Chair of Hebrew Culture and Education was established at New York University in 1944. Students may now major in Hebrew Culture or Education, and receive full credit towards a Bachelor's, Master's or Doctor's degree in the University's School of Education. Early in the career of the Foundation, the compelling need of a library became apparent as indispensable to students writing term papers, preparing assignments or doing research in the field of Hebrew or Jewish culture. To establish this library, the writer appealed to the Jewish Publication Society for assistance and that organization responded with a donation of several hundred books of its own publications.

On a subsequent occasion, the late Dr. Mitchell M. Kaplan, poet and bibliophile, contributed his unique private collection of some 4,000 manuscripts, incunabula, and other rare editions as well as current Judaica. At about the same time, Mr. William Rosenthal presented his father's collection, dealing with Hebrew education, to the Jewish Culture Foundation Library. From the storage stacks of the University Heights Library, the Foundation secured the Judaica and Hebraica collection of the famous Semitic scholar,

The Value of Jewish Culture and of the Jewish Heritage is Being Made Known at N. Y. University

A DECADE OF N. Y. U. JEWISH CULTURE FOUNDATION

By DR. A. I. KATSCH

Paul Lagarde (1827-1891), a German anti-Semite who distinguished himself with his critical reconstruction of the text of the Septuagint. The library has since been further augmented by additional gifts; among them, a Zionist book shelf presented by the Zionist Organization of America, a number of dictionaries presented by the Jewish Education Committee of New York. The N. Y. U. Jewish Culture Foundation Library, now consisting of thousands of volumes, though founded and maintained by the Foundation, is under the direction of the University Director of Libraries and the J. C. F. director, and is included in the main University catalogue as a part of the University collection. It is conducted as a reference library, open to all students, and supervised by student librarians, provided by the University. The Jewish Library is an impressive symbol to the Jewish student of the recognition of his heritage, on a part with the cultures of other peoples.

The Jewish Culture Foundation is governed by a Board of Directors consisting of a number of leading faculty members. It is maintained by a Board of Sponsors composed of leaders in the community, as well as representatives of a recently organized Women's Division. The students, however, have full run of their own affairs. The activities of the Foundation are guided by the Director who is a regular member of the faculty and by two associates, one for the Washington Square Center and the other for the University Heights Campus. Both the students and the faculty regard the Director as their liaison with the Jewish community and consult him on various questions affecting Jewish life and the Jewish student body. Membership in the Jewish Culture Foundation carries with it voting rights in the students' organiza-

tion as well as the privilege of joining one or more of the many sub-groups of the Foundation; the Zionist Circle, the Hebrew Circle, dramatic, dancing, or choral groups or the Graduate Society. It includes also a subscription to the *Menorah Journal*. The general activities and functions of the Jewish Culture Foundation are open to the entire student body.

The University has concretized its concern and interest in the inter-faith and inter-cultural program, by acquiring recently, on its own initiative, a special building to house all its religious activities: the Christian Association, the Newman Club, the Jewish Culture Foundation and the J. C. F. Library. The Religious Activities Building is now being outfitted to suit the needs of each of the three groups, and when opened, it will no doubt make it possible for the Jewish Culture Foundation to broaden and intensify its program.

On the plane of cultural activities, the Jewish Culture Foundation begins its program each semester with the annual Freshman Reception, which attracts hundreds of entering students, who come to hear addresses by major administrative officers of the University. This serves as a means of inducting and orienting the new students into the Jewish Culture Foundation program. At least two regular weekly forums, one for the day students and another for the evening students, are arranged, and these are devoted to a discussion of current problems on religion, Palestine, Jewish history, literature, philosophy and art. The lectures are arranged in a unit series running through a semester, designed to give the students a general picture of Jewish culture and life, contemporary and historical, and to acquaint them with the underlying currents and patterns of Jewish life and thought. The discussions are led by guest lecturers from within and without the University. The weekly attendance at the regular meetings of the Foundation circles runs into several hundred. The Foundation also fosters a number of annually recurrent events, including the Succoth Festival, Jewish Book Month celebrations, Chanukah Chagigoth, Purim masquerades, and the model Passover Seders, all of which have become popular functions, which attract Jews and non-

Jews on the campus. The Jewish Culture Foundation arranges the usual social events, teas, dances, and the like.

To stimulate student interest, and also as a means of attracting students of special merit or ability to the courses in Hebrew Culture and Education, the Foundation offers some ten scholarships and prizes ranging from \$25 to \$450. The University has recently accepted the prize of an annual gift of a Lexicon of the Hebrew Language in 16 volumes to be given annually by the Benyehuda Foundation to a student who excels in Hebrew and writes on the Work of Eliezer Benyehuda. Recently a teaching fellowship, amounting to \$1,500. per annum and known as the Sidney Motz Fellowship, was established in connection with the Chair of Hebrew Culture and Education.

The Jewish Culture Foundation has now functioned for almost ten years, and we are therefore in a position to evaluate its pattern of organization as well as its achievement. Its three component elements, united into one body, have not only functioned harmoniously, but have supplemented and served each other. The library, for example, is to the Chair what a laboratory is to the science classroom. The student organization and Jewish Culture Foundation circles afford the students in the Hebrew classes experience in leadership, as a preparation for active participation in Jewish communal enterprise. Reciprocally, the students' activities and circles of the Foundation are a reservoir attracting students for the courses. There is no competition between the three arms of the Foundation, as is not infrequently the case in institutions where the curricular studies are apart from rather than a part of a single organization. Moreover, since the Jewish Culture Foundation is an integral part of the institution which it serves, there is maximum cooperation between it and the University.

The fine spirit of understanding and good-will which reigns among faculty and students at New York University is a manifestation of the basic philosophy underlying the Jewish Culture Foundation and its activities. By working on a cultural and educational level we have been able to make great strides toward establishing understanding and healthy

human relationships on campus. The degree of our success is indicated by the fact that the Foundation's Faculty Board of Directors is composed of Jews and non-Jews, all of whom are interested, and actively concerned, in furthering a knowledge of Jewish culture on campus.

BRANDEIS UNIVERSITY OPENS

Brandeis University, of Waltham, Mass., the first Jewish-sponsored non-sectarian institution of higher learning in the United States, was inaugurated at impressive ceremonies in Symphony Hall in Boston here during which Dr. Abram Leon Sachar was installed as the first president of the University.

A letter of tribute from President Truman was made public at the conclusion of the three-day inaugural ceremonies. Addressed to Dr. Sachar, it read in part:

"In behalf of the Nation, the ultimate beneficiary of the creative contributions Brandeis University will make, I welcome you into the realm of free institutions."

More than 3,000 guests and delegates from 166 American and 18 foreign colleges and universities attended the academic ceremonies. Dr. Sachar was inducted by George Alpert, president of the Board of Trustees of the university. The inaugural address was delivered by Dr. Arthur H. Compton, chancellor of Washington University. Eliahu Epstein, Israeli envoy to the United States, expressed the hope that many future graduates of Brandeis University would bring their knowledge to Israel.

In his address, Dr. Sachar said that Brandeis University would never choose its students or faculty on quotas of genetic, ethnic or economic distribution. "The truth is," he declared, "that America is not a melting pot at all. It is a symphony. The precious groups that have come to these shores must not disappear into an assimilative cauldron."

The academic year got under way on October 14 when the 120 members of the pilot freshman class registered. Classes began October 20. Twenty-five percent of the freshmen are receiving scholarships from the university. The tuition charge is \$500 a year.

ELEVEN-YEAR-OLD Margie was having trouble with history again.

"We've got seven questions and I don't know the answers to a single one of them," she fretted.

"Now stop worrying so much about school," said Frances, "and let me talk to your daddy."

How blond they both were, Mark thought, idly glancing from one to the other. They had long, narrow heads and pale, luminous eyes. Margie's hair, like her mother's, was the color of golden-brown autumn apples.

"I've got all kinds of troubles," said Margie, with a serious, preoccupied air. "And nobody pays me any attention."

Frances pushed back her dish of dessert. "I didn't have a chance to tell you, Mark," she said, "the agent for the Crest Park addition was here today; he drove me out to see the place we were talking about."

Her eyes opened wide with excitement as she talked. "Mark, you ought to see the inside."

They had noticed the ad in Sunday's paper, but when Mark saw the address he had grown dubious about it. "Not for us," he said. Crest Park was politely called a restricted residential area. Mark remembered that before the war Uncle Sam Runawitz had tried to build out there and had been unable to purchase a lot.

"The agent was so nice," Frances went out, slowly, "and when he phoned back this afternoon, he said we could pick up the key any time we liked and go through the house again."

"But," Mark said, "I don't understand . . ."

Frances interrupted, hurrying on before he had a chance to say anything else, "It's got the loveliest downstairs den—done in rough pine, and Mark, I just love the master bedroom. You must see it, dear."

Mark looked at her with an odd expression in his eyes. "You mean they don't know . . ."

But Frances interrupted him again with a swift shrug of her shoulders. "Why should they know?" she demanded and tossed her golden hair back defiantly.

"Wouldn't it save us a lot of trouble, I mean, later on? They're bound to find out . . ."

How Margie Learned That Her Family's Great Department Store Started in a Peddler's Pack

THE ANCESTOR

By SYLVAN KARCHMER

"That's so utterly tiresome," Frances said. "You don't have to advertise it, do you? Why, I'm never taken for . . ."

She paused, her words trailed away, as she arose from the table and walked towards the French doors that opened into the sitting room. "Come on, Alice, get the dishes," she called, then she turned to Mark, and now a sly little smile hovered around the corners of her dainty, well-formed lips. "Wouldn't Uncle Sam and Aunt Laura just die! I mean if we got a house in that exclusive district. It would be worth it . . . just to see the expression on their faces."

"I don't like it," Mark said. He had followed her into the sitting room. I just don't like it at all," he grumbled.

He slid into the green soft chair under the lamp and picked up the paper. Frances came over, adjusted the light over his shoulder, and leaned over so that her chin touched his forehead. "Darling," she said, "half the congregation would give anything they owned to move out there."

"I wonder," he said. "I think you are completely wrong."

They were interrupted by Margie, who came in with her school books. She sat down on the sofa and pushed some of Frances' glass ornaments to one side of the coffee table, where she deposited her books.

Frances watched her disapprovingly. "You can't study in here—not while your daddy and I are talking. Why don't you go up to your room?"

"I need Daddy's help," Margie cried. "You know I just hate history. It's my worst subject. It's not only that. We've got to write a theme on our ancestors."

"Your ancestors?" Mark asked, curious.

"Miss Leak spent the whole period talking about it. She says her grandfather was a colonel in a Texas Regiment during the Civil War. She showed us a letter Robert E. Lee had written him after he was wounded in a battle."

"How interesting."

"And you know Martha Crow—she spoke up in class and said that was nothing, her folks had been living in the South since Colonial days. They came from Virginia."

"Is that Dr. Crow's daughter?" asked Frances. She touched Mark's shoulder knowingly. "They live out in Crest Park addition."

"That's not all," Margie cried from the sofa. "Ernestine Medford said they have a family chart that shows all their relatives. She said her mother paid twenty-five dollars to have it made. And Leonora Segrist said her people came from France. She said they were French noblemen. And you wouldn't think so, either, Daddy . . . because she wears the tackiest clothes."

Mark watched her soft grey eyes cloud as she talked. "Miss Leak said it was all so illuminating. That's the word she used—then she went down the row and asked each girl where her folks were from. She didn't get to me before the bell rang."

Mark put the paper down, and for a second time his breath seemed caught in his throat. What would Margie have told them, he wondered.

Frances said, "I'm surprised that they even discuss things like that at a fine girls' school like Miss Carrothers' . . . I think it is perfectly silly."

"Why should it be silly?" asked Mark. "Pride in one's forbears and that sort of thing."

But he did not feel easy in his own mind. There was a curious feeling inside him that he had been doing Margie a grave injustice.

"Wouldn't it have been lovely," sighed Margie, "if grandfather had fought in the Civil War?"

Mark gave a short little laugh. "He hardly could have done that. He was only six when the war started."

Then acting on a whim as he saw her strangely troubled face, he arose from the soft chair. "Let me sit here," he said, and eased himself down to the sofa beside her. "Now," he said, and put his arm around Margie's soft, round little shoulders.

Frances sat down in his chair. Absently she picked up the paper. "They don't have any right to embarrass girls like that," she said petulantly. "I'm sure Miss Carrothers wouldn't approve."

"Do you know where I work?" Mark asked Margie.

"Of course," Margie said proudly. "You're Vice-President at Runawitz's—the biggest department store in the whole city."

Mark's laugh was rueful, half-bitter. "Thanks for the boost," he said. "But, Margie, what I wanted to tell you was that Runawitz's wasn't always the largest department store in town, and it wasn't always housed in that twelve-story building of white Austin chalk. Once—a long time ago—it was only a twenty-foot front down by the courthouse, near the viaduct. And before that—a long time ago—it was only a pack, a peddler's pack, on a young man's shoulders."

For a second he tried to remember him as he must have been in his prime, when he was very young—when he stood erect—but all that Mark could remember of his grandfather was the small, spritely man, slightly stooped, with the white chin whiskers, who used to annoy Mark's father and uncles because he was always fussing around in the ladies ready-to-wear buyers' offices, haggling about prices and styles. Oddly enough, his judgment was often better than the uncles who had gone to expensive foreign schools to learn their trade.

"He was your great-grandfather," he said to Margie, "my own grandfather, and when he came to America he was only sixteen."

Frances creased the newspaper so that it made a noise. "I thought you had so many lessons to do," she said to Margie.

Margie ignored her. "Daddy's never told me," she said. "And was his name Runnan, like ours?"

"No," said Mark, softly now, and almost apologetically. "His name was not Runnan, but nonetheless, he was your ancestor."

There were so few stories he remembered of the frail old man. Even now he seemed fragmentary in Mark's mind, like a book only half-read. And yet,

In the News

By BORIS SMOLAR

NOW that the controversy within the United Palestine Appeal has become public, it can be revealed that the leaders of the U.P.A. in New York were amazed by the attitude of the Jewish Agency in Jerusalem. Immediately after the conflict broke out, American members of the Jewish Agency executive asked the executive in Jerusalem for a declaration condemning the dissidents within the U.P.A. But this demand remained unanswered and no clear statement has been received from Israel even as this is being written. On the other hand, Henry Montor, leader of the dissident group, was apparently expecting open support from Eliezer Kaplan, Israeli Finance Minister, but did not get it.

The U.P.A. leaders here fear that other dissident groups may be formed within the Zionist movement in this country for the purpose of securing funds from the Jewish Federations and Welfare Funds, if the pro-Montor group is not censured by Israeli sources. They, therefore, cabled the Jewish Agency in Jerusalem for a second time stating that if no definite declaration against the dissidents is forthcoming, the U.P.A. may be whittled down to the detriment of the entire Zionist movement.

Meanwhile the pro-Montor group held a secret conference at the Dixie Hotel in New York to map its future campaign. It is understood that the group intends to organize, before the end of this year, a national agency under the name of "American Israel Fund" to compete with the United Palestine Appeal.

Matters may change after the expected arrival here of a Jewish Agency delegation from Israel which will confer with members of the American branch of the Jewish Agency. The attitude of the American members is that the Jewish Agency must make it known that it will not endorse any new groups competing with the U.P.A.

Mark wondered, what it must have been like for him, a stranger in a new land, unable to speak its language or to understand its customs. Unlike Miss Leak's grandfather, who had ridden triumphantly into battle, wielding his sword, he had carried only a pack. That was his only weapon in a fiercely hostile world.

Suddenly, sitting on the sofa beside his daughter, Mark felt a wave of sympathy for the delicate old man, with the white chin whiskers. And there was one story he remembered . . .

"It was in the 70s when he came here. This was only a village—where our main street is today was a cotton patch. I heard him tell, when I was a little boy . . . how he rode up in his wagon—for by then he had a team—to the bank of the river. It was Friday night . . . what he called *Erev Shabbos*—the eve of the Sabbath. And though he saw the village ahead, he knew he would not have time to reach it before dark, so he stopped here."

"What did he do?" asked Margie, eager to hear a story.

Mark drew her closer to him. He smiled, a feeling of warmth enveloped him as he remembered his grandfather. "Why, there in the fields, under a tree, he put up his tent—and made preparations for his *Shabbos*. The next morning he arose early and carefully recited his prayers. And then all day he sat and rested in the shade of the tree and studied the plains and the small town before him. It was going to be a great city, he knew, because the river flowed to the sea, and around the village were great fertile plains, where the soil was black and rich. He was tired of roaming the country. Here he would settle down. And that night at twilight, when the first star twinkled in the sky, he broke camp and made his way into town."

"But where did he stay that night?" Margie asked.

That too was another story, and unfortunately, Mark did not know it. He had never taken the time to ask his grandfather, and now it was too late. These girls in Miss Carrothers' School talked of grandfathers who had killed Indians and had cleared the forests . . . who had marched away to fight in internecine

[Continued on page 15]

MY BROTHER'S KIDS

By MORRIS MANDEL

Since the REVIEW is always ready to espouse causes it is happy to publicize herewith the complaint contained in the article below. Its author is a high school youth living in Cleveland, and he writes out of his own bitter experience. What happened to him has doubtless happened to many a youngster in the Center.

I HAD just come home from work, my mind being troubled with all the homework I had for school for the following day. It was about seven o'clock when I sat down to eat. I had just begun when the phone rang. This happened every day, and it was getting on my nerves. Someone would always call when I was trying to eat.

It seemed as if the phone would never stop ringing. As I picked up the receiver I could hear a small voice laughing at the other end of the line. Already I understood the meaning of this call. My brother, Abe, wanted me to watch his two little brats. In more refined language, my nephew and niece.

I answered the phone with a timid hello. My brother, not to be outdone, gave out a mighty blast. "Hi buddy!"

"Yeah,—buddy!" I replied.

"Old Pal!" again boomed my brother.

"Yeah,—Old Pal!" I again replied.

This time I was going to have my way. Sure, don't I always?

"No, I'm sorry Abe, but I've so much homework, I don't even have a chance to eat."

The line was silent for a few seconds, and then it happened. Yes! My nephew took the phone.

"Hello uncle Morrie." My brother was trying to use psychology on me, but I knew better. I had a strong will-power, or did I?

"Hi there Uncle Billie," I replied, for that is what I called him, *Uncle!* It made him feel like a man.

The next few words my nephew said started me burning. "Are you going to watch me tonight, Uncle Morrie?"

"I'm sorry Billie, but I can't tonight. I'm too busy," I said.

"Oh, please do," my dear nephew seemed to say (plead).

"Where is daddy?" I asked, becoming very irritated at my brother.

"Daddy doesn't want to talk to you, so hurry and come over."

I could hear the telephone click and as it did, I slammed the telephone down, causing a short ring which seemed to resound throughout the house. Although I was speechless, I assure you that my mind had nothing but words flowing through it, but not one of them seemed to be bad enough. Why? Because I knew my brother had told my nephew what to say. Yes, he dictated every word. *My Buddy!*

In about an hour I arrived at my brother's house. To my dismay, I saw that my nephew was still awake, but at least my niece was asleep. On one wall there hung a cuckoo-clock which had just chirped eight times, telling my nephew it was time for him to go to bed. Soon, my brother and sister-in-law left the house, telling me they would be back from the neighborhood movie by 11:30. Naturally, my nephew didn't want to go to bed, and as I tried to do some homework, he kept disturbing me. In about an hour I had finished my trigonometry paper, but I still had much more to do. I got up to get a glass of water. As I turned to return to my homework, I saw my nephew laughing and jumping up and down, and over the floor was an hour's piece of work. My trigonometry paper was torn to shreds. That did it! I immediately picked up my nephew, threw off his clothes and thrust him into his bed. I no sooner sat down to continue my homework when the little brat began to whine as loud as he could. I walked into his room, took off my belt, and slapped it against the door as hard as I could. This quieted him down until I resumed my seat. Then, he began all over again. This time I shut his door, but he immediately opened it, and hopped back into bed. He was quiet for about a minute and then my niece started up. I got up once more to see what was wrong. She had just thrown up. I changed her bed, bathed her and put her to sleep. Once more my nephew commanded my attention. This time it was

legal. He had to go to the bathroom. Since he was too small to reach the basin, I had to lift him up. He couldn't wait and I got pretty damp.

My nerves were on edge, and I still had a test to study for. I should have known I'd never be able to study for it, but I had to try my best. I put the little brat back into his bed, took a refreshing shower and sat down to do some studying. My nerves were becoming more entangled. One more word from my nephew, and I would have beat his brains out. He was sleeping this time, so I thought my worries were over. They were, like heck. In the middle of a sentence, the cuckoo-clock started up. Eleven times. Enough to let me know my brother and sister-in-law were due back in half-an-hour, although I knew they wouldn't be back 'till at least 1:00, from past experiences.

About a half-hour later the man from next door came home from work, and couldn't fall asleep without the radio on. He did everyone in the apartment building a favor. Yes! He turned the radio on full blast so we could all hear the world news. Luckily, this went on for a little while only, for another tenant helped him lower the radio.

The radio was no sooner turned down, when I made a great discovery. Another tenant also had a child, and he started bawling. I felt like grabbing a frying pan and going to work on the little darling. But he shut-up.

I tramped across the floor for about fifteen minutes. This cooled me down a little. I opened my book to do some reading when who should pop up, but my brother Abe and his wife.

"Hi buddy!" said my brother. Now I was ready to let the words fly, but I kept my temper. We all sat down to a glass of tea and cookies and my wounds were soon mended.

There is a moral to this story. What is it? Well, you can't do anything about it, but just be thankful if you are not the youngest one in your family.

NEWS OF THE MONTH

THE first national election in Israel will be held between Jan. 10 and 15, according to present plans of the government as outlined by Nahum Rafalkes-Nir, vice-chairman of the State Council. The State Council decided that the chairman of the election supervisory committee will be a High Court judge who will be elected by his colleagues.

Leaders of the Mizrachi, Hapoel Mizrachi, Agudath Israel, Poale Agudath Israel and the independent Religious Union decided at a joint meeting to form a united Orthodox bloc at the forthcoming general elections to the Constituent Assembly. The two Mizrachi groups will represent 60 percent of the bloc while the Agudah organizations will make up the remaining 40 percent.

Executive committees of all five of the Orthodox groups participating in the meeting must confirm the agreement. The present estimates are that the Orthodox bloc could poll between 20 and 25 percent of the total popular vote.

★

Members of the Stern Group plastered Tel Aviv walls with posters demanding the immediate release of all Sternists. "We will not tolerate their continued detention," the posters read. Members of the Stern Group have been under detention without trial since they were rounded up by Israeli police and soldiers soon after Count Bernadotte was assassinated.

★

The bombing in Cairo of the Jewish-owned building housing the *Egyptian Gazette*, in which six persons were reported killed and 70 injured, will be brought by the Israeli Government to the attention of the United Nations as "an instance of the persecution of Jews in an Arab state," an official spokesman announced.

★

Fritz Bernstein, Minister for Trade and Industry, visiting Haifa, announced that the government does not intend to nationalize the refineries in the port city. He expressed the hope that the plants would re-open soon.

Petach Tikvah, known throughout Israel as the "Mother of Jewish Settlements," celebrated the 70th anniversary of its establishment. Premier David Ben Gurion was among the many distinguished guests participating in the ceremonies.

A foundation stone was laid for the erection of an orphan home which will bear the name of Rabbi Eliezer Silver, of Cincinnati, Orthodox leader in the United States. One hundred children will reside in the home, which will be built at a cost of \$100,000.

★

Peace in Israel will be achieved in two months, Nathan Straus, president of radio station WMCA, predicted upon his return from a month's visit to the Jewish state. He declared that he expected peace to come to Palestine "through the good offices of Dr. Bunche and particularly through the victories of the Israeli Army."

THE WAR IN ISRAEL

AS THE *Review* goes to press the general feeling is that peace will come to Israel within a reasonable time. Egypt has been badly defeated, King Abdullah, of Trans-Jordan, though still belligerent, has advised a quick peaceful settlement between Israel and the Arab world, and outside military authorities have told the Arabs their position, militarily, is hopeless.

In reply to the Security Council's demand that Israel withdraw from the Negev areas won recently and make the territory a non-man's land, the Israeli government replied that it would withdraw all the extra forces sent into the Negev for the campaign but retain its troops in Beersheba and other areas ordered by the U.N. to be turned over to Egypt, because they were necessary to protect the entire Negev and Jerusalem. In effect this was a diplomatic meeting of the Council's demand.

Israel also informed the U.N. that it was ready to negotiate an armistice as requested by the Council, and had ap-

A total of 70,000 Arabs and other non-Jews are living in Israel and in 320 Israel-occupied Arab villages, it was announced by Minister for Minorities, Behor Shitreet. The figure includes some 15,000 Bedouins living in the Negev, but does not take into account the Arabs living in Israeli-held Lebanese territory.

Construction of a new railroad stretching from Hadera to Tel Aviv is presently under consideration. Hadera is midway between Haifa and Tel Aviv. The new line would link up numerous coastal settlements. Present plans call for the Bonch Company to build the line at a cost of \$800,000.

★

American special representative to Israel, James G. MacDonald, declared that he "forsees and prays" for an Israel which is "not a copy of either the West or the East but a free Israel—free to be itself." Addressing a meeting of the Journalists' Association of Tel Aviv, MacDonald declared that mutual respect and sympathy is essential for sound American-Israeli relations. He also predicted Israel in the future will cooperate with its Arab neighbors, utilize its resources to settle the op-

pointed representatives for this purpose. It asked to be informed of the time and place for a meeting with accredited Arab representatives.

★

Meanwhile, Britain introduced a resolution in the Political Committee of the U.N. General Assembly calling for a settlement on the basis of the Bernadotte report. The United States and other countries refused to join Britain in this act, although Secretary Marshall had endorsed the report in September and urged its acceptance. Now, however, it was said that America could not support the report without some important changes to make it acceptable to Israel. American sources said the American position would be in accord with the statement made by President Truman recently that he would not favor boundary changes in Palestine unless acceptable to Israel.

It was noted that Britain, in the resolution, referred to the "Jewish State," thus implying recognition of Israel.

pressed Jews of other lands and serve as a model of economic and social development.

☆

Circassians living on both sides of the Palestine-Lebanon frontier are flocking to Israeli Army positions in Galilee to join up with the Jews, it was reported by the Hebrew press in Tel Aviv. The development is credited to the fine showing made by Circassian and Druze troops, which recently fought their first engagement as units of the Israeli Army in Galilee.

☆

The British Government has decreed its first economic sanction against Israel. Israeli banking authorities in London have been notified that the current release of a million pounds sterling—about four million dollars—from Palestine's frozen sterling balance has not been authorized by the Treasury.

This sterling release was being used mainly for the payment for Israel's food purchases abroad. No official reason has been given for the Treasury's action, but a connection with events at the U.N. session and in southern Palestine is not denied.

☆

At a General Zionist reception in Paris, Jorge García Granados, Guatemalan delegate to the U.N. and former member of the United Nations Special Committee on Palestine, bitterly criticized British policy in Palestine and said that there would have been no fighting in Palestine except that "a government forgot its own pledges." The White Paper is a "shame not only for Britain, but for humanity," he said.

☆

United Nations' intervention is hampering the establishment of permanent peace in Palestine, Isaac Ben Zvi, president of the Jewish National Council in Israel, declared upon his arrival in New York. Mr. Ben Zvi is in the United States to aid the \$10,000,000 campaign currently under way in behalf of the Histadruth.

Asserting that "it is one thing to order the demilitarization of the Negev and another thing to enforce it," Ben Zvi stated that "if we could be sure that real control would be maintained in the demilitarization of the Negev by the United Nations, we would take this demilitarization proposal more seriously.

"Insofar as giving up the Negev is con-

cerned," he added, "our answer is definitely 'no.'" The Israeli leader charged that "arms are being delivered to the Arabs from the outside" and that there are "British, Yugoslavs and Germans fighting with the Arabs." Hailing the role of the Histadruth, Israel's general federation of labor, in the development of the Jewish state, Mr. Ben Zvi declared that all of the Histadruth's facilities have been made available to the Israeli Government during the war period.

☆

Pledges totaling approximately \$3,000,000 in shares of the Israeli Corporation of America, recently organized by Zionist leaders to foster the economic upbuilding of Israel, were subscribed at the first national ZOA Economic Conference on Israel of the Zionist Organization of America, which convened in New York. As its first business project, the ICA has entered into a partnership agreement with the Jewish Agency for the first large-scale housing projects to be built in the Jewish state.

Dr. Emanuel Neumann, president of the Z.O.A., told the conference that the Zionist movement is now witnessing the closing of its political phase. "Commissions and committees in Paris might decide this and that," he said, "but the authentic decision is being given in Israel itself." The present flow of Jewish immigration, said Dr. Neumann, was "overwhelming." He predicted that the total of immigration into Israel for the months of November and December might come to 50,000. The economic upbuilding of the country which will follow this growth will open a rich field for American investment, the Z.O.A. head said.

Dr. Israel Goldstein, Jewish Agency treasurer, told the conference that 30,000 housing units are required to provide adequately for newcomers to Israel. This, he said, would entail an expenditure of \$64,000,000. "This is more than the Jewish Agency treasury can bear," he said. "The Agency is therefore glad to enter into arrangements with corporation investment groups which are ready to provide a portion of the capital needed for this purpose."

Otto Gass, economic adviser to Israel, said that the Jewish state will require a minimum of a billion dollars in private investment in the next four years in order to integrate the immigrants in the na-

tion's economy. He urged that American Jews, in making investments, divest themselves of a philanthropic approach. The investors, he said, must give not merely their money, but the benefit of their commercial experience and thinking.

NEWS OF JERUSALEM

JERUSALEM was subjected to heavy Arab shelling. Six Jewish casualties were reported. A house situated in "no-man's land" was also blown up.

Air raid sirens sounded in Haifa and Rehovoth and anti-aircraft guns went into action.

The Consular Truce Commission professed to have no knowledge of the presence of British troops on Jerusalem's Mount of Olives, as charged by Israeli authorities.

Rene Neuville, French Consul-General and chairman of the commission, added: "France firmly supports the internationalization of Jerusalem which is the sole solution for safeguarding the Holy Places of three great religions."

Plans for the revival of Jerusalem were outlined here by Rabbi Zeev Gold, head of the Jewish Agency's department for developing this city. Rabbi Gold based his program on bringing new immigrants into Jerusalem, on restoring old industries and establishing new ones. He advocated the promotion of the city's famous stone-cutting industry and the encouragement of use of the product abroad as cornerstones for Jewish buildings and as tombstones.

☆

The first unofficial figures on the Israeli Government's population census for Jerusalem became known. The poll reports that there are more than 80,000 Jews living in the Jewish-held part of the city as compared with 1,500 non-Jews, including members of the consular corps and the United Nations observers and their staffs.

Jewish welfare funds in key cities in the United States were invited by the United Palestine Appeal to send two representatives each to a conference at which the question of implementing the U.P.A. decision for expanding its governing bodies through inclusion of one-third representation of Jewish communities will

be discussed, it was announced by Herman L. Weisman, acting national chairman of the U.P.A.

The 103 welfare funds which received this invitation were also the recipients of a memorandum from Mr. Weisman assuring them that "the United Palestine Appeal is equal to bringing about the most effective and representative organization which will ensure a completely unified effort enabling the American Jewish community to rise to the unprecedented opportunity for Jewish settlement in Israel and for the relief to our brethren overseas."

Noting that the United Palestine Appeal is "cognizant of the necessity of promptly organizing the United Jewish Appeal effort for 1949," Mr. Weisman said in his memorandum that while discussions of a precise formula for representation are not yet completed, "the executive bodies of the U.P.A. and Joint Distribution Committee are getting ready to re-establish the United Jewish Appeal for 1949."

A national conference of fund-raising leaders of Jewish communities who support the opposition within the United Palestine Appeal will be held in Atlantic City on December 11 and 12, it was announced by the newly-formed "Committee of Contributors and Workers."

The new group, which advocates the launching of a drive for Israel separate from the United Palestine Appeal, has advised the Jewish Agency in Jerusalem of the convocation of the national conference. It informed the Agency that "prompt action will be taken to provide immediate funds for the expanded immigration, resettlement, upbuilding and reconstruction program contemplated for 1949."

A statement issued by Abraham Feinberg, chairman of the new group, outlined its objectives as follows:

"1. All American Jews shall share in the responsibility for raising funds for Israel in 1949; 2. All funds raised in the United States for Israel shall be remitted directly to Israel; 3. Final authority for allocations and disbursements of funds remitted to Israel from the Jews of America shall rest with the executive of the Jewish Agency in Israel."

Meanwhile, Berl Locker, chairman of the Jewish Agency executive in Jerusa-

lem, arrived in New York to consult with the American members of the executive on the conflict which has developed within the United Palestine Appeal leading to the recent resignation of Henry Montor from his post as U.P.A. executive director.

Calling for a continuation of unified fund raising in 1949, more than 200 delegates to the 15th annual conference of the New England Region of the Council of Jewish Federations and Welfare Funds, passed a resolution urging communities not to take independent action in matters affecting the current differences between the United Palestine Appeal and the Committee of Contributors and Workers, until a full report has been submitted by the C.J.F.W.F. Conciliation Committee.

Establishment of the C.J.F.W.F. Conciliation Committee was commended by the delegates as "representative of the interests of communities in working toward unity in fund raising."

Rabbi Immanuel Jakobovits, spiritual leader of the Great Synagogue of London, has been appointed Chief Rabbi of Eire. The new chief rabbi will assume his duties toward the end of January, 1949, and will be formally inducted by Chief Rabbi

Lamed Prize-Winners

Four prizes of \$400 each for the best books in Yiddish and Hebrew published in the United States during 1947 were won by two Yiddish and two Hebrew writers. The prizes are awarded annually by the Louis Lamed Fund, which seeks to promote literary standards among Jews in the United States. The jury was composed of H. Leivick, Kadie Molodowsky and Dr. Aaron Steinberg.

The Yiddish winners are: Aaron Glanz-Leyeless, for his book of poems, "A Jew at Sea," and David Opatoshu, for a book of short stories, "Between Sea and Desert." The Hebrew winners are: Ephraim Lisitzky, for his volume, "Man on Earth," and Isiah Rabinowitz for his book of essays, "Literature During the Crisis of a Generation."

Israel Brodie, of Great Britain. Rabbi Jakobovits, who is 27 years old, will probably be the youngest chief rabbi in the world. A native of Koenigsberg, he came to England in 1936 from Berlin. He was educated at Jews College in London and was ordained at the Yeshiva of Etz Chaim in England last year. The post of Chief Rabbi of Eire has been vacant for ten years.

Industrial and Agricultural Progress in Israel

SOME 450,000 dunams (112,500 acres) of land, abandoned by Arabs fleeing Palestine, have already been turned over to Jews for cultivation, Agriculture Minister Aaron Zisling told a press conference. Half the land has been sown in winter crops and half in summer crops.

The cultivation of so much new land was made possible by the Treasury's guarantee to the Anglo-Palestine Bank, on the strength of which the bank lent some \$1,600,000 to farmers and settlement groups. Plans were under discussion to establish a \$4,000,000 fund to aid farmers.

Zisling also revealed that two shipping experts have been sent abroad to purchase fishing trawlers. There are plans in existence to build a major fishing port at the town of Caesaria, south of Haifa, he stated. The output of the fishing industry on Lake Tiberias is being increased

by the stocking of the lakes with 50,000 young carp.

The exportable citrus crop this year will amount to about 6,000,000 cases, Zisling estimated. Sales contracts have already been signed with Britain, Sweden, Czechoslovakia, Ireland and Norway, while negotiations are in progress with Holland, France and Poland.

C. Halperin, director of the Ministry, disclosed a decision of the Ministry to allocate 95 percent of the country's arable lands to agricultural settlements. He estimated that the country's water resources were sufficient to water 8,000,000 dunams (2,000,000 acres), which could provide food for 15,000,000 people. At present, he pointed out, only 200,000 dunams are irrigated and there is an immediate need for 1,000,000 more in order to supply the present population with food without having to import any of it.

CONCERNING OUR CHILDREN'S EDUCATION

IT WAS Joseph's first day of school. He came home bringing back with him a great, big surprise, as he put it, which he refused to divulge to any one. He was keeping it for his daddy. Finally dad arrived. Joseph rushed to greet him with more than his usual glee. "Dad, I have a surprise for you," he shouted. "But you'll never, never guess what it is! Shalom, daddy, Shalom! That's the first word we learned in Hebrew!"

I could not help thinking of the power of some words—mysterious, profound, searching. Take the word Shalom—a word for which men "have from the beginning of the world starved more than for bread." And then I thought of Dr. George N. Shuster's very touching and timely essay, "The Word and the World: A Challenge," in which he says, "I am old-fashioned enough to think that education is worthwhile if at some time, perhaps when one is least expecting it, some word is spoken, which lights up the earth and the heaven of life."

This thought comes to my mind as I contemplate the purpose and the achievement of one of the schools of our Brooklyn Jewish Center, the Center Academy.

No doubt we are aware of the changes that were made in the Curriculum of the Center Academy and the subsequent changes that followed in the set-up of the school. The attitude on the part of some of the parents seemed to me rather inexcusable. That is the reason for this letter.

Here we are, a more or less select group of parents willing and obviously able to pay for a particular kind of education for our children. What do we want? Taking into account that we cannot with any precision foretell what will or will not be of most value in later life, particularly for a child of a minority group who may be faced with racial prejudice, I do know that I want the following for my son:

First: Facility in handling, what some educators call the "tool subjects," namely, reading, writing and arithmetic.

Secondly: Knowledge and acquaintance with what are known as, "appre-

ciation subjects or intangibles," namely, literature, history, art, music, nature, and with that, as he grows older, an awareness that "man is more than his religious sect, more than a supporter of a particular economic system, more than a nationalist."

I am old-fashioned enough to believe that what counts most in the learning process of normal children is a patient, sympathetic, understanding teacher accompanied by a demand for hard, earnest work and a maximum of effort and attention on the part of the pupil, and not so much the newest fads and frills of so-called progressive schools.

Were I merely interested in the aims and objectives as set forth above, our Public School System, its shortcomings notwithstanding (and there are many of them), would be good enough for my boy. It so happens that I want something more. I am, therefore, sending my son to a Jewish Center Academy primarily because this particular school also provides an additional tangible tool—the power and use of another spoken and written word and also an additional rich source of intangibles in the form of Hebrew literature, Hebrew tradition, Hebrew music and art. To me, these are as essential for Joseph's well being, as are the prerequisites already mentioned.

As for the argument that an increased Hebrew schedule interferes with the learning of English and that it tends to narrow the child's scope, it need not be necessarily so. As a matter of fact I find that Joseph has become more word-conscious and more sound-conscious even where English is concerned, and there is a deepened awareness and a feeling for differences and similarities in sounds and meanings of words. Moreover, the introduction to the rich lore of Bible stories and Hebrew festivals has helped materially to enlarge his concepts, his experiences, his outlook.

In conclusion, then, I want this intensive Hebrew training for my child because I believe it will help him grow in wisdom and understanding not merely as a Jew but also as an American and as a

human being. And if, as a result of this training, he is a little more sensitive to injustices and "hurt," it is just as well, even if within the next decade or two the world does grow less callous, more humane, more considerate, more respectful of the rights and dignity of man.

—MARCIA C. R. BOROWSKY.

THE ANCESTOR

[Continued from page 10]

wars. But his grandfather's stories, too, Mark knew, were part of the folklore of the land—the man who was the first of his race to come into the village . . . and whose store grew with the teeming city.

"At first," said Mark, "the villagers were not friendly. He was a stranger and they were suspicious of him. But one night there was a fire in the village. It threatened the whole town. The men had to fight it with buckets of water and their own swift legs. The wind was strong and their homes were in danger of being destroyed, but all night they fought with their pails of water, and in the morning, when the danger was past and they rubbed away the grime and smoot from their faces to see who had stayed the long night, they found grandfather in their midst. He too had helped save the village."

"And what did they do?" asked Margie.

"I will tell you," Mark said. "The mayor was big enough to admit to grandfather they had misjudged him. 'We thought you were like the rest, but now we see you are a brave man,' he said. But grandfather shook his head. 'No,' he replied, 'do not separate me from my people. If you knew them, you would find they too are like me.'"

"Just think," cried Margie, "I can tell my grandchildren about him. They'll really be proud of him. He'll be their ancestor too. Let me see . . . a great-great-great . . ."

Frances put down her paper. Unwelcome thoughts seemed to press harder in her mind. An ironic smile played over Mark's lips. He had suddenly realized that Crest Park, over by the river, must have been the spot where grandfather camped the night he rested over the *Shabbos*!

NEWS OF THE CENTER

Rabbi Saltzman to Preach Thanksgiving Sermon at Late Friday Night Services

THIS Friday night, November 26th, at our late Friday evening services Rabbi Saltzman will speak on the subject "Miracles Do Happen—A Thanksgiving Day Sermon." November 29th marks the first anniversary of the very fateful day in Jewish history when the United Nations passed the partition plan. Rabbi Saltzman will discuss the miracles that have taken place in Jewish life in Israel and in the Diaspora during the past year as well as in the lives of the American people. He will treat his theme with the background of the Thanksgiving holiday and will dwell on the import and significance of these miracles to our religious thinking.

Cantor Sauler will lead in the congregational singing and render a vocal selection. Members, their families and friends are cordially invited to attend.

Advance Notice

NEXT Friday evening, December 3rd, at our late Friday night services, Rabbi Levinthal will preach on the subject "The Problem of the Dissident Groups in the New State of Israel."

Isidor Fine to be Honored At Testimonial Dinner

THE seventieth birthday anniversary of Mr. Isidor Fine, former President of the Brooklyn Jewish Center, will be celebrated at a Testimonial Dinner to be given at the Center on Thursday evening, December 16th. The dinner is arranged under the auspices of the Brooklyn Jewish Center committee on behalf of the Jewish Theol-Seminary and the United Synagogue of America. Reservations at \$7.50 may be made at the office of the Center.

Sisterhood Executive Board Meeting December 6th

THE next Executive Board meeting of the Sisterhood will be held on Monday afternoon, December 6th, at 1 o'clock promptly. Members of the Board are urged to attend.

Junior League

THE next regular meeting of the Junior League scheduled for Thursday evening, December 2nd, will feature a

Solemn Service Marks Unveiling of Tablet in Memory of Center War Martyrs

A CONGREGATION that filled our Synagogue to overflowing attended the services on Shemini Atzeres, October 25th, when a special and solemn service, in addition to the regular Yizkor prayers, was conducted by Rabbi Levinthal in loving memory of the sons and grandsons of Center members who gave their lives in defense of our country during the recent second world war. The tablet, which adorns the front wall of the Synagogue, was unveiled by Mr. Max N. Koven, the chairman of the special committee to arrange for this tribute.

Rabbi Levinthal, in his sermon that morning, spoke of the deeper meaning of their heroic sacrifice, and the message

their death has for our day. The tablet bears the following inscription: "The Brooklyn Jewish Center dedicates this tablet in fond memory of its beloved sons who in defense of their country and the ideals of humanity made the supreme sacrifice in World War II."

Antell, Charles	Nov. 27, 1941
Brimberg, Isaac	Nov. 27, 1943
Goell, Julian T.	Oct. 7, 1944
Green, Marvin	Apr. 12, 1945
Karron, Murray	Jan. 9, 1945
Price, George F.	Jan. 15, 1945
Schnell, Sidney	Oct. 11, 1944
Sovatkin, Stanley B.	Nov. 13, 1942

"May their sacrifice be precious in Thy Sight."

Forum on the future development of the Jewish State. The subject of discussion will be "Whither Israel?" The usual social hour will follow the meeting and all Junior Leaguers are cordially invited to attend.

Junior Clubs

RABBI Saltzman is very happy to announce that although there has been a very fine registration in our Junior Clubs, registration is still open to children of Center members and to children of our Hebrew and Religious Schools who are ten years of age and older. Parents are urged to advise their children to participate in the very fine program of social, athletic and Young Judean activities conducted in our clubs which meet on Saturday evenings at 7 o'clock. Since the inception of our club program on October 16th, the following subjects have been the themes of the club meetings: "The Balfour Declaration" in celebration of Balfour Day; "The Jewish Ideals of Peace" in celebration of Armistice Day; "The Jew in the World Wars." The relationship between Jews and Arabs were discussed and portrayed. Plans are being made for the celebration of Jewish Book Month and the Chanukah Holiday.

Junior Congregation News

A KIDDUSH will be given to the Junior

Congregation this Sabbath morning, November 27th, by Mr. and Mrs. Morris Brukenfeld.

Acknowledgment of Gifts

WE ACKNOWLEDGE with thanks receipt of the following donations for the purchase of Prayer Books, Taleisim and Books for our Library:

Mr. and Mrs. Alex Bernstein in honor of the Bar Mitzvah of their grandson, Richard.

Mr. and Mrs. Louis Halperin.

Mr. and Mrs. Julius Kushnér, in honor of the Bar Mitzvah of their son, Harold.

Mr. and Mrs. Herman Rothstein, in honor of the Bar Mitzvah of their son, David.

Dr. and Mrs. Isaac Salevitz, in honor of the Bar Mitzvah of their son, Bernard.

Congratulations

HEARTY congratulations and best wishes are extended to:

Dr. and Mrs. Samuel Lubin of 847 Park Place on the marriage of their daughter, Loretta, to Mr. Monroe Fink at the Center on November 25th.

Mrs. Hannah O. Jaffe of 1335 Carroll Street on the marriage of her son, Albert Samuel, to Miss Phyllis Jadwin of Chicago, on November 21st.

Open Meeting of the Nominating Committee, Monday Evening

THE Nominating Committee will have an open meeting on Monday evening, November 29th, at 8:00 o'clock. Members of the Center who may wish to make suggestions for nominations of officers, members of the Board of Trustees or Governing Board are urged to come that evening and present their recommendations.

Testimonial Dinner to Dr. Michael Higger

THE faculty of the Jewish Theological Seminary of America and the Rabbinical Assembly of America tendered a Testimonial Luncheon to Dr. Michael Higger, who is a lecturer at our own Institute of Jewish Studies for Adults, on Wednesday, November 17th. The tribute was in honor of the appearance of the tenth volume of Dr. Higger's monumental work "Otzar Ha-Berayot." Dr. Levinthal was one of the many distinguished speakers who paid tribute to Dr. Higger's scholarship and devotion to Jewish learning on that occasion.

Young Folks League

THE Young Folks League meeting on Tuesday evening, November 30th, will be devoted to the celebration of "Jewish Book Month." A review of a current book will be presented. The usual social hour will follow the meeting. Admission will be limited only to members presenting their membership cards.

Personals

Mrs. Murray Rosen, daughter of Mr. and Mrs. Morris B. Levine, has been awarded by Columbia University the degree of Doctor of Philosophy in the field of Semitic language.

Mr. Harry Blickstein, Chairman of our Forum and Education Committee, delivered an address on "Your Synagogue and Mine—Its Scope and Its Task," at the annual meeting of the Metropolitan Council of the United Synagogue of America. Mr. Benjamin Markowe was elected Secretary-Treasurer of the council.

Boy Scout News

Boy Scouts of America, Troop 125, meets every Monday night at 7:30 o'clock at the Center. Swimming sessions are held every third Monday and hikes are held every other week. Sons of Center members, 12 years and over,

are eligible and are invited with their friends to join.

Inta-League News

THE Inta-League opened its season with several exceptional programs. On November 6th a debate was held on the subject "Resolved that the Young American Jew Should Emigrate to Israel." The affirmative was taken by Tobia Brown, Stanley Green and Thomas Kraner. The negative was taken by Ann Joy Levitt, Shirley Aranow and Paul Kozinn. Mrs. Laura Rubin, co-leader of the Inta-League Girls group was moderator in the dynamic discussion which followed. On November 13th the Eternal Light Script "Certificate Entry" was presented. The direction, music and production was completely in the hands of the members of the club. It was very enthusiastically received by the audience. At the meeting on October 30th, Mr. Herbert Kummel, leader of the Inta-League Boys, presided at the election of officers, which are listed as follows: President—Thomas Kraner; 1st Vice President—Ann Joy Levitt; 2nd Vice President—Stanley Green; Secretary—Tobia Brown; Chairman of Executive Committee—Arthur Vidars. This group meets Saturday evenings at 8:30 o'clock.

A CULTURAL DYNAMO FOR JUDAISM

[Continued from page 3]

has had an almost intuitive, even prophetic insight in the work of uniting the best in Jewish tradition with the finest in our American heritage. From its portals have gone forth the most prominent American rabbis, including our own beloved Rabbi Levinthal. The Teachers Institute of the Seminary has trained the foremost Jewish educators, and its teachers are serving in every important Jewish community in our country.

Through its "Eternal Light" program every Sunday morning on the N.B.C. net-work, it has brought the message of Judaism into the homes of millions of Americans, Jews and non-Jews. It has been beamed to Europe and has been translated into many languages. The Jewish Museum of the Seminary, the first of its kind in the United States and probably the largest in the world, besides its extraordinary exhibits of Jewish art, an-

IN THE HEBREW SCHOOL

OUR annual Simchat Torah celebration proved to be a great success. 700 children and parents crowded into the auditorium to view the spectacle.

A Simchat Torah play, written and directed by Mrs. E. Zusman, was presented with the following cast of students: Edward Bressman, Isaac Dressner, Allan Entin, Reuben Epstein, Lawrence Glassberg, Robert Granovsky, Herbert Jacobson, Barry Lipson, Judith Liebowitz, Edward Nelson, Naomi Raphael, Martin Sloate, Charles Stein, Mitchel Streger, Joseph Zelman, Edward Klein, Madeline Meerbaum, Charles Monto, Ellen Gofseyeff, Lila Berger, Paula Spinrad and Larry Levy.

An address was given by Rabbi Lewites and Rabbi Saltzman inducted new members.

Fruits were distributed to the children by a P.T.A. committee headed by Mrs. J. Kushner.

The celebration attracted the attention of the Yiddish press.

A new banner to encourage Junior Congregation attendance has been presented to the Hebrew School by Mr. J. Heimowitz. The first class to win the banner for excellent attendance was Mrs. Weinrib's 4A¹ class.

cient and modern, conducts a wide and varied program of service for the public. The Seminary possesses the largest collection of books and manuscripts in the world.

The campaign to raise \$50,000 in the Brooklyn Jewish Center on behalf of the Seminary will culminate in a testimonial dinner to Mr. Isidor Fine on the occasion of his seventieth birthday, December 16, 1948. Mr. Fine, a former President of our Center, has, for many years been a pillar of strength to our institution and our community. Long a friend of the Seminary, he has chosen to join his own Simcha with its cause. With great humility he prefers that we honor him by doing honor to the Seminary.

It is the heartfelt hope of his friends that by reason of strength gained from association with the cause of God, Torah, and Israel, we will gather again ten years hence to honor Isidor Fine after another decade of service.

—MANUEL SALTZMAN.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

- ABELMAN, JACK
Res. 552 Parkside Ave.
Bus. Electric, 477—7th Ave.
Single
Proposed by Herbert N. Altneu,
Morris Swerlin
- ACKERMAN, JACK
Res. 201 Eastern Pkwy.
Bus. Furs, 841—6th Ave.
Married
Proposed by Herman Lambert,
Judge J. Schwartzwald
- BARIBAN, MISS LILLIAN
Res. 79 Legion St.
- BASSIN, MILTON G.
Res. 565 Crown St.
Bus. Engr. Instructor, 300 Pearl St.
Single
Proposed by Herbert Altneu,
Martin Bruckner
- BAUER, MISS SHIRLEY
Res. 320 Eastern Pkwy.
Proposed by Harry Passales,
Edna Malatzky
- BERNHOUT, MISS CLAIRE
Res. 71 Morton St.
- BIRNBACH, MISS EDNA
Res. 367 E. 45th St.
- BLUMBERG, ABRAHAM
Res. 422 Saratoga Ave.
Bus. Consulting Engr., 60 E. 23rd St.
Single
- BROZELL, MISS SALLY
Res. 680 Riverdale Ave.
- BROWN, HAROLD M.
Res. 187 Sullivan Pl.
Bus. Attorney, 70 Pine St.
Married
Proposed by Joseph Levy, Jr.,
Sidney H. Brown
- BOYAR, LOUIS
Res. 2110 Union St.
Bus. Locksmith, 1259 E. N. Y. Ave.
Married
Proposed by Geo. Feldman,
Israel Kaplan
- BUCK, BERNARD L.
Res. 324 New York Ave.
Bus. Real Estate, 225 Bway.
Married
Proposed by Samuel Lemberg,
Joseph Goldberg
- CHARNEY, MISS EILEEN
Res. 281 Crown St.
Proposed by Lillian Schlusell,
Mrs. I. Lowenfeld
- COBERT, MAXWELL
Res. 489 Eastern Pkwy.
Bus. Dresses, 1350 Bway.
Single
Proposed by Morris Hecht
- CORTIN, MISS DEBBIE
Res. 241 E. 96th St.
Proposed by Abe Mann,
Abraham Pindek
- DONENSON, MISS ROSE
Res. 1593 Prospect Pl.
- DRESSLER, MISS LUCILLE
Res. 308 Sterling St.
Proposed by Betty Lusthaus
- DRUCKERMAN, BEN
Res. 315 E. 94th St.
Bus. Linens, 401 Bway.
Married
Proposed by Herbert J. O'Koskin
- ELKIN, MISS SARI
Res. 111 Watkins St.
Proposed by Samuel Kaye
- FEDER, MISS MILDRED
Res. 51 Legion St.
Proposed by Samuel Kaye
- FEINSTEIN, ALFRED Z.
Res. 930 E. 89th St.
Bus. Acct., 33 W. 42nd St.
Single
- FINE, ALBERT W.
Res. 2990 Brighton 12th St.
Bus. Insurance, 217 Bway.
Single
Proposed by Emanuel Berlin,
S. Stevens
- FINE, JEROME
Res. 739 Sheffield Ave.
Bus. Underwear, 72 Spring St.
Single
Proposed by Nat Horowitz
- GALPERIN, LEON
Res. 763 Eastern Pkwy.
Bus. Auto Repairs, 1078 Bedford Ave.
Married
Proposed by Joseph Goldstein
- GELLER, MISS CLAIRE
Res. 2935 Ocean Pkwy.
Proposed by Samuel Kaye,
Sam Horowitz
- GINSBERG, HAROLD A.
Res. 312 E. 21st St.
Bus. Candy, 942 Flatbush Ave.
Single
Proposed by Abraham Goldsmith,
Sam Schoenfeld
- GNAZDA, SAMUEL
Res. 61 E. 96th St.
Bus. Drugs, 853 E. N. Y. Ave.
Married
- GOLDMLIER, LARRY
Res. 291 Lincoln Rd.
Bus. Bicycles, 594 Glenmore Ave.
Single
- GOLDSMITH, MISS MURIEL
Res. 289 Empire Blvd.
Proposed by Ben Berke,
David Gold
- GOLDSTEIN, ALBERT H.
Res. 1115 Union St.
Bus. Acct., 225 W. 34th St.
Married
- GURVITCH, NATHAN
Res. 742 Montgomery St.
Bus. Furs, 224 W. 30th St.
Single
Proposed by Gerald and Harold Jacobs
- HERSKOWITZ, JOSHUA P.
Res. 55 E. 57th St.
Bus. C. P. A., 501—5th Ave.
Single
- HOCHBERG, SOL
Res. 9027 Kings Hwy.
Bus. Clothing, 13 E. 16th St.
Single
- HOFFMAN, DR. SIDNEY
Res. 360 Ocean Pkwy.
Bus. Physician, Same
Single
Proposed by Dr. Irvin J. Sparer,
Rubin Gralla
- HOLTZ, MISS PEARL
Res. 1384 Carroll St.
Proposed by William Sells,
Philip Rossow
- ISAACSON, ABRAHAM
Res. 368 Eastern Pkwy.
Bus. Stationers, 10 Hanover St.
Married
- KAPLAN, MISS SHIRLEY H.
Res. 1154 St. Marks Ave.
- KARON, MISS SHIRLEY F.
Res. 1551 Carroll St.
Proposed by Dr. Milo M. Berkowitz,
Marvin Blickstein
- KEMPNER, MISS SHIRLEE
Res. 424 Amboy St.

KRAIMAN, Miss ANNE
Res. 15 Lloyd St.
Proposed by Abe Mann,
Abraham Pindke

KRIEGER, Miss BEATRICE
Res. 367 E. 45th St.

KURSKY, MURRY
Res. 2044 Pacific St.
Bus. Engineering, 225 E. 144th St.
Single

LEPOWITZ, Miss FLORENCE
Res. 133 Riverdale Ave.

LANGSAM, LEO
Res. 285 Albany Ave.
Bus. Boilers, 19 Rector St.
Single

Proposed by Dr. Alexander Leff,
Morris Leff

MALICK, GERSON
Res. 658 Crown St.
Bus. Wool, 235 Mercer St.
Married

MARON, Miss JEAN
Res. 420 Eastern Pkwy.

NOVINS, Miss PAULINE
Res. 428 Neptune Ave.
Proposed by Howard Levenson,
Stanley Levenson

ORLAND, MAXWELL W.
Res. 570 Lefferts Ave.
Bus. Resident Buyer
Married

Proposed by Jack Silverman

PELTZ, JULIUS
Res. 1051 Carroll St.
Bus. Acct., 307—5th Ave.
Married

Proposed by Dr. Frank G. Bass

PERSON, Miss FRANCES
Res. 4132 Bedford Ave.

POLISHOOK, PHILIP
Res. 143 Linden Blvd.
Bus. Jewelry, 31 W. 47th St.
Married

Proposed by Mrs. R. Davis,
Dr. M. Goldberger

ROBERTS, A. H.
Res. 1028 Eastern Pkwy.
Bus. Engineer
Single

Proposed by Abraham B. Kazdan

ROSENBERG, Miss FRANCES
Res. 114 E. 53rd St.
Proposed by Harry Passales,
Hy Rosen

ROTHBAUM, THEODORE
Res. 465 Sheffield Ave.
Bus. Springs, 168 Sanford St.
Single

Proposed by Mr. and Mrs. Isador
Lowenfeld

RUBIN, HERMAN M.
Res. 567 Sheffield Ave.
Bus. Dry Goods, 275 Grand St.
Single

Proposed by Louis Weber,
Herbert Baskin

SCHREIER, WILLIAM
Res. 1966—72nd St.
Bus. Iron and Steel, 554 Metropolitan
Ave.

Single
Proposed by Sol Palley,
Nat Bernhard

SEIDLER, Miss ROSALYN T.
Res. 888 Montgomery St.
Proposed by Dr. Alexander Leff,
Morris Leff

SLATIN, Miss PHYLLIS
Res. 732 Essex St.
Proposed by Jules W. and Sidney A.
Gold

STEIN, Miss JUDITH
Res. 721 Empire Blvd.
Proposed by Leah Zimmerman,
Ruth Schmulowitz

STEIN, SIDNEY
Res. 314 Park Pl.
Bus. Furniture, 79 Clifton Pl.
Single

Proposed by Solomon Sorscher,
Michael Kahn

STEINGUT, STANLEY
Res. 706 Eastern Pkwy.
Bus. Vending, 27 Moore St.
Married

Proposed by Hon. Irwin Steingut,
Hon. Wm. I. Siegel

STERN, Miss MURIEL
Res. 53 East 43rd St.

STILLMAN, Miss ROSE
Res. 520 Crown St.

SWARZMAN, IRA
Res. 919 Park Pl.

JULY

BROOKLYN JEWISH CENTER CONGREGATIONAL SINGING GROUP

and

BROOKLYN JEWISH CENTER CHORAL GROUP

under the leadership of
SHOLOM SECUNDA

The Choral Group, consisting of men and women, meets on the 1st, 3rd and 5th Monday evenings and on the 2nd and 4th Wednesday evenings at 8:15 o'clock.

Members of the Center and their friends who wish to join one or both of these groups are asked to please leave their names at the information desk.

Next meeting — Monday, Nov. 29
at 8 p.m.

BASKETBALL GAME

This

SUNDAY EVENING, NOV. 28th

Brooklyn Jewish Center

vs.

Pelham Park'y Community Center

DEC. 5th

B.J.C. vs. Union Temple

•

DEC. 12th

B.J.C. vs. Hebrew Educational
Society

Admission: Center Members 75c
Non-members \$1.20
(incl. tax)

VILLA CLAIR PALM BEACH, FLORIDA

Moderate in Size — Home-Like Atmosphere

Dietary Laws — Excellent Cuisine

Inquire

LOUIS COHN

223 Seminole Avenue

Palm Beach, Florida

(One Block from the Ocean)

Bus. Specialty Shops, 42 Amboy St.
 Married
Proposed by Herman Swarzman,
 Jesse J. Fine
TALLERER, LEO A.
 Res. 184 E. 59th St.
 Bus. Acct., 401 Bway.
 Married
Proposed by Herbert J. O'Koskin
THUN, BERNARD
 Res. 5101—13th Ave.
 Bus. Sheet Metal, 76 Forsythe St.
 Married
Proposed by Harry Mandler,
 Dr. Aaron Leifer
TYTELL, ABRAHAM
 Res. 763 Eastern Pkwy.
 Bus. Health Inspector, 125 Worth St.
 Married
Proposed by Irwin Karen,
 Joseph Goldstein
WIEGBREIT, MISS BELLE
 Res. 5614—15th Ave.
Proposed by Harry Mandler
WEINBERGER, MORTON
 Res. 349 Crown St.
 Bus. Drugs, 146 Wyona St.
 Single
Proposed by Gerald and Harold Jacobs
WEISS, MARVIN
 Res. 265 Rochester Ave.
 Bus. Bicycles, 594 Glenmore Ave.
 Single
ZIMMERMAN, PHILIP L.
 Res. 686 E. 98th St.
 Bus. Electronics, R. C. A.
 Single
Proposed by Solomon Sorscher,
 Michael Kahn
ZINN, MISS NAN
 Res. 1333 St. Johns Pl.
Proposed by Ira Brodsky,
 Dr. M. M. Sherman
ZWIRN, MISS BEATRICE
 Res. 1427 Remsen Ave.
Proposed by Shirley Zwirn
 The following has applied for rein-
 statement:
COHEN, JACK
 Res. 583 E. 91st St.
 Bus. 53 Chambers St.
 Married

Additional Applications:

BERCHUCK, MISS MILDRED
 Res. 98 Legion St.
BERNSTEIN, MISS IRENE
 Res. 1335 Eastern Parkway
Proposed by Nat Hofspiegel,
 Bernie Braverman

DANIELS, SOL B.
 Res. 131 East 93rd St.
 Bus. Teacher
 Married
Proposed by Jos. D. Smallberg
FAUER, MISS EDITH
 Res. 2114 Mermaid Ave.
Proposed by Hy Rosen,
 Richard Nepon
KATZ, MISS JEANETTE
 Res. 147 Lincoln Pl.
Proposed by Frances Marcus
KLEIMAN, BERNARD C.
 Res. 1412 Carroll St.
 Single
Proposed by Louis Kleiman
NEWMAN, MISS FRANCES
 Res. 1006 Hopkinson Ave.
NOLL, HARVEY B.
 Res. 789 St. Marks Ave.
 Bus. Buyer, Bloomingdale's
 Married
Proposed by David Halpern
OPPENHEIM, MISS JANET
 Res. 1942—50th St.
Proposed by Hy Rosen
OREMLAND, JOSEPH
 Res. 481 Crown St.
RAMPELL, EDWARD
 Res. 2301 Avenue S
 Bus. Truck Distr., 3rd Ave & 21st St.
 Single
Proposed by Paul Siskind,
 Seymour Glass
ROSENTHAL, HARRY
 Res. 9206 Avenue L
 Bus. Dep't. Store
 Married
Proposed by Milton Manheim,
 Reuben Lubetski
SCHWALBERG, MISS SYLVIA R.
 Res. 1617 President St.
Proposed by David Gold,
 Jerome Friedman
SCHWARTZ, NATHANIEL E.
 Res. 206 Flatbush Ave.
 Bus. Engineer, 51 Broadway
 Single
Proposed by Herbert Altneu,
 Eleanor Trager
SHNER, MISS GERTRUDE T.
 Res. 84 Blake Ave.
STRUHL, JOSEPH
 Res. 1520 Carroll St.
 Bus. Rest., 144 E. 14th St.
 Married
Proposed by Irving L. Weishar,
 Bernard Fink

Sabbath Services

FRIDAY evening services at 4:15.
 Kindling of candles at 4:11 p.m.
 Sabbath services, Parsha "Haye Sarah"
 — Genesis 23.1-25.18, Prophets — Isaiah
 I Kings 1.1-31 will commence at 8:45
 a.m.

Mincha Services at 4:15.

Rabbi Levinthal will preach on the
 weekly portion of the law.

Cantor Sauler will officiate assisted by
 the Congregational Singing Group under
 the leadership of Mr. Sholom Secunda.

Rabbi Abelson will continue the lec-
 ture in Yiddish this Saturday afternoon
 at 3:30 p.m.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 4:15 o'clock.



WHY MAKE FUNERAL PLANS NOW?

Here is the Answer . . .

The BOULEVARD PLAN

- Spares your loved ones the bitter anguish of making funeral arrangements in the hour of bereavement.
- Provides pre-arranged instructions covering your wishes.
- Gives you peace of mind in knowing that this important problem has been solved.
- Protects against emotional overspending because expense has already been determined.

For free booklet describing plan in detail, write or call us today. There is no cost or obligation.

THE *Boulevard*
 FUNERAL HOMES, INC.
 374 EMPIRE BOULEVARD
 BROOKLYN 25, N. Y.
 Phone STORM 4-7300

PAGING SISTERHOOD

SISTERHOOD'S CREDO

*I shall pass through this world but once.
Any good, therefore, that I can do
Or any kindness that I can show
To any human being
Let me show it now. Let me
Not defer it or neglect it, for
I shall not pass this way again.*

Anon.

General Meeting:

WE OPENED our October meeting with an innovation. Refreshments and the social hour preceded the business and cultural parts of the program. An appropriate Succoth prayer, read by Sarah Kushner, was followed by the singing of the National Anthem and Hatikvah by Ethel Pashenz, accompanied at the piano by Ruth Bernhardt—our “anthem two-some.” Our president, Sarah Klinghoffer, proceeded with current business. Project chairmen Sarah Epstein (for our Annual Mother - Daughter Luncheon), Shirley Gluckstein (for SOS) and Lil Levy (for Federation of Jewish Philanthropies) each enlisted the co-operation of our women in their forthcoming functions and drives.

Substituting for Program Chairman Mildred Levine, our past President, Ruth Bernhardt, graciously presented Miss Shirley Levine, young concert singer, whose lyric soprano voice charmed us with Hebrew, Yiddish and operatic songs and arias. Mrs. Paula Packer, a representative from the League of Women Voters, talked on “Pre-Election Significance.” Her keynote was, “Vote as you please, but vote!” Between lively questions and answers, our women received a clearer picture of election issues.

Interesting programs of this kind we know will attract greater attendance.

Board Meeting Report:

Sisterhood members have made reservations for the Chanukah Festival and Luncheon to be given by Women's League of the United Synagogue at the Hotel Commodore on Monday, December 27th.

Reservations have also been made for the All-Day Conference and Luncheon sponsored by the Federation of Jewish Women's Organizations to be held at the Waldorf Astoria on Wednesday, January

12, 1949. Call Mrs. Amelia Rachmil, NEvins 8-4864, for further reservations on both events. A Jewish Book Exhibit has been planned for the December “Welcome to New Members” meeting.

The Torah Fund Luncheon, to provide scholarships for needy students at the Seminary, is tentatively set for March 9th.

SOS Chairman Shirley Gluckstein, her co-chairman, Jeannette Richman and her committee are making plans for a “Layette Party.”

Federation Chairman Lillie Levy has the active co-operation of the entire Board in her campaign plans.

Delegates to the Eastern Parkway Jewish Community Council reported on plans to purchase sets of the Jewish Encyclopedia for all Brooklyn Libraries and High Schools.

As members of the National Conference of Christians and Jews, we are urged to attend a professional football game at Ebbets Field, Sunday, November 28th, the proceeds of which will go to the Conference.

Sisterhood is actively supporting Boy Scout and Girl Scout drives. Center Scout troops were the guests of the Junior Congregation at a Kiddush last Saturday.

Results of the Mother - Daughter Luncheon were reported.

Our Women in the News:

Beatrice Shaeffer has been appointed Chairman for our Torah Fund Luncheon to be held in March. Her co-chairmen are Sarah Kushner and Ruth Klaristenfeld. Watch for details of another Sisterhood gala event.

At a joint meeting of the Board of Trustees and the Governing Board, Sarah Klinghoffer, our President, was elected a member of the Center Governing Board.

At our Board meeting, Sisterhood elected the following women to serve on our Executive Board: Dorothy Gortlieb, Mary Kaplan, Jeannette Richman.

We regret having omitted in last month's *Paging Sisterhood* the name of Bertha Greenblatt from our list of Board Directors.

We are pleased to announce the appointment of Shirley Gluckstein and Esther Greenblatt as delegates to the Federation of Jewish Women's Organizations.

Many of our women are enjoying the courses in all phases of Hebrew and Jewish subjects given by our Institute of Jewish Studies, held at the Center. In these eventful days, every Jewish woman should familiarize herself with her Jewish heritage.

Fanny Jackson still “tags” after her big sister, Lil Levy. She is her co-chairman in the drive for Federation.

Committee Reports:

On behalf of the Luncheon Committee, Chairman Sarah Epstein and her co-chairmen, Dorothy Wisner and Lillie Levy, wish to express their gratitude to the hundreds of women who attended our Mother - Daughter Luncheon and Fashion Show, and those who helped make it the success it was. We appreciate especially the generous contribution of Martin's Fashion Show, the lovely floral arrangements by Hyman Spitz, the delicious mints provided by Barton's Chocolates, and lastly, but equally important, the co-operation of our own Kotimsky and Tuchman in serving such a splendid repast.

Our SOS Committee Chairman, Shirley Gluckstein, urges you to bring to the Center contributions of canned food and baby layettes each time you come. Call her and offer your assistance. You will earn a *mitzvah*, and the unfortunates overseas will benefit by your efforts. The following women have volunteered their help: Mmes. Eva Grabisch, L. Saffer, Claire Cohen, Anne Goldberg, B. Schorr, Irene Perlin, Dorothy Gortlieb, Esther Greenblatt, Sylvia Dilbert, Dorothy Wisner, Lila Leonard. Won't you add your name to this list of “Assistants and Assistance”?

Sisterhood's campaign for the Federation of Jewish Charities expects great re-

sults, according to Chairman Lillie Levy, who reminds us: Please call your prospects at once. Make your own contributions and be exceptionally generous this year. Call Lil Levy, SLocum 6-8053, and volunteer your aid. Make a date to attend the Dessert Luncheon given by Ruth Bernhardt at her home, 1368 Carroll Street, on Thursday, December 2nd, if you can contribute \$36 or more. Make another date to be present at Hotel St. George on Tuesday, December 7th, at the Federation Day Luncheon, if you can contribute \$10 or more. Tickets are \$2.75 each.

Plans for the Torah Fund Luncheon are now being made, and will be announced in this department next month.

Cheer Fund Donor List:

In honor of daughter's engagement—Mrs. Lena Christenfeld.

In honor of son's Bar Mitzvah—Mr. and Mrs. H. Rothstein.

In honor of grandson's Bar Mitzvah—Mr. and Mrs. Louis Simon.

We hope we will find sponsors among our members for the March and April Kiddush for the Junior Congregation. This is an excellent way to celebrate a *simcha*.

Welcome to New Members:

Sisterhood welcomes our new members, and extends to them a hearty invitation to attend our meetings and become one of us in deed as well as in name. Besides meeting friends, they will spend an enjoyable and illuminating afternoon.

Calendar of Events:

November 27: Kiddush to the Junior Congregation by Mr. Brukenfeld in memory of his parents.

December 2: Dessert Luncheon at home of Ruth Bernhardt for Federation contributors of \$36 and over.

December 6: Sisterhood Board meeting at 1:00 p.m.

December 7: Federation Day and Luncheon at Hotel St. George.

December 20: General membership meeting. Welcome party to our new members. A brilliant review by Henrietta Shapiro of the novel, "The Jewish Pope." Musical program being arranged.

December 27: Women's League Chanukah Festival and Luncheon.

Suggestion Box:

Sisterhood continues to solicit your recommendations and suggestions for the betterment of our programs and meetings. Write or phone us items which you think should appear on this page. It is your letterbox. Tell us what you think.

Members wishing to serve on Standing Committees are most welcome. Call our Recording Secretary, Bea Schaeffer, PR. 3-2744.

William I. Siegel, Newly Elected President of Eastern Parkway Zionist District

At the last annual meeting of the East-

CENTER SIFRE TORAH PRIZED IN D. P. CAMPS

A FEW years ago the Brooklyn Jewish Center donated three Sifre Torah to the Jews in the displaced persons camps through the American Jewish Joint Distribution Committee. We are glad to publish the following letters of acknowledgment:

December 30, 1947

"To Rabbi Israel H. Levinthal and to the officers of the Brooklyn Jewish Center. We should like to express our heartiest thanks for the wonderful present that you sent to us through the Joint Distribution Committee. The Sefer Torah has reached its destination and is at present in the Beth Ha-Midrash of the refugee camp. We use this Sefer Torah, which is the only scroll in our possession on Sabbath and weekdays. When the Sefer Torah was dedicated we held a public celebration in which representatives of all parties participated and which was attended by a large number of refugees. Your present is indeed an invaluable one and it is difficult to tell you how much we appreciate your kindness. We raise our eyes to heaven and pray that all of us might soon succeed in reaching our Holy Land where we can joyfully devote ourselves to our Torah."

Religious Committee, Camp Exodus, Sengwarden, British Zone, Germany.
By Jacob Roth.

10th of Sivan 5708

"To the members of the Brooklyn Jewish Center! Shalom and blessings!

In the name of the 8,000 Jews, survivors of the catastrophe and terrible de-

ern Parkway Zionist District No. 14, Hon. William I. Siegel was elected President for the coming year. The other officers are: Chairman of the Board—Maurice Bernhardt; Vice Presidents—Joseph Goldberg, Dr. Samuel T. Markoff, Lawrence Meyer, Charles Rubenstein, Joseph L. Scheinberg, David Spiegel and Dr. H. A. S. Tanenbaum; Treasurer—Leo Kaufman; Recording Secretary—Louis J. Finkelstein; Financial Secretary—Bernard L. Buck.

The Honorary Presidents of the district are: Dr. Israel H. Levinthal, Hon. Emanuel Greenberg, Maurice Bernhardt and Dr. Samuel T. Markoff.

struction, who now live in the Ulm camps in the German *Golus*, I should like to express our sincere thanks for the beautiful scroll which we have received from you through the Joint Distribution Committee.

I need not tell you how important this precious gift is. The day on which we received the Sefer was for us a day of rejoicing. We shall always remember your generosity. The name of your congregation will head the list of those whom we delight to honor on the day when we install the scroll in our synagogue.

The heart of every member of our community overflows with gratitude to those who helped carry out this great *Mitzvah*.

May God shower his blessings upon you, and may He bless your homes and the work of your hands. May you be blessed with health and prosperity, and may you be privileged to see the return of Israel to our homeland and the re-establishment of our ancient Temple in Zion.

Cordially yours and with the Torah's blessings,

Judah Leib, Aussubel, Chief Rabbi, Ulm, Germany.

To the Brooklyn Jewish Center:

Recently we celebrated the arrival of the Sefer Torah, which was presented to our synagogue by the Congregation "Hamerkaz Hayehudi Shel Brooklyn" (Brooklyn Jewish Center) headed by Rabbi Israel H. Levinthal. It was trans-

mitted to us by the "Joint" through the efforts of the well-known Agudah leader, Mr. Ezekiel Kelman.

The celebration started with a large assembly at the camp Beth Ba-Midrash which was opened by the Chairman of the Poale Eretz Israel at the camp, the indefatigable communal worker Mr. Jacob Rot. Mr. David Lindenfeld, representative of the Poale Eretz Israel, Mr. Pesach Mlinek of Mizrahi, Mr. David Goldberg of the Kibbutz Chofez Chaim, Zev Chayes the deputy from Eretz Israel, Joseph Dorman of the Home for the Youth of Poale Eretz Israel, and representatives of the Joint Relief, etc., were invited to participate in the program.

Mr. Jacob Rot spoke about the significance of the celebration and thanked the American Jews for their spiritual and financial support. Finally he referred to the two victims of the "Exodus," who were honored by everyone present by two minutes of silence.

When the formal program was concluded, the Sefer Torah was brought into the school to the sound of music, the procession being illuminated by candles and fireworks.

Short speeches followed by the representative of the Poale Eretz Israel, Mr. David Lindenfeld, and the instructor of the Talmud Torah, Mr. Shloimele, who interspersed his remarks with suitable Biblical quotations. The people stayed at the banquet tables until a late hour, enjoying the fine food, which was prepared by the women and young girls of the "Ohel Sarah."

Joseph Dorman, Camp Exodus, Sengwarden, Germany, British Zone.

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Harry Spevack on the Bar Mitzvah of their son, Robert M., which will be celebrated at the Center this Sabbath morning, November 27th.

Congratulations are also extended to Mr. and Mrs. Benjamin Karten of 1191 Carroll Street on the celebration of the Bar Mitzvah of their son, Arthur, at the Center this Saturday morning, November 27th.

ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE
JACK ABBOT

507 Flatbush Avenue
Brooklyn, New York
Phone: BUckminster 4-7800

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, INC.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2-4000

OUR ONLY STORE

• FRUIT BASKETS •

FOR BROOKLYN

A NEW RIVERSIDE

Memorial Chapel

ONE OCEAN PARKWAY

Representing the FINEST in Modern Funeral Homes
Ample Parking Facilities

76th St. AND AMSTERDAM AVE., N. Y.
ENDICOTT 2-6600

WESTCHESTER

1250 CENTRAL AVE., FAR ROCKAWAY
FAR ROCKAWAY 7-7100

MIAMI

MIAMI BEACH

Director Charles Rosenthal

For a Serene Winter Vacation
-Diversions When YOU Choose
....Consider PALM BEACH

Enjoy the Comforts of a Hotel
in the Tranquil Privacy of...

The
Beaux Arts
APARTMENTS
PALM BEACH
FLORIDA

A sheltered block of modern apartments conveniently located two blocks from the Ocean, Theatres and Shopping. Set amidst tropical gardens directly on beautiful Lake Worth, you are assured superb vistas and restful surroundings.

One, two, and three room units, each with its own patio. Furnished to the last detail for housekeeping. Maid service.

Season and Monthly Rates

For Brochure & Information Write:
The BEAUX ARTS APARTMENTS
Bradley Place and Seminole Avenue
PALM BEACH, FLORIDA
Phone: Palm Beach 6225

New York Office:
250 Montgomery Street
Brooklyn 25, N. Y.
Phone: BU 7-1114

- Directly on BEAUTIFUL LAKE WORTH
- Palm-fringed PATIOS
- KITCHEN FACILITIES
- MAID SERVICE

THE BROOKLYN JEWISH CENTER REVIEW
667 Eastern Parkway, Brooklyn 13, N. Y.
Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid
Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

The Brooklyn Jewish Center Review

December, 1948

THE CONSTITUTION OF ISRAEL

A COMPREHENSIVE ANALYSIS

By WILLIAM I. SIEGEL

LIFE IN DUBLIN

By JACQUELINE SAYERS

JEWS OF YEMEN

By HARRY E. WEDECK

NEWS OF THE MONTH

• CENTER BULLETIN BOARD •

FORUM LECTURES and DISCUSSIONS

BROOKLYN JEWISH CENTER, 667 EASTERN PARKWAY
SECOND AND FOURTH MONDAY EVENINGS AT 8:15 P.M.

December 27th:

ROUND TABLE DISCUSSION GROUP

Debate on

"SHOULD THE FEDERAL GOVERN-
MENT OUTLAW ANTI-SEMITIC
LIBELS?"

Affirmative:

WILL MASLOW, ESQ.

*Director of Commission on Law and Social Action,
American Jewish Congress; Lecturer at New School
for Social Research.*

Negative:

HON. WILLIAM I. SIEGEL

*Assistant District Attorney, Kings County
and Zionist Leader.*

Admission free to all.

January 24:

ROUND TABLE DISCUSSION GROUP

Subject and Speakers to be announced.

January 10th:

DEBATE

PROF. J. RAYMOND WALSH

Noted Radio Commentator and Economist

GEORGE HAMILTON COMBS

News Analyst and Former Member of Congress.

SUBJECT:

"OUR FOREIGN POLICY — WHERE IS
IT LEADING TO?"

Admission: Center members free; Non-members 40¢
(incl. tax)

February 14th:

GEORGE FIELDING ELIOT

Distinguished News Analyst, Correspondent and Author

SUBJECT:

"MUST WE FIGHT RUSSIA?"

Don't fail to Reserve this Date to hear a Stimu-
lating and Informative Discussion on a vital topic.

NEXT MEMBERSHIP SOCIAL MEETING

Wednesday Evening, December 29th at 8:15 o'clock

IRVING DAVIDSON

Well-known Jewish Humorist

Center Choral Group

*under the leadership of
Mr. Sholom Secunda*

Cantor WILLIAM SAULER

in a Special Chanukah program

Admission will be limited to members of the Center and their wives. Please present your 1948 membership cards at the door.
Refreshments

BASKETBALL GAMES

This Sunday Evening, December 26th at 8:30

BROOKLYN JEWISH CENTER vs. GRAND STREET BOYS

Admission: Center Members 75¢; Non-members \$1.20 (incl. tax)

January 2nd: B. J. C. vs. E. N. Y. "Y"

BROOKLYN JEWISH CENTER REVIEW

Vol. XXX

DECEMBER, 1948 — KISLEV, 5709

No. 15

THE MIRACLE OF DEDICATION

DR. JORGE GRANADOS, Chief of the Guatemalan delegation to the United Nations, in a recent address delivered at the Forum of the Brooklyn Jewish Center, stated that national greatness is not determined by physical strength or geographical size, and he was confident that the newly-established State of Israel would be a great nation despite its limited area.

That small nations are not necessarily condemned to subservience or defeat is the basic theme of the Chanukah holiday. On Chanukah we celebrate the rout of the great and mighty armies of the Syrian Empire by the small and weak Maccabean forces. We kindle candles for eight days to commemorate the miracle of the small flask containing only enough oil to light the Menorah in the Temple for one day and which lasted miraculously for eight days. In our day Israel, like the small cruse of oil, has been able to rally enough spiritual strength and energy to keep the lights of victory burning and to overcome the mighty forces of hate and reaction that were arrayed against it. Despite overwhelming odds this miracle may indeed be described as the miracle of Chanukah, the miracle of dedication. We have emerged victorious against the enemies of the new State because the Jewish State has not only been established, but because it has been dedicated to a purpose high and noble, it has fired the hearts and the imagination of its citizens. This spirit will transform it, even though its territory is small, into a first-rate power.

Israel has never accepted the limitations of smallness. The fact of Jewish

renaissance, Chaim Nachman Bialik said, *Al Tomar Kotnu*, "We must not say we are too small." In Israel the Jews solved the problem of absorptive capacity be-

cause of their creative and spiritual capacity. Since there are no limits in the realm of the spirit, no limits may be set to Israel's greatness in the family of nations.

—MANUEL SALTZMAN.

FIFTY YEARS OF BENEFICENT SERVICE

THE Hebrew Educational Society of Brownsville is about to celebrate the 50th anniversary of its existence. Those who are familiar with the Brownsville community in the years when the H.E.S. was founded will appreciate how important and necessary this institution was for the development of that community. It served as the social and educational Center for young and old; it helped in the process of Americanization of thousands of immigrants, who learned, within its walls, the English language and American ideals of freedom and democracy. Many of America's prominent citizens in all professions today owe much to the training and inspiration they received in this fine institution.

Though the community has changed in many ways, the H.E.S. is still functioning at full capacity and rendering a most beneficial service. It has the great advantage of having had Rabbi Alter Landesman as its guiding spirit for the last several decades. He is one of the most capable educators and spiritual leaders that we have in this country, and he has had, and is having, a splendid influence upon all who come in contact with him.

We offer our sincere congratulations to Rabbi Landesman, to the officers and to all who guide the H.E.S. and hope that

it may continue its beneficent service for many years to come.

—ISRAEL H. LEVINTHAL.

The Weizmann Autobiography

THE *Herald-Tribune* has announced the serial publication of Chaim Weizmann's autobiography (beginning January 5). This is an imaginative enterprise, and the newspaper deserves our congratulations. The circulation manager of the *Herald-Tribune*, wishing, understandably enough, to attract the widest attention to this series, describes the autobiography as "the story of one man's brilliant contributions to science and humanity, reflecting the contributions of a whole race to our civilization." It's a good blurb, and so much the better because it is true.

One may consider it a journalistic event when a big newspaper serializes a work that used to be considered of Jewish interest only. And it is an event that is undoubtedly an initial result of the Jews' rise to the dignity of possessing a national homeland.

EDITORIAL BOARD

Brooklyn Jewish Center Review

LOUIS J. GRIBETZ, *Chairman*

JOSEPH GOLDBERG

M. H. LEWITTES

JOSEPH KATZ

MANUEL SALTZMAN

I. H. LEVINTHAL

WILLIAM I. SIEGEL

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Frank Schaeffer, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Manuel Saltzman, Asst. Rabbi

Joseph Goldberg, Administrative Director

Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בין לנו לבין"

An Intimate Chat Between Rabbi and Reader

THE SAD PLIGHT OF THE JEWISH BOOK

READERS of the *Review* have read and heard a great deal in the past few weeks about Jewish Book Month, which is now being observed throughout the land. In our own Center the theme was discussed from pulpit and platform.

The very fact that it was found necessary to dedicate a certain month in the year to the Jewish Book is in itself a sad commentary on the cultural status of the American Jew. And yet it is axiomatic that if we are to develop a healthy Jewish life in this country there must be a revival of interest in Jewish books. We cannot hope to develop Jewish scholars or thinkers or writers unless we give them the encouragement of at least of showing an interest in what they create. Jewish literature flourished in the old communities in Europe because there was hardly a home that did not take pride in owning a Jewish library. How tragic it is to observe in the average home today, even among the most affluent, the absence of

any Jewish book. And there have been so many worth-while works published that should interest all our people. The Jewish Publication Society of America, the Shoken Books, and the many other publishing houses have issued fine volumes on every phase of literature, but few have been their readers. You will find in our homes the popular best sellers, the latest publications of the Book Clubs; it is only the book of Jewish interest that is a stranger in the Jewish home.

Let us hope that the Jewish Book Month this year will succeed in awakening the American Jew to an appreciation of the value and importance of the Jewish Book, so that our people may once again become what we were in the past—the *Am Ha-Sefer*, the People of the Book.

Israel H. Perithal

Subject to the above provisions, the U.P.A. will elect its own officers, will determine the organization's administrative budget and all matters of staff personnel, and will establish all rules of procedure required for the functions of the U.P.A.

The income of the U.P.A. will be made available with the greatest promptitude to the principal beneficiaries, namely the treasury of the Jewish Agency for Palestine and the head offices of the Palestine Foundation Fund and Jewish National Fund in Israel. The U.P.A. will disburse such funds through agencies and procedures authorized by these beneficiaries.

The U.P.A. will also be empowered to make its own recommendations regarding special allocations or grants for agencies other than the principal beneficiaries. Recommendations made by the American Palestine Foundation Fund and the Jewish National Fund will go to the U.P.A. for consideration and action by it before they are transmitted to Israel. (Minority as well as majority reports may be transmitted.) Final decision on all grants and allocations rests with the head offices of the Palestine Foundation Fund and the Jewish National Fund in Israel, and the executive of the Jewish Agency. The U.P.A. will negotiate an agreement with the J.D.C. for setting up the U.J.A. and for the conduct of the joint campaign.

THE SETTLEMENT OF THE U.P.A. CONTROVERSY

FULL settlement of the differences between the United Palestine Appeal and the Committee of Contributors and Workers was announced this week, assuring national united fund-raising in 1949 for Jewish needs in Europe, Israel and immigration to America.

The announcement was made by Edwin Rosenberg, chairman of the conciliation committee of the Council of Jewish Federations and Welfare Funds, which conducted negotiations between the two groups on behalf of its 800 organized Jewish member communities in the United States.

The accord covered the powers and functions of the U.P.A., clarified procedures for disbursement and allocation of funds, composition of governing bodies,

procedures for re-constituting the U.J.A., voting by mail or telegraph in certain circumstances, and provided for cancellation of the December 11-12 conference called by the Committee of Contributors.

Concerning representation on the governing bodies of the U.P.A., it has been agreed that 60 per cent would be designated by the Palestine Foundation Fund and the Jewish National Fund, beneficiaries of the U.P.A., and 40 per cent representation would be from the American Jewish communities. The procedure for designation of community representatives will be determined by the U.P.A. in consultation with the Council. A small sub-committee of the committee will be available to the Council for consultation regarding these procedures.

New York First In Racial Bias Protection

New York was listed as the most advanced state in the Union insofar as protecting its residents from religious and racial discrimination is concerned. In a survey made by the American Jewish Congress evaluating the degree of protection offered citizens in all 48 states, New Jersey, Pennsylvania, Massachusetts and Illinois follow New York in that order.

The Congress survey digested more than 200 laws in the fields of public accommodation, employment, education, housing and group defamation which are presently carried on the statute books of all 48 states. A majority of the states fall short of a minimum program required to assure protection of their citizens' civil rights, the survey revealed.

As a service to its readers, and because of the universal interest in the proposed Constitution of the State of Israel, the REVIEW publishes this comprehensive and critical analysis of the historic document by a noted legal student and Zionist leader.

—THE EDITORS

THE proposed Israeli Constitution commands admiration for the basic liberalism in which it is conceived. At the same time, and especially because of its liberal quality, surprise is occasioned because of the omission of fundamental civil rights. Again, serious questions are raised as to the successful implementation of the democratic purpose of the Constitution. It is proposed in this article to comment on these points in the hope that a public discussion of the Constitution may focus attention on these lacks and omissions, to some useful end.

The Constitution consists of seventy-eight articles which may, for convenience, be divided into four main groupings. These divisions are concerned with (1.) fundamental rights of the citizen; (2.) the legislature and its powers; (3.) the Executive and its powers; (4.) the courts and their jurisdiction. It is not a mere accident of arrangement that the Constitution addresses itself first to the subject of fundamental rights. The long history of oppression suffered by the Jewish people makes it natural and right that in their first opportunity to enact a basic governing law they should concern themselves with the protection of the rights of the individual against the arbitrary and despotic acts of government, even though it be their own government.

Fundamental Rights

In the main, this portion of the Constitution responds to the finest conception of the rights of the individual. Citizenship within the State and the right to hold public office is open to all inhabitants without regard to race, color or creed. This is true, not only of Jews, but of non-Jews who may choose to avail themselves of the opportunity. Freedom of worship is assured to all. Private property is protected against expropriation, except in the case of public use, and in such cases full compensation is guaranteed. The death penalty is banned, as is cruel and humiliating physical punish-

ment. Police brutality is prohibited and the citizen is protected against the admission in court of evidence procured by the police in contravention of this rule.

All persons charged with crime are guaranteed a speedy arraignment and notice of the charges against them and are further guaranteed a trial not later than two days from the date of arrest. (It is to be hoped that the incidence of crime in Israel will remain at such low point as to enable the courts to deal with their calendars so expeditiously. This is rarely the case in our American procedure. This provision, while clearly grounded in a commendable zeal for the protection of the individual, is nevertheless practically unworkable. It gives the prosecution no time, or at most inadequate time and opportunity for the preparation of its case. This will very likely result in injustice to the People as a whole. Moreover, being part of a Constitution it may cast serious doubt on the legality of a conviction where the trial is held more than two days after arrest. The better rule to express would guarantee the defendant a *speedy* trial, without specific limitation of time.) The writ of *habeas corpus* is afforded as a protection against unlawful detention or punishment. The vivid recollection of the injustices practised by British military tribunals is undoubtedly the cause of the provision that only members of the armed forces on active service shall at any time be subjected to the jurisdiction of military courts. There is a proper prohibition against *ex post facto* laws or retroactive alterations of the rules of evidence and subsequent increases in penalty. An unusual and salutary provision is the one granting the subject an enforceable claim for compensation against the State in the case of an unjust or illegal arrest, conviction or punishment.

The dwellings of all persons are rendered inviolable and there is a strict prohibition against unlawful search and seizure. Also, the right of privacy as to correspondence and telegraphic and tele-

An Analysis of the Basic Laws of the New State

By WILLIAM I. SIEGEL

phonic communications is preserved. In thus requiring search warrants and protecting communications, the Israeli Constitution follows the pattern set down by our Federal law. It might have been better to have banned explicitly the introduction in evidence of the fruits of violation of these rights rather than to leave the interpretation of this provision to the courts. There are, for instance, similar provisions in the basic laws of New York and yet the courts have so construed these provisions as to permit the receipt of the evidence. The sole relief to the defendant is an action for damages against the police or a prosecution of the police officials — which is hardly a compensation to the defendant. A similar provision under Article 18 of the Israeli Constitution for the prosecution of officers acting contrary to the provisions of the Constitution may indicate that the Israeli courts will construe the Constitution in the manner adopted by the courts of New York (*People v. Defore*). It is suggested that the alternative Federal law which completely prohibits the reception of evidence illegally obtained is the better view.

The Israeli Constitution provides for the right of political refuge within its borders and reserves to the government the absolute discretion to refuse "to deliver up any of its subjects to a foreign government for prosecution or punishment." This is a right enjoyed by all sovereign states and it is one which, at least for some time to come, is especially necessary in view of the arbitrary, capricious, and hostile attitude of certain governments toward the people and State of Israel.

As we have said and as this analysis shows, the animating spirit of the Constitution, in so far as it deals with the rights of the citizen, is liberal. It is, therefore, all the more noticeable that

the Constitution fails to make other provisions which are in themselves important safeguards, and which the experience of democratic countries has shown to be of primary and inestimable value. Thus, there is no provision against double jeopardy, so that it would appear that there is, at the present time, no limit to the number of prosecutions for the same crime. There is also no guarantee against self-incrimination. The right to be free from compulsion to testify against oneself has long been held to be a basic right and one of the chief protections of the individual against the despotism of government. It may be that the failure to provide such guarantee in the Constitution is the result only of an oversight, or it may also be possible that it is intended to create such right by later statute. Both these protections, however — against double jeopardy and against self-incrimination—are too important to be made the subject of statutory enactment. They properly belong in the basic organic law and it is to be hoped that at the first opportunity of amendment they will be included in the Israeli Constitution.

Another example of at least possibly dangerous unclarity relates to the guarantees of free speech and free press. Article 16 of the Constitution says that "freedom of speech and the free expression of opinion in writing, or any other form are guaranteed." This categorical protection is, however, immediately whittled down by the following provision that "this Constitutional guarantee shall not extend to utterances or publications which are libelous, slanderous or obscene, or which are designed to stir up racial or religious hatred or to incite to violence or crime, or which advocate the suppression of human rights, or of the democratic system of government or which reveal secrets of national defense." The feeling underlying some of these exceptions to the right of free speech and press is thoroughly understandable, for the Jews have everywhere and always, particularly in late years, been the victims of this despicable type of slander and libel. Nevertheless, it is dangerous to give to the government power so to characterize speech and writing as to ban such expressed thought from the operation of Constitutional guarantees. This

is especially true of the right of the government to determine that an expression of thought is contrary to "the democratic system of government." Under such an exception to the general rule of freedom any particular administration has the power, whenever it has the will, to jail its opponents in any numbers and for any period necessary to its almost perpetual retention of office.

It is obvious, of course, that in this point is contained the entire debate (which is constant in every democracy) as to the limits of liberty and the beginning of license. Nevertheless, it is submitted that at least in the form in which this dilemma is resolved in the Israeli Constitution, it goes far too far in the direction of suppression. It would appear to be much better to trust first to the loyalty of the citizen and, second, to a careful process of trial and error, than to give to the government such wide and dangerous power.

From the Constitution's Preamble

"WE, THE PEOPLE OF ISRAEL, HUMBL Y giving thanks to Almighty God for having delivered us from the burden of exile and brought us back to our ancient land;
 "Resolved to rebuild our Commonwealth in accordance with the ideals of peace and righteousness of the Prophets of Israel, to welcome home every Jew who seeks entry, and to promote the security and well-being of all who dwell within our gates. . . ."

The same criticism must regretfully be made of the provision for the right of assembly. While there is a general guarantee of the right of assembly and association which is granted without regard to race, religion, language or political belief, there is a specific provision that "this Constitution guarantee shall not extend to assemblies or associations aiming at the suppression of human rights or of the democratic form of government." Here again the power of proscription by government is far too wide and may, in the hands of an unscrupulous administration, be misused to the detriment of the country. The argument of necessity is, of course, apparent. There will for some time

to come (and perhaps forever) be a large Arab minority within the borders of the State of Israel, and perhaps, it is because of this fact that the constitutional exception is provided. It must also be recognized, however, that there are sharp divisions of economic and political opinion among the Israelis themselves. The mere possibility that the government may at any time hamper or destroy the rights of its opponents by invocation of this article is sufficient to render the entire provision suspect. As in almost every other instance of human relations in organized society, it appears to be far better to trust to reasonable argument, education and the powers of peaceful persuasion.

The Interrelation Between the Legislative and Executive Powers.

The Constitution provides for a unicameral legislature, to be known as the Chamber of Deputies. The minimum age-eligibility for election is twenty-five years. Members of the Chamber are to be elected by universal secret ballot on the basis of proportional representation. This controversial method of balloting is not a matter of choice with the State of Israel. Its adoption was one of the conditions of the creation of the State laid down by the United Nations. (Later experience may show that it is adapted to the needs of the country. The experience of American communities, notably in the City of New York, has been to the contrary.) There is to be one deputy for approximately 10,000 residents, and the term of office shall be four years, subject to an extension in case of war or emergency. The Chamber of Deputies may, however, even during its term, be dissolved where it contains no stable majority. Deputies enjoy the usual right of privilege for their official acts. They also are granted immunity against criminal proceedings except where in cases *flagrante delicto* the Chamber itself approves of prosecution.

The Chamber of Deputies has the important power of electing the President of the Republic for a term of five years. The President may be reelected for only one additional term of office. The interrelation of power between the Chamber of Deputies and the President is one patterned after the French rather than the American system. The President thus elected by the Chamber of Deputies is

empowered to appoint the Prime Minister and the other members of the Executive Council. The Council consists of the Prime Minister and Ministerial heads of departments to a number not to exceed fifteen. The ministers themselves must be members of the Chamber of Deputies. The Council is collectively responsible to the Chamber of Deputies. If the Council fails to retain the support of the majority of deputies, it, with the Prime Minister, must resign.

This is not a system which recommends itself to anyone believing in really representative government. It will have been noted, undoubtedly, that the Chamber of Deputies, enjoying a term of four years, elects the President for a term of five years. There is, therefore, at least one year in which the President, not elected by the people, serves beyond the term of office of the Chamber of Deputies, which was elected by the people. While it may be said that the people, in voting for the Chamber of Deputies, has agreed in advance to that Chamber's choice of the President, it does, nevertheless, follow that for the period of one year, at least, there has been no popular participation in the choice of the President. Moreover, it is doubtful whether there is, under such a system, any popular control of the Executive at all. The election of a representative or deputy may, and usually does, involve questions removed from the identity, personality and point of view of a prospective President. Therefore the choice of such an Executive should not be confused by this once-removed form of selection. This is particularly true in the case of a system such as is provided in this Constitution, where the Executive directly and indirectly has powers greater than the Chamber of Deputies.

One notable instance of this disproportion of power is the provision (Article 42) that "the initiative in introducing legislation shall rest with the Executive Council." Deputies may propose legislative measures, but such proposals shall be referred to a Select Committee of the Chamber. They shall be introduced by the Executive Council if recommended by a majority of the Select Committee and in the form recommended by that Committee." This sets up two methods for the introduction of legislation. One

gives the power to the Executive Council directly, and the other gives the power to the Executive Council upon the recommendation of a portion of the Chamber of Deputies. That Select Committee, however, is very likely in practice to be no more than the voice of the Executive Council. The Ministers of State will owe their position in the government to their power in the parties making up the government. The Select Committee will undoubtedly be appointed from and in proportion to the strength of the various parties in the Chamber of Deputies. While there is in theory a difference in functioning between the Ministers forming the Council of State and the Deputies, actually, and in practice, their political philosophies will be identical. The Minister, however, will party-wise be of superior importance. The Select Committee will undoubtedly in all important and crucial matters of legislation follow the will of the Council of Ministers. The net result is that the power of the legislative branch of government to legislate will be subject to the *imprimatur* of the Executive branch of the government, no member of which is either elected by or responsible to the people directly. This is not democratic, at least within the American concept.

There is another criticism which must be levelled at the set-up. The direction for the dissolution of the Chamber of Deputies in case there be no stable majority provides, in theory, for an immediate responsiveness to the will of the people—one which seems to be even closer in contact with the electorate than is provided for in the American system of stated terms of office. It must be borne in mind, however, that in Israel (at least today) there are a large number of parties, particularly in proportion to the small population. Moreover, there is an intense division of policy and point of view among these parties: differences which seem at this distance to be much more acute than the differences between Republicans and Democrats in America. It is possible, certainly, and perhaps even probable, that this ideological conflict may on frequent occasions be impossible of solution and compromise, with the consequent result that government after government will fall within too short a period of time. This has been the history

of the French, for instance, who have a long apprenticeship in self-government. It is much more likely to be the case in a new state, such as Israel, whose population comes from many different kinds of political climates. The personal experiences of Israeli citizens also makes it likely that their interest in the working of government will be much more intense, polemic and uncompromising than is the case of citizens whose interest in government has been dulled by their personal security.

Excerpts From the Constitution

"The State shall insure the sanctity of human life and uphold the dignity of man. . . ."

"The liberty of the person is inviolable. . . ."

"Freedom of conscience and the exercise of all forms of worship, subject only to the maintenance of public order and morals, shall be insured to all. . . ."

"Everyone has the right to work. The State of Israel shall endeavor to insure to all its citizens without distinction a decent standard of living and a fair and equal opportunity of earning a livelihood. . . ."

"Care for the health of our population is a primary duty of the State. . . ."

Now, it is, of course, possible that this form of administration has been rendered necessary as a compromise by the very existence of the many parties of Israel and the sharpness of their divisions. An observer from the outside cannot be certain about this. It is to be hoped, however, that if the present form does not make for stability of administration, then the parties at the proper time will waive their insistence on the protection of their own specific powers in favor of the general good of the country. If a choice must be made between the comparative rigidity of the American system, and the enervating fluidity of the French system, then experience clearly proves the preferability of the former.

American experience has shown the wisdom of the separation of function and power as among the Executive, the Legislative and the Judicial branches of the government. Based on this experience

there is a provision in the Israeli Constitution which appears to be of questionable wisdom. The President, as we have seen, is elected for a term of five years. He is removable on impeachment by a vote of two-thirds of the members of the Chamber of Deputies, or on conviction by the Supreme Court of high treason, or bribery, or of culpable violation of the Constitution. This is a proper and necessary provision. Since power of this kind must reside somewhere, it is best that it rest with the elected representatives of the people. There is, however, a further provision that the President may be removed from office on a finding of permanent incapacity by the Supreme Court. It is not very likely, one must concede, that

vague threat of usurpation by another branch of the government.

In the last decade or two there has grown up in the American system a large body of what is known as administrative law as distinguished from legislative law. This has been the subject of wide controversy, and although administrative law has tended to become constantly more firmly imbedded in the American system, there is still grave doubt as to the wisdom of permitting non-elected officials to promulgate binding law. The Israeli Constitution seems to have no such fears. Article 68 provides that not only the Executive Council but any of its individual members shall have the power to make orders and regulations. The only check on such power is the requirement that these orders and regulations shall be tabled in the Chamber of Deputies and shall become inoperative if the Chamber, within two weeks therefrom, so decides. This would seem to call for a too-hasty consideration by the Chamber of regulations which, certainly in the formative stages of the Republic, are likely to be many in number and diverse in their cumulative purposes and effects. We believe that it would be better to make haste slowly and that in the long run the country would be better off if the Chamber of Deputies would, after careful consideration, legislate specifically upon the problems to be dealt with within the province of each minister.

The Judiciary

The Israeli Constitution provides for an appointive system of judges. In this respect it follows the English and Federal procedure as against, for instance, the New York elective system. Both systems have their proponents and both systems have their virtues and defects. However, this Constitution is notable for one omission with respect to the rights of a defendant in the Criminal Courts. *There is no provision for trial by jury.* This is an extraordinary omission. The Jews in Israel within recent years have been so oppressed by the judicial system imposed upon the country by the English that one would have thought the first requirement in the constitutional law of a free Israel would be trial by jury. Whether the omission is one of inadvertence only or whether it is deliberate we do not know. It is the writer's belief, however,

based upon long experience, that the jury system, although subject to many faults and defects, is one of the chief guarantees of the citizen against oppression by the government. It is certainly to be hoped that the omission to provide it will be cured immediately, by an amendment to the Constitution. It is too important a right to rest on statute alone.

The civil and criminal courts have, in the main, jurisdiction over most of the matters relating to organized social living. There is an exception in the case of "matters of personal status and of religious foundation and endowments," which are left by Article 70 to the religious courts of the Jewish, Moslem and Christian communities. In this connection it is interesting to note that the traditional Jewish law finds a place—indeed two places—in the functioning of the courts. The very fact that the religious courts retain jurisdiction in the matters indicated means that they will continue in the future to apply traditional law as they have in the past. There is the further provision that "future legislation in Israel shall be guided by the basic principles of Jewish Law. Wherever the existing law does not provide adequate guidance, the Courts-of-Law shall have recourse to these basic principles." It is interesting (although at this time futile) to speculate on the degree to which the courts, functioning in a modern state, will find it either practicable or useful to incorporate the provisions of the ancient law. Certainly the process will require judicial ingenuity in relating ancient law to modern conditions, and in accommodating, within the framework of decision, the varying concepts not only of the binding quality of the law itself but of its adaptability to modern conditions.

The Public Weal

We have left to the last a consideration of certain fascinating possibilities within the Constitution. Thus, Article 8 provides that "all natural resources within the jurisdiction of the State of Israel shall belong to the State subject to any rights therein vested in any person or body. . . . Article 21 provides, among other things, "that every citizen shall have an equitable share in the national income and a right to social security. The State shall encourage and aid every form

[Continued on page 20]

Equal Rights

"All persons within the jurisdiction of the State of Israel shall be entitled in equal measure to the protection of the law. No discrimination of any kind shall be made by the State between the inhabitants of the State on the grounds of race, religion or sex.

"All citizens of the State shall enjoy equal civic and political rights."

—From the Israeli Constitution.

the Supreme Court of Israel will ever be either venal or in any other respect false to its trust. Nevertheless, we are dealing with a Constitution which, as the basic and organic law of the country, should be, as far as humanly possible, removed from the influence of, or dependence on, the personal factor. This being so, it does not appear to be wise for the Supreme Court to be given this power. Incapacity is not a fact so capable of exact determination as high treason or bribery or even culpable violation of the Constitution. It may relate to physical disability or mental condition, and each of these may be a condition resting more in conjecture than upon fact. The wide powers vested in the presidency, as for instance the treaty-making power, the power of pardon, the appointment of officers of the Armed forces, the selection of Ministers and the appointment of judges, are such as to make his office one which should be free from even the

The Colorful History of An Ancient Community

THE JEWS OF YEMEN

By HARRY E. WEDECK

AMONG the oldest Jewish communities that have unbrokenly retained their ethnic and religious identity, the Yemenites of South Arabia claim major recognition. Some say that they even antedate the Falashas, the Jews of Ethiopia discovered late last century. In any case, the mores and traditions of the Yemenites stem, according to numerous legends, from the period of persecution that followed the Destruction of the Temple at Jerusalem in 70 A.D. The Yemenites, cut off from the main body of Jewry, fled southward, finally reaching Yemen, in southwest Arabia. There are indigenous folk tales too that tell how the Yemeni Jews came from Palestine forty-two years before the Destruction of the First Temple, that is, in 586 B.C., among them slaves, priests and proselytes. The association between Yemen and Jews has been marked, historically, on many occasions. There is evidence of a new Jewish settlement in the second century A.D. In the fifth century, again, the royal house of Yemen adopted Judaism. More familiar than the name of Yemen is the old name of Sheba, or Saba, linked biblically with the Queen who came to King Solomon. It is said that possibly the Yemen colonies of Jews originated in the naval and commercial activities of King Solomon and Hiram, King of Tyre, one of his allies, in the tenth century B.C. Even the present currency is stamped with Hebrew characters. Strangely enough, the Yemen Arabs venerate as the tomb of Job a whitewashed shrine perched on the summit of Jebel Hessa; but the local Jews themselves have no regard for it.

Like most Jewish history, the history of the Jews of Yemen has been seared by persecution, indifference, interludes of quietness. Until the twelfth century their lives were fairly placid, disrupted only by occasional Moslem attacks. But the Yemeni Jews, gathering their scant tunics around their spare bodies, intensified their absorption in Talmudic lore. In the twelfth century, to build up their morale, Haimonides sent them his famous epistle, exhorting them to hold to their faith. From the twelfth to the nineteenth century, scarred almost continuously by Arab hostilities and later by Arab and Turkish warfare, the Jews were the scapegoats, victims of both sides. As a minority, they had little redress, and

their essential helplessness resulted in the deprivation, or rather non-fulfillment, of their civil rights. In the eighties of last century, however, they began to migrate to Palestine. It was hazardous, however, for Jews to leave the Yemen. The Imam Yahya, who recently died and who had been an autocrat for over four decades, permitted Jews, caught leaving the country for Palestine, to be killed off-hand. There are at present some twenty Palestinian settlements of Yemeni, complete with their ancient customs and crafts. In Yemen itself, out of an estimated population of about three and a half million, about 60,000 are Jews.

Yemeni Jews live in many villages and smaller towns throughout the Arab territory; but they always cling to their Hebrew and to the Pentateuch, even in the midst of Arab surroundings. They form, as it were, little oases of rigidly preserved patterns of ancient culture, adhering to Talmudic literature and the mystical Kabbalah. That is one main-spring of their existence, possibly the only one. In the town of Lodar, about one hundred miles northeast of Aden, there were in 1939 some thirteen Jewish families, living in a confined Jewish quarter. The men wear ringlets of hair at the ears, while skull caps and knee-long tunics readily accentuate their identity. They assiduously study, in addition to the Talmud, a body of scrupulously transmitted apocrypha, legends and anecdotes of various kinds. Inter-marriage is shunned and occurs rarely. The women do not work in the fields, like the Arab women, but devote their time to keeping neat, clean, though humble homes. They even do their hair into a semblance of fashion, and occasionally paint their cheeks a yellow color. The men are artisans, potters, embroiderers, sellers of clothes, leather-tanners and, very largely, silversmiths, making earrings, filigree work, girdles, bangles, jambiyat and similar articles for Arab adornment. They also make axe-heads for chopping wood, wooden keys and wooden locks for house doors. Some-

times these craftsmen wander among Arab villages like gypsy tinkers. In a civic sense, they are compelled also to accept the most menial work, cleaning cesspools and digging ditches, like the mehtars of India.

The houses of the Yemeni Jews are primitive, following the type of Arab house; sometimes held together by dried branches. But in the towns there are rugs on the floor, a few pieces of basic furniture, a narghileh (water smoking pipe) and a coffee set. The dances of the Yemeni Jews are picturesque. The men, tall, bearded, with shaven heads and coiffed with skull caps, dance slowly in pairs. Rabbis in red kerchiefs open a text and lead wailing tremulous choruses as the dancers pound out their rhythms. The dance ended, the men depart into the darkness, making their way homeward by means of primitive lanterns.

In Al Jof, there are Jews living among the Arabs but easily identifiable by their earlocks. These Jews do not carry arms, the Arab explanation being that the Jews are too weak. But the taxes imposed on them are heavy. They are forbidden to ride donkeys or camels. In public, they must walk to the right of a Moslem, while a more sinister ordinance compels Jewish orphans under thirteen to become Moslems. In law, furthermore, the testimony of Yemeni Jews is void.

In northern Yemen the Jews are known as Haidans. Other Jews are in the villages of Al Quibeli and Mas'am, eking out an austere living by practicing their craft as silversmiths. East of the city of Dhamar is a "Jew" town. In south Yemen, east of the chief city of Ta'izz, there is a tomb of a Jewish saint—Weli Shebazi—engraved with a Hebrew inscription. It is a small, one-roomed stone building, whitewashed in the usual Yemeni manner. The tomb is an object of veneration and pilgrimage to many pious Yemeni Jews, including women.

[Continued on page 20]

IT IS Friday afternoon, in Dublin. Rubenstein's the butcher is crowded. Outside on Clanbrassil Street, the Delancy of Dublin, the curbs are lined with the crowded stalls of the Dublin (non-Jewish) fishwives, who set up their herrings, whiting, mackerel or salmon, in season, every Friday. Occasionally, above the conversation and friendly wrangling in the butcher shop, you hear their piercing cry of "Fresh fish" or "Fresh herrings."

After getting her meat from Rubenstein's the Yiddish housewife buys her groceries at Ordman's or at one of the other groceries which line Clanbrassil Street (about 90% of the food, clothing, book and other shops there are owned by Jews). Then she gets her fish from the fishwomen at the stalls. Wrapped in black shawls, these women have the ready wit and biting sarcasm of the Irish and drive a hard bargain. But once they get to know you they are your friends for life. They live in the Coombe and on Fridays come to sell their fish to the Jews for Friday dinner and to their own people, who reluctantly eat it on Fast days. Many a delicious *gefulte* fish started on their stalls, and Howth herrings from Dublin Bay are delicious sweet and sour, baked, or laid to salt or pickle.

The south side of Dublin is where the Jews congregated from the beginning. It has become like the Lower East Side in New York. You can get lox and bagels and other delicacies in all the groceries here, and on Pesach they all are completely Pesachdig. Goldberg's, the bakers, supplies the *chalah* on Fridays, and I remember often waiting for him to take them from the oven. No bread ever tasted or smelled so good. There was also a special delicious brown bread baked only by Mr. Goldberg and the one or two other Jewish bakers who later supplemented him. I have never seen it anywhere else, London, New York and Paris included. It was a pinky brown inside, the upper crust was a shiny chocolate brown, and the under, floury oatmeal colored. But we imported our *matzoth* from London or Manchester.

All the Dublin Jews were strictly orthodox, the second generation may have become more lax but there are no such things as a liberal or reform school. We

even had special sugar and milk on Pesach, and when at one period our family lived too far from the Jewish community to get our milk from the kosher dairy, we went to the cow shed every day with our own cans to see that the cow was milked directly into our own pail. We probably had the most Pesachdig milk in the world.

Pesach was indeed one of the highlights of the year. There was the *matzoth*, which we enjoyed and distributed to all our neighbors, just as we sampled a hundred Christmas cakes and puddings at Christmas. Sometimes my mother would make her own wine, as many other people did, though I think making Mehd, honey wine, was illegal without a license. We always had new clothes to go to shul in, more so than the gentile kids had for Easter.

Though the other children shared the goodies of Pesach with us they never participated in the religious ceremonies. But there were times when we would accompany them to Mass, though I must say we did not pay much attention to it. We were excused from religious instruction. We went to cheder three times a week and the other children went to Sunday School and were busy with communion and confirmation. We were strangely uncurious about each other's religion, though we were always delighted when our holidays fell on school days, and tried to explain their significance. We had a Chanukah party at the school, when we all got bags of sweets and cakes, and loved rattling our noise-makers.

The Catholic priests never tried to convert us or our families, though we were frequently visited by Protestant missionaries—*missionarkes* we called them. There was always a polite though, on my parents' side, somewhat triumphant discussion about religion. The missionaries continued to be good friends of ours over the years, occasionally leaving tracts or the New Testaments, and regularly every Christmas they sent a huge box of candies.

An Intimate Picture of the Jewish Colony in the Irish Metropolis

LIFE IN DUBLIN

By JACQUELINE SAYERS

My first personal contact with a Catholic priest was when I went to college. Many of the Jewish girls and boys, especially the intelligent ones, went to college. Most of them took medicine, law or dentistry. Very few boys took arts, and those that did studied Oriental languages, Hebrew and kindred subjects, at which they had a head start. The few I know personally who took arts are now lecturers or professors in Hebrew at Trinity College. My sister took Hebrew and Semitic languages. She was coached by the headmaster of the *cheder* and Jewish students. But my college was the Catholic University, or rather the National University of Ireland, which was Catholic. I was interested in Hebrew, and to my surprise found that I was the only one who was. The Hebrew professor was a charming, kindly parish priest who took a friendly interest in me. He corrected my Ashkenazi pronunciation, learned from my *cheder* days, to the Sephardic. My sister and I used to come to tea with him at his lovely home in one of the seaside suburbs of Dublin. His library, where he entertained us, overlooked the Dublin Bay, and while I sat admiring the view and drinking tea and eating the delicious home-made cakes his housekeeper served us on a gleaming and ornate silver service, we discussed Palestine and Jerusalem, and even politics. He was widely travelled but a scholar at heart, so I don't think we had much in common. On the surface we were a widely travelled family, as were most of the Dublin community. You would bump into Dublin people on the continent and in England and over here, too. Dr. and Mrs. Isaac Herzog, the Chief Rabbi of Palestine and his wife, are Dubliners. There is a group of Irish Jews who meet regularly in Chicago, and every letter I get from home tells me of this person or that who is spending her vacation or honeymoon in America.

When Irish became compulsory in the

schools, the Jewish children were often the most fluent if not the best speakers of the language. One difficulty they did not have was the pronunciation of the guttural sounds, with which Hebrew and Yiddish had made them familiar. The gentile children did not like the harsh gutturals, and they often spoiled their accents by refusing to pronounce it properly. But we delighted in a third language and found similarities between Yiddish and Irish.

There is a thriving Jewish community in Cork, and that is where I and most of my family were born. We came to Dublin shortly after, in time it turned out for the "troubles"—with the English. And we were, hardly, an enthusiastic part of it. My parent's first anxiety was to earn a living, for there were quite a number of mouths to feed. But I suppose it was impossible not to take a violent interest in the politics at the time. To this day the Black and Tans, which was the nickname given the British soldiers because of the colors of their uniforms, conjures up something of the most obnoxious nature. Many of the Jewish people were involved in the planning and fighting. A tragic reminder of this was to occur some years later. On the night a cousin who fought with the Irish was married, his best man was shot and killed. It was believed that he was taken for my cousin.

Many a story I heard of the men on the run from the British who slept in our kitchen, or who were given a good meal or that Irish cure-all, a cup of tea. And many the policeman who was put off with another cup of tea or a bottle of Guinness ale, or a sharp answer, which saved the life of a hero. An uncle of mine is fond of telling how De Valera often slept in his kitchen during those days. I remember vaguely my mother not letting us play in the yard, and worrying about my eldest sister coming home from school by the Portobello Barracks, later named the Griffith Barracks after the Irish hero. And the nights we brought our mattresses downstairs and slept on the floor seemed more like play to us. One of my earliest recollections is that of attending the funeral of Michael Collins. My father brought me in his arms to see the funeral procession of the hero of the troubles who fought

valiantly against the English. He and Arthur Griffith were close friends until the signing of treaty with England which split Ireland into North and South.

It was about this time that my grandmother came to Ireland from Russia. Like most of the other immigrants before and after, she brought her feather bed, *perrine*, and her candlesticks and her *stassel*. She made us *taglech*, something my mother would never take the time to do, and *loksben*. She came from Tels and there were many Teller in Dublin. They worked hard. At first the first generation did not mingle with the Irish except in business, but later there was very little difference between them except religion.

The Dublin Jewry had its aristocracy—doctors and even one stockbroker—but soon education and money became criteria. Now Dublin Jews are in every trade and profession. There are several fine artists and actors. People here are often surprised at the number of women doctors and lawyers among the Dublin Jews. One Dublin woman married an American and about ten years later returned from her home in the United States with her four daughters to give them an Irish education. They went to University and studied professions, teaching, medicine, dentistry and architecture. All but one has returned to America, but all now have good Irish accents, and are the product of the Irish educational system.

The Dublin Jew is a respected individual. He keeps the law, works hard and rarely gets into trouble. But in our childhood there was one character who was not so respectable. He is dead these few years and he wanted it to be quicker. He was "Poor Old Joe" to the police, to whom he was a well known character, and they treated him with affectionate despair. Joe was an alcoholic, but during his good periods a clever wit and the chronicler of the Jewish holidays in the Irish papers. He would contribute a long and scholarly account of the various holidays to the press whose editors knew him and his weaknesses. He even wrote a book about Dublin Jews which did not please them a bit, but it became somewhat of a classic and was reprinted every once in a while.

All the Dublin Jewish families had

their own houses, large or small according to their needs, the size of their families or their income, but for years Joe, a bachelor, lived in lodgings, and his landlady kept him in immaculate condition except during his periodic binges. During these he was completely out of his mind. However, after a rest cure in a nursing home he was always cheerful again, well groomed, handsome and full of witticisms, especially about his sojourn in the courts and in hospital.

Towards the end Joe became more and more subject to his spells and the lucid moments became less frequent. He was finally killed in a street accident. Joe was well liked in Dublin when he was himself. He was the subject of all kinds of stories, and the originator of many funny ones. He it was who was supposed to have nicknamed a certain Mr. Bernstein, a lawyer, "Necessity Bernstein" because necessity knows no law. But not all his jokes were at someone's expense. I remember him coming to spend an evening with us and telling anecdote after anecdote. He kept my mother and father laughing long after we were sent to bed.

As the time passed things changed. After De Valera became premier new taxes were imposed on imports. Many Jews came to Dublin from England, Scotland and Wales to start business. A new group sprang up. The Dublin community was no longer the closely-knit one it was. Instead of the exclusively Irish accent of the Yiddish people, you heard the strong Scottish burrs, or the Cockney twang, or the soft Welsh accent. The Jews may move away from the South side and the Circular Road (which is circular) but they always come back to do their shopping in the same place, for where else can you get the same food? The women still line the curb with their fish stalls on Fridays, though the cobblestones have been replaced by a concrete road. Rubenstein's is larger and has the most modern equipment available, as have Ordman's the grocers, and the other shops. There is still the *cbeder* on weekend mornings but in the new combined school and synagogue, both well equipped and large. Many things have changed as everywhere, but the essentials remain.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL,
JACOB KAPLAN and LAZAR E. LEVINTHAL

"Sex Laws and Customs in Judaism," by Louis M. Epstein, L.H.D., D.D.

IT IS indeed a rare privilege to see such an important subject treated in so scholarly and yet popular fashion as is this work by Dr. Epstein. The author has already enriched Jewish literature by his classic studies in analogous fields. His previously published books on "The Jewish Marriage Contract," "Marriage Laws in the Bible and the Talmud," have won for him world-wide recognition as one of the leading authorities on these matters. His latest book will add to his deserved fame.

The report of the sexual behavior of the American male of our day, as revealed in the Kinsey report, makes it even more important to study the Jewish teachings and the norms of Jewish behavior in this phase of life. The very fact that in the Kinsey survey the conduct of the observing Jew rates high according to accepted standards of chastity and purity is sufficient recommendation for our supposedly antiquated code with all its shortcomings.

Dr. Epstein starts with an historical study of sex morality in the early Biblical period, then traces the social and cultural influences in the post-exilic period, its development in the Talmudic and post-Talmudic periods, down through the middle ages and up to quite recent times. Every phase of life which is even indirectly connected with the subject is treated by the author with a thoroughness and scholarly background that wins the admiration of the reader.

* * *

Space permits only the briefest mention of some of the subjects discussed in this interesting volume: Nudity, exposure of parts of body, the covering of the face of women, the covering of the hair, the peruke, ornaments and cosmetics, wearing garments of the opposite sex; sex segregation in synagogue or Temple, in schools, at weddings and funerals, at feasts and public celebrations; private relations between sexes, flirtation and love-making; natural and unnatural sex conduct; rape and seduction, adultery.

The discussion of all of these and the

other themes is based upon thorough research and great erudition, as attested by the vast amount of our ancient literature quoted in the scholarly notes.

In reading these teachings of our sages, one must agree with the author when he says: "On the whole, that rabbinic tradition which fashioned Jewish life for twenty centuries is the result of the common sense, the level-headedness, the close contact with life, and the practical piety of the talmudic sages. These qualities also characterized their approach to problems of sex morality."

Modern civilization, in which emancipated Jewry has shared to the full, has no doubt made Jewish life broader and richer in many ways. But, after reading this volume, you must come to the conclusion of Dr. Epstein that "it is questionable whether it has given the Jew a better code of sex morality than the one depicted here, which grew out of his native moral reactions and bore the stamp of religious authority."

Dr. Epstein deserves a hearty *Y'vasher Ko'ach* for a work that will do much to enlighten Jew and non-Jew in the matter of sex ideals and behavior among our people throughout the ages.

•

"Hammer on the Rock"—A Short Midrash Reader, edited by Nabum N. Glatzer.

The Midrash represents a number of collections of rabbinic interpretations of the Biblical text, which deal not with legal decisions or discussions, but rather with moral, philosophical, ethical and mystical phases of life. Here, too, one finds legends and folk-tales woven by the ancient preachers and the masses of people themselves around their Biblical heroes and the events that the Bible relates.

Our great national poet, Bialik, correctly characterized the influence of these spheres of thought in the moulding of Jewish life. "The Halakah" (the legal literature), fed by a world of reality, is concerned with that which is, with life that is already established, and shows us the actual substance of the life of the people. But as we read the Haggadah (the Midrashic, or legendary and folk-

tale literature), we know what the soul of the people meditated, what it yearned for, and to what it aspired."

This material represents a vast literature, and there are, fortunately, a few works in the English language, for the student who desires to become acquainted with this rich storehouse of the Jew. The Soncino translation of *Midrash Rabbah* and Professor Louis Ginzberg's "The Legends of the Jews" are two noteworthy examples.

This little volume, edited by Dr. Glatzer, is one of the very few popular collections of Midrashic teachings, translated into beautiful English, that gives the reader a true insight into the wisdom inherent in these ancient teachings. There are only about 200 of these gems in the book, but the editor has shown great skill in selecting choice morsels of sayings and interpretations.

The title of this work is significant, for it tells in striking fashion what the Midrash really is. Quoting the verse from Jeremiah 23:29, "Is not My word like . . . a hammer that breaketh the rock in pieces?" the Rabbis in the Talmud add: "As the hammer splits the rock into many splinters, so will a scriptural verse yield many meanings." The passages collected in this Midrash Reader show how these great teachers of the past found the inspiration and support for all their ideas revealed in the eternal word of the Bible.

"Hammer on the Rock" will do much to awaken in American Jews a new interest in the beautiful, quaint and profound teachings of the ancient Rabbis, many of which have a vital message even for our ultra modern age.

—DR. ISRAEL H. LEVINTHAL.

•

"My Glorious Brothers," by Howard Fast.

With the rebirth of the State of Israel many writers of Jewish origin the world over are beginning to probe deeply into Jewish history, traditions and folklore in order to reveal the many-sided richness of the Jewish cultural past. Just as the advent of Irish independence inspired writers like Joyce, George Moore and Lord Dunsany to turn to the Celtic past, so the renaissance of Israel is motivating writers like

Nathan Ansubel, Ari Ibn-Zahav and Howard Fast to dip into the Jewish past.

Those of us who have followed Howard Fast's creative work recall a poem he wrote about two years ago in consecration to the martyrs of the Warsaw ghetto. The poem evinced a deep Jewish consciousness on Fast's part. Out of this consciousness comes this novel of the Maccabees. Today the men of the Palmach and the Haganah are the lineal descendants of those ancient Jewish heroes. Their fight for a modern Israel had its counterpart more than two thousand years ago in the struggle of Judea against the attempt of Antiochus Epiphanes to Hellenize and enslave it. Fast fashioned this novel from the legends of the Bible and other historical accounts to show the organic unity of the Maccabees with their present day prototypes.

The historic framework of the novel should be familiar to us all. In the second century before Christ, Antiochus Epiphanes, King of the Greek Empire, set about compelling Judea to adopt his false, idol-worshipping brand of Hellenism. His mercenaries pillaged the country, murdered its people and desecrated the temples. Destiny called for men to lead the people of Judea against their oppressors, and destiny answered by producing Mattathias, a Jewish priest, and his five sons. It was they who rallied Judea to fight the phalanxes of the oppressors in guerrilla-style warfare. It was they who led this comparatively small nation in a successful fight for three decades against the numerically superior foe. It was they who redeemed the temples from the violations of the idol-worshipping Greek-Syrian oppressors. It is their story the Jews of the world celebrate as Chanuka.

* * *

The search by man for freedom has been the predominant note of all of Fast's novels. This book is no exception. In it the Jews have a veritable passion for freedom. They are believers in the Brotherhood of Man. The Greek Empire of the second century B.C. was a slaveholding world. Not so the world of the Jews. They followed the Mosaic law that a slave could not be held enthralled for more than seven years and was to be freed if mistreated. Behind this attitude was the memory of Jewish oppression. "For we were ourselves slaves in Egypt,"

is the constant refrain of these Jews. Remembering this, they permitted slaves to marry and become one with them. The fighters under the Maccabees had one slogan: "Resistance to tyranny is the truest obedience to God." Judas the Maccabee inspires the Jews to battle with the question, "Is it better to die on your feet—or to live on your knees?" Here was a classic pattern for freedom that many other peoples were to emulate in their own struggles for freedom through the centuries.

* * *

The creative artist in Fast gives us excellent characterizations of the Maccabees. The father, Mattathias, is a priestly militant who convinces his sons it is their mission to lead their people against the enemy. Judas emerges from Fast's pen as a man of destiny, a great guerrilla chief, an able military strategist; Eleazar is a good-natured, noble figure of Gargantuan strength; Simon is the sagacious inheritor of the mantle of his father on the latter's death; John is a gentle, passive, almost saintly man; and Jonathan is a mere youth dedicated to his brothers and his people. Between Judas and Simon there is rivalry. Both love the same woman, Ruth. Simon, at times, is envious of his brother's leadership qualities, his way with people, his handsomeness of person. But the death of Ruth and the common cause against the oppressor, resolve the problem. In the end Simon's love for his brother is far greater than his rivalry.

Fast's craftsmanship is noteworthy. Apparently he turned to Graetz, Josephus and the Bible for source material. He has succeeded in producing a fast-moving, easily read narrative, of which the climax is the death of Judas.

Fast has used an interesting technique to tell the Maccabean history—Roman legate summarizes it in a report to his superior. Fast's dexterity as a writer is also shown in his successful capturing of Biblical rhythms, which brings to the work a lyrical, emotional quality.

There is a serious omission in the novel. Graetz shows that the Jews who fought with the Maccabees were inspired to militancy by the writings known to us today as the Book of Daniel, created by the Chassidim of the day to remind the Jews of their ideals. In his "Citizen Tom

Paine" Fast saw fit to emphasize Tom Paine's writings as a unifying force in the American Revolution. Had he indicated how the Book of Daniel shaped Jewish morale in the days of the Maccabees he would have added an authentic note.

•
"Shylock's Daughter," by Ari Ibn-Zahav.

In writing "The Merchant of Venice" Shakespeare fell in with one of the literary vogues of the day. Some of his Elizabethan contemporaries penned plays about the usurious Jew, of which the best known besides Shakespeare's drama is Marlowe's "Jew of Malta." Sir Sidney Lee, veteran Shakespearean scholar, has argued that the famous state trial of Dr. Roderigo Lopez, Elizabethan court physician, prompted the bard's writing of the play. Lopez was alleged to be a crypto-Jew who intrigued against a Portuguese nobleman called Antonio, the same name as Shylock's adversary. Lee's theory has gained some plausibility because "The Merchant of Venice" was staged two months after the trial.

It is an historical fact that no Jews were in Elizabethan England. It is therefore true that the picture of the usurious Jew represented on the stage was based on a spurious conception, as has been pointed out by Tawney, the English social scientist, our own Oliver Wendell Holmes, and others. The Elizabethan stage Jew was a distorted, mendacious caricature which had no relation to reality. But Shakespeare, profound psychologist that he was, transcended his theme. He reveals Shylock as a human being motivated in his desire for vengeance by the fact that his daughter Jessica has eloped with a Christian. As those great Shakespearean actors, Edmund Kean and Sir Henry Irving, played Shylock they interpreted him as an abject figure who is more deserving of our pity than our scorn. It was this fact that led Heinrich Heine to deny that Shakespeare's Shylock put the bard among the Jew-baiters of literature.

Thus it is that the figure of Shylock has been a controversial figure among our men of letters. But in the popular mind Shylock has passed into the language as a symbol of opprobrium for unscrupulous usuriousness. Shylock set the pattern for hundreds of literary caricatures in Amer-

ican, English and German literature which slandered the Jew. The pattern has done irreparable harm to the Jewish people, culturally and socially. It obscured the great contributions to civilization of the Jewish people to religion, social thinking and culture.

In "Shylock's Daughter," lately produced as a play by Maurice Schwartz, we have a novel written specifically to refute and correct the Shylock legend. Ari Ibn-Zahav has turned to Renaissance documents, thereby giving his work the authentic touch. His book gives us an adequate picture of the social conditions of the Jews of the time; Shakespeare gives us practically none. Those were the days of the Inquisition. Paul IV was on the papal throne and proved an unmitigated tyrant whose Roman laws resembled the Nuremberg laws of the modern Hitler. The threat of the Inquisition overshadowed the ghettos where Jews are immured. Hebrew books were proscribed and burned. Jews turned to the Talmud in covert study. Impossible taxes were extorted from the Jewish community. Many Jews, like Rabbi Schlomo Yehya, martyred themselves for the Law of Moses. An ugly red hat and a badge of identification were worn by the Jew. He was subjected to indignities and persecutions.

* * *

Ari Ibn-Zahav's Shylock emerges clearly as a victim of this persecution. He is far more benevolent than his Shakespearean prototype. He is devoted to the cause of world Jewry and his fellow Venetian Jews. As treasurer and elder of the Jewish community he is one of its rulers who contribute money, and person to lighten the sufferings of his coreligionists. His is a profound, understandable bitterness against the Christians because of their persecutions. He reacts strongly against the humiliations which Christians heap upon him, such as spitting in his face and reviling him with the epithets "dog" and "leech." He hates with fierce bitterness the apostate Jews won over by the Inquisition. But Shylock is not all hatred. He loves the faith of his fathers. He loves his daughter, Jessica, dearly. He chooses Don Samuel Morro, a crypto-Jew who has escaped from the persecution of the Inquisition for her husband. He prevails upon Morro to teach her the lore of

Judaism as a preliminary to marriage.

But Jessica frustrates her father's plans. Her nature shows considerable dualism of spirit. Not too schooled in Judaism, she is attracted to the Renaissance gayety of Venice. She does not share her father's bitterness against the gentile world. She vacillates between Morro, symbolizing the Jewish world, and Lorenzo, a Venetian nobleman, symbolizing the Renaissance world. Finally she elopes with Lorenzo and accepts baptism. Where Shylock has been bitter he now becomes fanatical in his hatred. He swears vengeance on Antonio who has aided Lorenzo in winning Jessica.

* * *

Apparently, the novelist considers the trial scene of importance, and he thus devotes a great deal of attention to it. The trial in Shakespeare's play has Portia succeed in resolving it by obtaining a judgment that obliges not to shed any of Antonio's blood or be punished by death. The Doge remits the sentence on condition that Shylock become a Christian and surrender half his fortune to Antonio. In this novel Don Samuel is Shylock's lawyer. He refutes Portia's argument that blood must not be drawn by pointing out the lash is permitted in Venice even if it draw blood. When Portia argues that Shylock is permitted to take one pound, no more, no less, he refutes her by indicating that Shylock make take up to one pound with impunity, and could certainly take half a pound. He thus satisfies the Doge that Shylock may collect his fine in terms of Venetian law.

The climax of the book is reached in Shylock's debate with himself regarding the exaction of the fine. The Jewish community pleads with him to forfeit the fine but he is adamant. But he recants at the last moment. He cannot shed Antonio's blood. "I cannot, I cannot—I cannot do it. I am a Jew."

Thus Ari Ibn-Zahav has written a novel which is a penetrating corrective of the Shylock legend. He has succeeded in giving Shylock a great deal more human dignity and credibility than did Shakespeare's play. The work is also a good historical novel with authoritative touches, such as discussions of Michael Angelo, Aretino and other Renaissance figures. It is a novel which deserves a

place in all our schools and libraries, and should be read with Shakespeare's play. The book suffers from a somewhat heavy style on occasions, but this heaviness is lost in the absorbing importance of the theme.

—JACOB KAPLAN.

"The Jew in American Sports," by Harold U. Ribalow. With a Preface by Barney Ross.

Some of my friends who saw this book on my desk strongly disapproved of its title on the theory that classifying Americans into sub-divisions such as Jewish-Americans is, in and of itself, un-American. Others, perhaps less sensitive, realizing that Americans are sub-divided every day into various categories, look upon this title as impersonally as if the book had dealt with the New Englander, the Left-Handers, or even Women in American Sports.

This book is a series of thumb-nail sketches and profiles of twenty-five American-Jewish athletes who have gained prominence in their respective fields. It is a book about Jews, and it is refreshing to note that the author sticks to his subject without dragging in anti-Semitism. Neither does Ribalow bask in the reflected glory which these athletes have brought to their race.

Because baseball is our national game the author has included more Jewish baseball players than their measure of success in this sport would warrant. Boxers, football and basketball players make up the bulk of the remaining profiles, which are every bit as interesting. The work is not intended to be encyclopedic, and therefore Mr. Ribalow can be readily forgiven for having omitted some particular favorite of the reader. He deserves much credit for the amazing coverage he has cramped into 288 pages. Golf, chess, bull-fighting, hockey, tennis, bowling, horse-racing and fencing are a few of the sports discussed. It must be presumed that swimming, ping-pong and archery were not included only because the line must be drawn somewhere.

The book will prove of particular interest to many of our young people, who will experience a surge of pride in seeing how well represented the Jews are in sports.

—LAZAR E. LEVINTHAL.

NEWS OF THE MONTH

ISRAEL has issued the text of a proposed Constitution. A comprehensive analysis of this document is given in the article by William I. Siegel beginning on page 5 of this issue of the *Review*.

☆

The United Nations General Assembly adjourned its Paris session following the formation of a Palestine conciliation commission composed of the United States, France and Turkey with the powers and functions formerly held by the U.N. Palestine mediator and the Security Council truce commission.

A resolution adopted by the Assembly instructs the commission to assist the governments concerned to achieve a final settlement on all outstanding questions with regard to Palestine. At the same time, the Assembly resolution called on the Palestine disputants to seek agreement by negotiation either through the commission or directly. The Assembly also reaffirmed the decision of a year ago to place Jerusalem under an international regime.

The Assembly decision to set up the commission was adopted by a vote of 35 to 15, with eight abstentions. Voting against the resolution were: Afghanistan, Byelorussia, Czechoslovakia, Cuba, Egypt, Iraq, Lebanon, Pakistan, Poland, Saudi Arabia, Syria, the Ukraine, the Soviet Union, Yemen and Yugoslavia.

Commenting on the Assembly resolution, an Israeli delegation spokesman said: "Israel views with satisfaction that the resolution contains no vestige of endorsement of the late mediator's report which the delegation declared from the outset to be unacceptable even as a basis for discussion. Moreover, there is nothing in the resolution which invalidates in any way the basic principles of the Palestine partition resolution of November 29, 1947."

Asserting that Israel has consistently advocated a settlement through negotiation—which the Assembly now provides—the spokesman reaffirmed Israel's willingness to enter into negotiations without delay. The negotiations, he added,

should aim at a solution of the problem by agreement on all problems between the Arabs and Jews, taking full account of "existing realities."

☆

The proposed conciliation in Palestine will cost the United Nations \$4,092,000 for the next ten months—\$6. for each adult Israeli and Arab to be conciliated in Palestine.

At the start, the projected U.N. conciliation commission would have 500 military observers, 107 internationally recruited officials and 72 technical personnel. Altogether, the proposed three grand conciliators will have a staff of 679.

The whole ten months of conciliation will cost less than three days' war in Palestine cost the combatants. It will cost less than one week's additional expenditure by Israel for defense against Egypt alone.

The British Government, in the person of Foreign Under Secretary Christopher Mayhew, served notice that it is not prepared to recognize Israel, while wartime Prime Minister Winston Churchill demanded that Britain recognize the Jewish state. Both statements were made in the course of the second day of a foreign policy debate in the House of Commons.

Describing the establishment of Israel as an "event in world history," Churchill insisted that the Israeli Government cannot be ignored. Calling for an end to the Labor Government's "sulky boycott" of the Jewish state, the Conservative leader asked that British representatives be sent to Tel Aviv immediately.

"A settlement of the Palestine question would certainly have been attempted in the closest possible association with the United States and in personal contact with the President by any government of which I happened to have been the head," Churchill stated. Summing up the achievements of the Jews in establishing their state, he said: "The Jews have driven out the Arabs from a larger area than contemplated under the partition

decision; they have established a government which functions efficiently; they have a victorious army at their disposal; and, they have the support of both the Soviets and the United States."

He also claimed that once the war ends, it will be easy to establish an Arab federation consisting of several Arab states and one Jewish nation. Addressing himself to Foreign Secretary Ernest Bevin, Churchill reminded him that he had staked his reputation on solving the Palestine problem. Referring to the Transjordan issue raised by the British delegate at the United Nations, Churchill warned against aiding Transjordan in its present conflict.

"If Transjordan is attacked and we are brought in," he pointed out, "it might bring us into dispute with the United States. After all the good work we have done in Palestine it would be tragic if the only result we carried away was a deep divergence between ourselves and the United States."

Mayhew, in his statement, insisted that Britain has no intention of permanently ostracizing the Jewish state. Asserting that the British Government looks forward to friendly relations with Israel, he revealed that the British Consul General at Haifa was returning to Palestine for consultations following a visit to London. "The question of establishing better contacts with the Jewish authorities, without prejudice to the question of recognition, is being closely studied by the government."

The pro-Israel attitude adopted by Anthony Eden and Winston Churchill, opposition leaders, in the foreign affairs debate in the House of Commons brings recognition of Israel by Britain "appreciably closer," in the view of official circles and also in the opinion of Israeli observers in London. The keenest Foreign Office observers are anxiously watching the forthcoming elections in Israel. In their view, Britain and the United States must make an important, magnanimous gesture toward Israel, if only to give those elements in Israel which are pro-Anglo-American the necessary electoral appeal against other elements which look to Russia. Many Britishers are sorely worried over defence problems and they see Israel as the only militarily powerful unit in the Middle East. They view the Jewish state as the natural ally of Britain

and the United States in the effort to maintain strategic control over the vastly important cross-roads where Europe and Asia meet.

☆

Against opposition of the other Arab states, King Abdullah, of Transjordan, announced himself king of Arab Palestine as well.

☆

Egyptian units, supported by about 15 tanks, launched a heavy attack against the Jewish settlement of Nirim, south of Gaza, in the Negev. The government revealed that in a recent clash in the Negev, the Egyptians lost a battalion, with the number of dead alone above 100.

☆

Yehezkel Sahar, Inspector General of the Israeli police, will come to the United States to study new police investigation and organization methods.

Minister of Trade Dr. Fritz Bernstein, addressing a meeting of the General Zionist executive in Tel Aviv, announced that a new law on industrial development in Israel will soon be promulgated.

A total of 5,600 Jewish immigrants arrived in Haifa. At the same time, two Israeli freighters laden with citrus products left Haifa for Sweden, England and Norway with a combined cargo of 130,000 cases of oranges and other fruits.

35,000 new immigrants have already been settled in areas occupied by Israeli troops. In the past three months 3,000 barracks have been erected and 5,000 are to be constructed in the coming months. The Jewish Agency and other Jewish institutions have established a financing corporation with a capital of \$20,000,000 for this purpose.

☆

The Histadruth Council conference in Tel Aviv ratified by a vote of 69 to 38 the dissolution of the separate headquarters of Palmach, the striking force of the former Haganah. The 69 votes were cast by members of Hapai, the right-wing labor group within Histadruth, and the minority ballot was cast by members of Mapam, the left-wing segment of the Israeli Labor Federation. The General Zionists within the Histadruth—Haoved Hazioni—abstained from voting.

☆

Twenty countries signed the genocide convention adopted by the United Nations outlawing the mass extermination of religious and racial groups. Twenty

signatures were needed for the convention to acquire binding legal force. The last requirement to be fulfilled is ratification by the legislative bodies of the 20 countries whose delegates signed the document.

A number of Russian amendments which sought to link the declaration to the Marxist conception of a state or of society was defeated before the final vote was taken.

☆

President Truman indicated that he will propose to the 81st Congress liberalization of the present law for the admission of displaced persons to the United States, which he termed anti-Jewish after it was passed by the 80th Congress.

Rep. Francis E. Walter of Pennsylvania said that he will introduce a new displaced persons bill on January 3 that will guarantee against all racial, religious or nationality discrimination in the displaced persons program. Walter said his bill will raise the number admissible under the present law from 205,000 to

400,000 and will give the refugees four years instead of two to apply for admission. The measure would also declare a DP eligible for consideration if he entered Germany, Austria or Italy on or after September 1, 1939, and on or before April 21, 1947. The present law sets the date as December 22, 1945, making thousands of East European Jewish refugees ineligible for admission. Walter's bill would also remove priority listings for agriculture workers and would give preference instead to "farm, household, construction, clothing and garment workers, and other workers needed in the locality in the U. S. in which such persons propose to reside."

A member of the House Judiciary Committee which handles all displaced persons and immigration legislation, Walter said he believes his bill will eliminate all the discriminatory features in the present law that President Truman has repeatedly objected to. Rep. Emanuel Celler is slated to become chairman of the Judiciary Committee.

J.D.C. Estimates European Jews Recovery in 3 Years

Europe's 1,300,000 Jews have reached the point where their essential recovery can be completed within three years barring unforeseen circumstances, Edward M. M. Warburg, chairman of the Joint Distribution Committee, declared following his return from Europe, where he delivered the keynote address at the first International Conference on Jewish Relief and Rehabilitation.

Warburg warned, however, that while the end of the emergency period in Europe is in sight, "a new emergency has arisen in North Africa and other Moslem countries." Here, he said, "hundreds of thousands of Jewish men, women and children are living under conditions as miserable and wretched as any on the face of the earth." In the "mellah" (ghetto) of Casablanca, he pointed out, one out of every four Jewish children die before the age of one year, and tuberculosis, typhoid and rickets rage on an epidemic scale. Some 20,000 homeless Jewish children, hundreds of them blind with trachoma, roam the streets, he stated.

The deteriorating situation in North Africa and the Arab lands of the Middle

East, is one of the chief problems which the J.D.C. must face in the next twelve months, Warburg said. A second major responsibility, he added, will be the emptying of the DP camps through a speeded-up emigration program. He disclosed that the J.D.C. visualizes expenditures amounting to \$18,000,000 for emigration activities along next year, adding that "by next October we hope that everyone who wants to leave the camps for Israel will have found a home there" and that several thousand Jews eligible for admission to the U. S. under the DP Act will have been resettled in this country.

The third major aspect of J.D.C. operations next year will cover increased efforts aimed at economic reconstruction. Included under this heading will be intensive, short-term training courses for at least 75,000 Jews in Eastern Europe, now "economically displaced" because of the nationalization of industry and commerce there. Another phase of J.D.C. work on the continent next year is planned to help local Jewish communities become strong enough to meet their own needs.

NEWS OF THE CENTER

Annual Youth Service This Friday Night, December 24

OUR annual youth service which we hold in our Synagogue every year during the winter vacation from college and university will be held this coming Friday night, December 24th, at 8:30 o'clock. Three of our young people who are actively identified in Jewish communal work will speak on various phases of Jewish activities which should interest the youth of our community. Miss Zelda Funk will speak on "The Challenge of the State of Israel to the American Jewish Youth." Mr. Leroy Lowenfeld, one of the leaders of our Junior Congregation, will speak on "The Challenge of the Synagogue of Our Youth" and Mr. Herbert Kummel will speak on "The American Jewish Youth and Our Jewish Culture." We hope that all of the younger people of our Center will attend this very important service which we are confident will inspire and enlighten them on the role that the Jewish youth must play in these days. Dr. Levinthal and Rabbi Saltzman will lead the services.

Cantor Sauler will lead in the congregational singing and render a vocal selection. Members and friends are cordially invited.

Advance Notice

NEXT Friday night, December 31st, at our Late Friday Night Lecture Services, Rabbi Saltzman will preach the sermon on the subject "The Challenge of a Red-dedicated Israel"—a Chanukah sermon.

Junior League Sponsors Chanukah Social for Keren Ami Fund

THE meeting of the Junior League scheduled for Thursday evening, December 30th, will be in the form of a Chanukah Entertainment and Social for the benefit of the Junior League Keren Ami Fund. All members of the Junior League are cordially invited.

235 Students Registered at Institute of Jewish Studies for Adults

THIS year, our Institute of Jewish Studies for Adults enjoys the largest regis-

tration of men and women students since its inception sixteen years ago. 235 men and women have already enrolled and the large majority of these students have registered for more than one course—some even for three or four courses.

It is interesting to note the number of students in each of the classes:

Evening Classes		
Course	Instructor	Register
Hebrew A-1	Mr. Shpall	31
Hebrew A-2	Mrs. Beder	20
Hebrew B	Mrs. Zusman	24
Hebrew C	Mrs. Weinreb	28
Advanced Hebrew	Mrs. N. Cohen	24
Bible in Hebrew	Mrs. N. Cohen	24
Yiddish A	Mr. Pasner	18
Yiddish B	Mr. Edelheit	16
Religion	Rabbi Saltzman	66
Jewish History	Mr. Shpall	32
Talmud A	Dr. Higger	14
Talmud B	Dr. Higger (A seminar course for students in Talmudic study)	14
Morning Classes		
Hebrew A-3	Mr. Shpall	29
Bible	Dr. Burnstein	31
Jewish Philosophy	Dr. Burnstein	31

Samuel Pasner Added to Faculty of Institute of Jewish Studies for Adults

MR. PASNER has joined the faculty of our Institute of Jewish Studies and will be in charge of Yiddish A, which is a class interested in speaking, reading and writing Yiddish.

Mr. Pasner is a graduate of Columbia College, M.A. Teachers College. He is the author of numerous published syndicated articles printed all through the United States and Canada; a speaker on numerous occasions in Yiddish and in English on the radio. Author of some articles that were published in the *Brooklyn Jewish Center Review*. Teacher at Tilden High School, formerly educational director of Tilden P. T. A., formerly principal of Sunday School at Petach Tikvah Temple.

Shomrim Club Activities

The Shomrim is the Center Junior Group for boys between the ages of 13 and 14 which meets Saturday evenings throughout the school year. It boasts of

25 active members and engages in a program of cultural, social and athletic activities. Following is a summary of events of the past month.

The meeting of November 27, 1948, was devoted to a program appropriate to the approaching anniversary of the U.N. Partition Plan. The Balfour Declaration, Palestine under the British Mandate, and Arab Jewish relationships were reported on by the members of the group. Finally, the significance of the U.N. decision was the subject of general discussion.

At the meeting of December 4th, the Shomrim initiated a project of writing an original play connected with Chanukah. Highlights of the Chanukah story were discussed, and the general outline of the play was developed. The meeting of December 11th was devoted to Jewish Book Month. "The Wise Men of Chelm," the Van Passen picture book on Palestine and Howard Fast's "Our Glorious Brothers" were reviewed by the Shomrim.

December 18th was spent revising and rehearsing the play on the Maccabees. Appropriate Chanukah games were introduced and played.

Saturday evening, December 25th, will find the Shomrim joining with other Center Junior groups in presenting the Chanukah entertainment.

Mr. Joseph Aaron is leader of the Shomrim group.

Junior Clubs

A GALA Chanukah rally of all our Junior Clubs will take place Saturday evening, December 25th, at 8 o'clock in the Prayer Room of the Center. The evening will feature original dramatic presentations of each group with the Chanukah holiday and the newly established Jewish State as the central themes. Members of our Junior Clubs are urged to attend this very important event. The significance of the Jewish Book has been prominently used as the basis of Junior Club programs in celebration of Jewish Book Month.

There will be no club activities on Saturday evening, January 1, 1949.

Employees' New Year's Gift Fund

IN VIEW of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Chanukah In the Center Academy

THE boys and girls of the Center Academy were very busy before Chanukah. Each of them had an important job to do and they wanted to do it well. In keeping with school tradition the pupils of the eighth grade lighted the Chanukah candles and led the school in the chanting of the prayers. The sixth grade presented their original Hebrew play "Chanukah Beutid—Chanukah in the Future" which they had themselves written for the occasion. In it they portrayed a Chanukah festival in the land of Israel a thousand years hence. The fourth grade contributed two orchestral numbers and the first grade dramatized a Hebrew song. Parents and friends joined the children in the celebration and heartily applauded the fine performance.

Chanukah gifts were not forgotten. Every child in the school made with his own hands a Chanukah gift for mother, dad and other members of the family. Among the gifts were embroidered aprons and towels, tiles on which they painted ceremonial designs, leather change purses, cigarette cases, doilies, etc. The members of the graduating class knitted woolen socks and scarves for the Israeli soldiers and tiny booties for the Israeli babies.

Also busy were the members of our P.T.A. Executive Board. According to an old established school tradition they provided a Palestinian made Chanukah gift for every child in the school. The gifts ranged from a camel-shaped pen holder for the younger child to a beautifully illustrated Haggadah bound in leather or in olive wood for the graduating class. Thus Chanukah was a source of joy to all.

Inta-League News

IN CELEBRATION of Jewish Book Month, the Inta-League held a very interesting program on November 20th at which slides related to Jewish Books, were shown. On November 13th, Palestinian dancing was held. Havdalah services were conducted by Mr. Herbert Kummel, Inta-League Boys' Club Leader,

on November 27th. It was decided after much discussion, to apply for membership in the Young People's League. On December 11th a discussion of the Israeli Constitution was given. Members of the club who have given news reports on current Jewish topics are Stuart Oelbaum, Ann Joy Levitt, Stanley Green, Ruth Klinghoffer and Tom Kraner. Plans for the near future consist of a gala Chanukah party to be held on December 25th, a basketball game and dance and a theatre party. A newspaper staff was formed. This newspaper will cover all club activities. Paul Kozinn is editor.

Young Folks League

THE meeting of the Young Folks League on Tuesday evening, December 28th, will be in the form of a Chanukah Entertainment and Program befitting the celebration of Chanukah. Members presenting their 1948 membership cards are cordially invited.

Junior League

The meeting on Thursday evening January 6th, will feature a Rhumba Lesson by our own Al Leifer. Members who are interested in learning the Rhumba are cordially invited to join the class.

S.O.S. Campaign

CANNED food and infant layettes are urgently needed for displaced persons overseas. These items may be brought directly to the Center.

We appeal to the women to volunteer their services in the collection of such items to the Campaign Chairman, Mrs. Ira Gluckstein, PR. 3-5412.

Congratulations

Our heartiest congratulations and best wishes are extended to:

Miss Eleanor Ginsberg of 1281 Eastern Parkway who announces her marriage to Mr. Irving Dubman at the Center on December 19th.

Mr. and Mrs. Herman Salomon of 374 Eastern Parkway on the marriage of their daughter, Harriet, to Mr. Morris Liebson on December 12th.

Mr. and Mrs. Sigmund Schwartz of 615 Empire Boulevard on the marriage of their daughter, Diana, to Mr. Harold M. Jassem at the Center on December 22nd.

Mr. and Mrs. Ralph Sokoloff of 135 Eastern Parkway on the marriage of their daughter, Patricia, to Mr. Emanuel Gantz on December 19th.

Mr. Morris Weinberg, Honorary Trustee of the Center and publisher of *The Day*, on the occasion of his 70th birthday anniversary.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Milton Manheim, 283 Kingston Avenue on the Bar Mitzvah of their son, Robert, at the Center this Sabbath morning, December 25th.

Best Wishes

BEST wishes for a speedy and complete recovery are extended to Mr. Albert A. Weinstein of 1475 Carroll Street and to Dr. Elias N. Rabinowitz, Librarian of the Center.

Personals

DR. CHARLES WINDWER has been elected President and Dr. Harry Block, Vice-President, of the East New York Medical Society.

Mrs. Charles Windwer has been elected President and Mrs. Milton D. Goldfein, Vice-President, of the Physicians' Wives Group of the Brooklyn Women's Hospital.

Condolence

OUR most heartfelt expressions of sympathy and condolence are extended to Mrs. Bernard L. Buck of 324 New York Avenue on the loss of her beloved brother, Mr. Irving Sussman of East Orange, N. J.

JOIN

**BROOKLYN JEWISH CENTER
CONGREGATIONAL
SINGING GROUP**

and
**BROOKLYN JEWISH CENTER
CHORAL GROUP**

under the leadership of
SHOLOM SECUNDA

Members of the Center and their friends who wish to join one or both of these groups are asked to please leave their names at the information desk.

The Choral Group, consisting of men and women, meets on the 1st, 3rd and 5th Monday evenings and on the 2nd and 4th Wednesday evenings at 8:15 o'clock.

Next meeting — Monday, Jan. 3rd
at 8 p.m.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

AIN, STUART L.

Res. 1193 Eastern Pkwy.

Bus. Law Student, same

Single

Proposed by Benjamin Ain

ARONSTEIN, MISS GLORIA

Res. 1045 St. Johns Pl.

Proposed by Dr. M. Rappaport,

Mr. E. Rudin

BONDER, BENJAMIN L.

Res. 760 Montgomery St.

Bus. Insurance, 20 Broad St.

Married

Proposed by Samuel Nicoll,

Samuel H. Goldberg

BRASNER, MISS HELEN

Res. 658 Crown St.

Proposed by Gladys Fishman,

Toby Drogin

BRESLER, MISS HELEN

Res. 784 Eastern Pkwy.

Proposed by Milton Bassin,

Nat Gurvitch

COHEN, MONROE

Res. 451 Kingston Ave.

Bus. Jobber

Married

CUTLER, SAMUEL C.

Res. 990 President St.

Bus. C. P. A., 331 Madison Ave.

Married

Proposed by Milton Reiner

FINKEL, MISS MARILYN C.

Res. 1621 Union St.

Proposed by Dr. Milo M. Berkowitz,

Marvin Blickstein

FOGELMAN, EDWARD A.

Res. 699 Lefferts Ave.

Bus. Traffic Control

Married

Proposed by Allen J. Gilbert

Solomon Ginsburg

FREEDMAN, MISS IRENE L.

Res. 620 Vermont St.

FRIEDMAN, MISS EVELYN

Res. 1040 Carroll St.

Proposed by Sol Rosen,

Hy Rosen

GASLOW, ABRAHAM

Res. 1004 Montgomery St.

Bus. Office Furniture, 100 Pine St.

Married

Proposed by Irving L. Green,

George Altman

GERSHOWITZ, MISS RUTH

Res. 2965 Ocean Pkwy.

Proposed by Pauline Novins,

Claire Geller

GINSBERG, JACOB

Res. 2129—71st St.

Bus. Manufacturer, 708 Bway.

Married

GLEICHER, LEO P.

Res. 934 Schenectady Ave.

Bus. Coat Mfg., 214 W. 39th St.

Single

Proposed by Alan Kaufman

GOLDMAN, SAMUEL

Res. 696 Bristol St.

Bus. Wholesale Meats, 67 Gansevoort

St.

Married

Proposed by Irving L. Green,

George Altman

GOLDSTEIN, MISS ESTHER

Res. 353 E. 56th St.

GOLUB, IRVING B.

Res. 32 Legion St.

Bus. Govt., 35 Ryerson St.

Single

Proposed by Maurice Levin,

Isador Lowenfeld

HANTMAN, MISS SOPHIA

Res. 56 Norwood Ave.

Proposed by Milton Reiner,

Rosalie Isaacson

HINITZ, MISS JUDITH

Res. 784 Eastern Pkwy.

Proposed by Milton Bassin,

Herbert Altman

HOLZSCHLAG, MISS ESTELLE

Res. 6206 Fifth Ave.

KAHN, JOSEPH

Res. 1422 Lincoln Pl.

Bus. Geologist

Single

Proposed by Joel Sugar,

Joseph H. Aaron

LEVENTHAL, MISS SYLVIA

Res. 259 Throop Ave.

Proposed by Max Jacobs,

Harold Jacobs

LUBAR, MISS ESTELLE

Res. 680 E. 48th St.

Proposed by Samuel Nicoll

LURYE, ARTHUR A.

Res. 590 Lafayette Ave.

Bus. Candy Store, 292 Nostrand Ave.
Single

MAGINOT, GEOFFREY

Res. 631 Eastern Pkwy.

Bus. Govt.

Married

MARKER, MISS FRANCES

Res. 217 Hart St.

Proposed by Harold Jacobs,

Max Jacobs

MILLER, LAWRENCE

Res. 1619 Lincoln Pl.

Bus. Army Surplus, 221 Division St.

Single

Proposed by George Shulruf,

Morris Hecht

MOSES, MISS BERTHA

Res. 314 Powell St.

Proposed by Henry L. Coyta,

Ben R. Berke

NAMZOFF, AARON L.

Res. 439 Remsen Ave.

Bus. Blind Mfg., 4816—16th Ave.

Married

Proposed by Irving L. Green,

George Altman

OBERTER, MISS ESTHER

Res. 1870 Pitkin Ave.

Proposed by Mr. S. Levenson,

Ben R. Berke

PAGOWITZ, MISS SHIRLEY

Res. 1082 Eastern Pkwy.

PICK, HAROLD

Res. 1985 Ocean Ave.

Bus. Bus. Machines, 444 Fourth Ave.

Married

Proposed by Mr. and Mrs. Isador

Lowenfeld

PECK, DR. SIDNEY J.

Res. 1299 Ocean Ave.

Bus. M.D.

Married

Proposed by Mr. and Mrs. Isador

Lowenfeld

PISTREICH, MURRAY

Res. 852 Eastern Pkwy.

Bus. Coat Mfg., 4112—1st Ave.

Single

Proposed by Rita Kotkes

ROSENBERG, ISRAEL

Res. 961 Eastern Pkwy.

Bus. Bakery, 311 Rogers Ave.

Married

Proposed by Isador Lowenfeld

ROUCHWAGER, SHELDON

Res. 135 Clarkson Ave.

Bus. Women's Wear, 1441 Bway.

Single

Proposed by Alan Kaufman

SCHERR, Miss GLADYS

Res. 39 Legion St.

SCHREER, WILLIAM

Res. 1966—72nd St.

Bus. Iron and Steel, 554 Metropolitan Ave.

Married

*Proposed by Sol Palley,
Nat Bernhard*

SCHIFFER, Miss IRENE

Res. 1232 Carroll St.

SCHWARTZ, Miss GLORIA

Res. 83 E. 51st St.

*Proposed by Hy Rosen,
Ben R. Burke*

SCHWARTZ, Miss RUTH

Res. 1254 Union St.

*Proposed by Mrs. Akiba Margolin,
Natalie Levine*

TUCHFELD, MURRAY

Res. 395 Ocean Ave.

Bus. Dresses, 530—7th Ave.

Married

*Proposed by Mitchell Siegel,
Albert Glickman*

TURKELTAUB, Miss MILDRED

Res. 1758 Sterling Pl.

Proposed by Al Rosoff

WEISBEIN, STANLEY

Res. 1520 Carroll St.

Bus. Scarfs, 12 W. 37th St.
Single

WRUBEL, Miss EDNA

Res. 771 Hopkinson Ave.

ZAMORE, Miss HARRIET

Res. 259 Legion St.

Proposed by Al Rosoff

Additional Applications

ABRAMS, Miss ELAINE

Res. 543 Autumn Ave.

*Proposed by Joan Abrahams,
Louis Weber*

BICKER, HENRY

Res. 250 Adelphi St.

Bus. Teacher, Bklyn. Tech. H. S.
Single

*Proposed by Joan Abrahams,
Joe Kahn*

CHASIN, JACK

Res. 296 E. 92nd St.

*Proposed by Hy Rosen,
Ben R. Berke*

EHRENBURG, Miss LAURA CONSTANCE

Res. 1073 Sutter Ave.

*Proposed by Joan Abraham,
Louis Weber*

GERCHICK, ABE

Res. 436 Eastern Pkwy.

Bus. Men's Wear, 55 E. 8th St.

Married

*Proposed by Jerome J. Weiner,
Jos. Shuter*

LIEBOWITZ, JACK

Res. 166-05—89th Ave.

Single

*Proposed by Ben R. Berke,
David Gold*

RECKSON, Miss BETTE

Res. 877 Empire Blvd.

Proposed by Sol and Hy Rosen

SCHNEIDER, ALBERT N.

Res. 250 Montgomery St.

Bus. Brushes, 905 Nostrand Ave.

Married

*Proposed by Harry L. Berter,
Harry Sperling*

THE ISRAELI CONSTITUTION

[Continued from page 8]

of cooperative effort." Article 22 provides that "everyone has the right to work. The State of Israel shall endeavor to insure to all its citizens without distinction a decent standard of living and a fair and equal opportunity of earning a livelihood." These provisions have been characterized in the public press of America as "socialistic." The reception of the Constitution in this respect has in turn been colored by the individual commentator's conception of socialism and his attitude toward it.

We do not believe that there can be any reasonable adverse criticism of these broad principles. In the last analysis they are not laws at all. They are guideposts along the road of future law-making. How they will be implemented will depend on the many factors of public wealth, peace or war, budgetary necessities, internal and even external relations and other considerations not now determinable. It is good to know, however, that the State of Israel begins its career with a determination to realize in the actual living of its citizens the principles of decent and dignified Jewish life for which the Republic was founded. The Jews may very well paraphrase a famous challenge in history and say to their critics: "If this be socialism, then make the most of it." We have long passed the stage in history where that is a stigma. Israel is a State which has been born in travail and war, following upon the greatest cataclysm in its or any other

people's history. In some matters it has no time to experiment, and is wise in its acceptance of the experiments of others. The freedom and security of the citizen are the paramount considerations of government, and where security can be had without the sacrifice of freedom, security ranks on a par with freedom.

What has been written here by way of criticism has, nevertheless, been written with love and pride. It is a beautiful occasion for a *sbebechyanu* that we Jews may in our day and at long last see realized the fact of a State of Israel and its Constitution. Years ago, Prime Minister Gladstone said of the American Constitution that it is "the most wonderful work ever struck off at a given time by the brain and purpose of man." In some such fashion future historians, when reviewing the miracle of an Israeli State and Constitution following so closely upon the debacle of Jewish rights in many countries may be led to say of the Israeli Constitution that despite any defects it may now appear to have, it is nevertheless, in the long view of history, a remarkably important and forward-looking contribution to the science of government and the history of mankind.

JEWS OF YEMEN

[Continued from page 9]

Another well known town that has a Jewish quarter is Haz. Once the province of Eastern Khaulan possessed a flourishing Jewish city, now long abandoned. Some fifty years ago an English artist, W. B. Harris, traveling in the Yemen, reached the capital, Sanaa, which, with an estimated population of 50,000, had about 20,000 Jews. To the west of the city lay Qa'al Yahud, the Jewish quarter, enclosed by a wall. The Jews lived in a ghetto, in low houses between narrow lanes. Many had shops in the bazaars and carried on various trades in the Arab city, but at nightfall they returned to their medieval quarters. They had more than twenty synagogues, and enough schools to care for about seven hundred boys. During services, the boys sit on shelves built against the walls. The women are picturesquely garbed. They wear a hood, with silver embroidery and close-fitting trousers. In public, they cover themselves with a large shawl, but do not veil the face.

PAGING SISTERHOOD!

THE new State of Israel is now one year old.

The rebirth of Israel is a twentieth century miracle. It has been an amazing year since November 29, 1947, when the United Nations, in voting for Partition, decreed that Israel must rise again as a sovereign nation. *Am Israel Chai!*—Israel lives again, reborn after 1800 years of persecution, and Jews the world over can now come home to Eretz Israel.

Sisterhood shares alike with every Jew in the Diaspora the joy of achievement, the proud ecstasy of a national home, a haven for those who escaped the Nazi holocaust. Our zeal, our hopes, our efforts were duly rewarded by God, who favors the righteous. All hail to the new State of Israel, may she grow from strength to strength!

—SARAH KLINGHOFFER,
President.

General Meeting:

Our general meeting on November 22nd was appropriately opened with a prayer read by Dora Gaba, ushering in the Thanksgiving holiday. In the absence of our President, Sarah Klinghoffer, who was attending the Atlantic City Convention of Women's League, Vice-President Levine presided. She proceeded with the order of business which included an appeal to members to help serve the Incurables at the Hospital for Chronic Diseases at the annual Chanukah party given by Sisterhood.

A very entertaining and stimulating program, introduced by Sarah Epstein, included a short movie and talk on the vital work of the Federation of Jewish Philanthropies, a brief analysis of the current Jewish scene by our own Mrs. Bertha Zirn, and, for a lyric diversion, Jane Miller, mezzo-soprano, and Neal Van Rees, pianist, presented Menotti's "The Medium" and "The Telephone," in operalogue form. Incidentally, our idea of serving refreshments before the meeting was a huge success.

Board Meeting Report:

Reservations may still be made for the Women's League Chanukah Luncheon, on Monday, December 27th, at the Hotel Commodore.

The Federation of Jewish Women's Organizations urges all those who have not yet made their reservations for the Annual Convention and Luncheon program to be held at the Waldorf-Astoria, on Wednesday, January 12th, to do so. The guest speaker will be the publisher of *The Star*, Bartley Crum.

☆

Funds were voted Girl Scout Troop 2-159, for expenses entailed in making stuffed toys for the children in Kings County Hospital. A similar allocation was made toward the Chanukah party tendered to the Home for Incurables.

☆

Federation Chairman Lillie Levy, Jr., reported an overwhelming response on the part of our members, reminding those who had not yet pledged to make their contributions. A most charming hostess was Ruth Bernhardt at a Dessert Tea which she gave at her home in behalf of the Federation drive. The response of her guests was exceedingly generous.

☆

Contributions for the Mother-Daughter Luncheon continue to come in.

☆

The Board voted to send a message of congratulations to Young Israel of Eastern Parkway on the occasion of their twenty-fifth anniversary.

☆

SOS is making tremendous strides. Our women are collecting such large quantities of canned food and layettes that we are quite sure that the Center will again lead the country in its aid to the JDC for displaced survivors overseas. However, our quota has not yet been reached and we trust that our members will continue their excellent efforts.

☆

SOS contributions include a complete layette donated by Mrs. S. Katz, and other items by Mesdames Louis Simon, Kate Salit, Lil Lowenfeld and D. Belfer.

☆

Jewish Book Month will be observed with an attractive display at Sisterhood's December meeting. Make it your aim to read a Jewish book and to buy a Jewish book—they make excellent Chanukah gifts.

Brooklyn Jewish Community Council aims to have a Jewish Encyclopedia donated to every Brooklyn High School for reference work in the libraries. It was noted, with great pride, that because of the Council's efforts in that direction, very few incidents of anti-Semitism had been reported in the borough. Members are advised that religious ceremonial objects may be viewed at the Main Library, Eastern Parkway and Flatbush Avenue.

Torah Fund Luncheon: Chairman Bea Schaeffer announced that our function this year would be held on March 9, 1949. Plans are now being formulated to assure us a most delightful and lucrative afternoon. The proceeds provide scholarships for student rabbis at the Jewish Theological Seminary. Watch this department for further details.

Cheer Fund Donor List:

In memory of her father, Mrs. S. Klinghoffer; in memory of S. Klinghoffer's father, Mr. and Mrs. I. Lowenfeld; in memory of S. Klinghoffer's father, Mr. and Mrs. Jos. Levy, Jr.; in memory of S. Klinghoffer's father, Mr. and Mrs. M. Bernhardt; in memory of S. Klinghoffer's father, Mr. and Mrs. I. Kaplan; in memory of S. Klinghoffer's father, Mr. and Mrs. I. Gluckstein; in memory of S. Klinghoffer's father, Mr. and Mrs. H. Rachmil; in memory of S. Klinghoffer's father, Mr. and Mrs. J. Heimowitz; in memory of S. Klinghoffer's father, Mr. and Mrs. S. Rey; in honor of son's new dental office, Mrs. D. Green.

The following women have donated Torah Covers (perochot) for our synagogue: Mesdames Dora Brenner, D. Goodstein, Sarah Klinghoffer, Mildred Levine and Lillie Lowenfeld.

Sisterhood extends congratulations to Mr. Isidor Fine, past President of the Center, on his seventieth birthday, and prays that his cheerful presence will be with us for many, many years to come.

Women and (Little Women)

In the News:

Shirley Gluckstein was elected to the National Board of the Joint Distribution Committee in recognition of her outstanding efforts on behalf of SOS.

☆

Miss Joyce Bernhardt was appointed Borough-wide Fund-Raising Chairman of Senior Young Judea.

Miss Ruth Klinghoffer was appointed Associate Editor of the Inta-League newspaper.

★

A sincere vote of thanks is due Lillie Levy, chairman of our Federation drive, for her untiring work in this direction. Almost single-handed, except for the aid of little sister, Fan Jackson, she rallied tremendous support to the cause and was instrumental in turning over to the fund large sums of money. Thank you, Lillie. You know how "blessed it is to give (service) and receive (\$\$\$)!"

Calendar of Coming Events:

December 27—Women's League Chanukah Luncheon.

January 1—Kiddush to the Junior Congregation by Mr. and Mrs. Henry Gross, in honor of their thirty-fifth wedding anniversary. Encourage your children to come to the synagogue on this and every Sabbath.

January 10—Sisterhood Board meeting at 1:00 p.m.

January 12—Federation of Jewish Women's Organization Luncheon.

January 17—General membership meeting at 1:00 p.m.

Suggestion Box:

We continue to solicit your suggestions and recommendations toward the betterment of this page, as well as any improvements you may desire in our meetings. This is your letterbox. Write or phone us your ideas.

Invitation:

Members wishing to serve on any committee will please call our Recording Secretary, Bea Shaeffer, PResident 3-2744.

Sponsors may still reserve a Kiddush for the Junior Congregation for February, March or April.

Young Married Group Being Organized

THE Brooklyn Jewish Center is very happy to announce that a new affiliate, the Young Married Group, is in the process of being organized at our Center. This group will be open to all young married members and will participate in a program of social and cultural activities. A very interesting and entertaining program has been arranged for the opening meeting which will take place on Thursday evening, January 13th, at 8:30 o'clock. Young married members who are interested in joining this newly organized group notify Rabbi Saltzman.

IN THE HEBREW SCHOOL

AN ACCOUNT of our Simchat Torah celebration which appeared in the "Jewish Day" is of special interest. Rabbi Nisan Gordon who conducts a weekly column called "In the Orthodox Jewish World" wrote, in part, as follows:

"The weather on the 8th day of Sukkot, as you may recall, was in no sense 'Yomtovdig.' The skies were cloudy and a slight rain fell, but on Eastern Parkway, hundreds of Jewish children of various ages made their way toward the Brooklyn Jewish Center. Some were alone, others accompanied by their parents, but all were dressed in holiday apparel and were in joyous spirits. The large auditorium in the Brooklyn Jewish Center was crowded with hundreds of students and parents. Several mothers distributed American and Jewish flags to the children, while their parents sat alongside, enjoying 'nachas.' The program began with the American and Hebrew anthems, followed by appropriate recitations and songs led by Mr. Secunda.

☆

"The climax of the program was the Hakafot procession which the students carried out in a most impressive fashion. Several of the older boys marched with Sefer Torahs in tune to the traditional Hakafot melodies. They were followed in the procession by many boys and girls waving their flags. I was deeply impressed by all that I saw."

☆

The Hebrew School Chanukah celebration will take place on Sunday, December 26, 1948, in the auditorium. The program will feature a Chanukah play by the Hebrew Dramatic Club under the direction of Mrs. E. Zusman, Palestinian songs and dances and a Chanukah magician.

A second performance for the religious school will be held on Sunday, January 2, 1949. Guests are cordially invited to attend.

☆

Recent assemblies featured a Jewish Music quiz emphasizing Palestinian and synagogue melodies, a story about refu-

gees in Israel by Mr. Irvin Rubin, a Thanksgiving playlet by the Hebrew Dramatic Club and a story about Chelm by Rabbi Mordecai H. Lewittes.

☆

A book by Mr. George Epstein, member of the Hebrew School faculty, and Mr. Mordecai Zeldner has just been published by the Hebrew Publishing Company. The book called "Modern Hebrew Literature" includes Hebrew selections from Bialik, Peretz, Tchernichovsky and other noted modern authors.

The P.T.A. held a most impressive *Meet the Faculty* evening on Thursday, December 2, 1948. Mrs. J. Kushner, president of the P.T.A., presided. Rabbi Israel H. Levinthal installed the officers.

Rabbi Mordecai H. Lewittes then introduced all members of the Hebrew and Religious school faculties. Mrs. Evelyn Zusman, Mr. George Epstein and Mr. Irvin Rubin gave brief talks.

☆

The following G. O. officers were elected by the Hebrew school:

President—Conrad Lefkowitz.
Vice-President—Paul Kushner.
Treasurer—Larry Levy.
Secretary—Allan Gottdenker.
Editor—Helen Wein.
Assistant Editor—Helene Wolfe.

In the religious school, these students were elected to office:

President—Sheila Weinstein.
Vice-President—Ruth Bakstansky.
Secretary—Rhoda Friedman.
Treasurer—Barbara Frankel.

☆

Sabbath Services

FRIDAY evening services at 4:15.
Kindling of candles at 4:14 p.m.
Sabbath services, Parsha "Vayeshet"—Genesis 37:1-40:23, Prophets-Amos 2:6-3:8, will commence at 8:45 a.m.
Mincha services at 4:15.
Rabbi Saltzman will preach on the weekly portion of the law.

Cantor Sauler will officiate assisted by the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Mr. Abelson will continue his lecture in Yiddish this Saturday afternoon at 3:30.

ANNUAL MEETING—JANUARY 27th

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 27, 1949, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

A detailed report of the past year's activities will be rendered.

FRANK SCHAEFFER, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

President	Emanuel Greenberg	2nd Vice-President	Hyman Aaron
1st Vice-President	Dr. Moses Spatt	Treasurer	David Goodstein
Secretary	Frank Schaeffer		

Members of the Board of Trustees (For a term of three years, 1949, 1950, 1951)

Isidor Fine	Judge Emanuel Greenberg	Morris Miller
Jacob A. Fortunoff	Jacob L. Holtzmann	Nathan D. Shapiro

Members of the Governing Board

Aaron, Bernard J.	Goldberg Saml. H.	Levenson, Dr. S. M.	Safier, Chas.
Abelov, Saul S.	Goldsmith, Herman	Leventhal, Julius	Schiff, Lawrence
Albert, Louis	Goldstein, Joseph	Levine, Morris B.	Schneider, S. A.
	Goldstein, Nathaniel	Levine, Mrs. M. B.	Schrier, Isaac
Beldock, George	Gottlieb, Aaron	Levy, Mrs. Margaret	Schwartz, Nathan T.
Belfer, Rubin	Gottlieb, Irv. J.	Lowenfeld, Isador	Siegel, Wm. I.
Benjamin, A. David	Gottlieb, Isidor	Lowenfeld, Mrs. I.	Siegmeister, Isaac
Bernhardt, Mrs. M.	Greenblatt, Samuel		Silberberg, I.
Bernstein, Alex	Greene, Harry	Markoff, Dr. S. T.	Simon, Louis
Blacher, Chas.	Greenfield, Louis	Markowe, Benj.	Spiegel, David
Brenner, Mrs. Ph.	Grietz, Louis J.	Martz, Benj.	Stark, Abe
Burros, Elias	Gross, Henry H.	Melker, Abr. R.	Stark, Joseph
		Meyer, Lawrence	Stark, Samuel
Cohen, Dr. Irv. L.	Halperin, Louis	Miller, Dr. Solomon	Stelzer, Abr. J.
Cooper, Harry	Halpern, David	Mitrani, Solomon	Sterman, Jack
	Heimowitz, Jos.		
Daum, Louis	Horowitz, Mrs. S.	Neinken, Morris	Turner, Herbert
Dilbert, Chas.	Horowitz, Mrs. Jos.		Weinstein, A. A.
Doner, Jacob S.			Weinstock, Louis
	Jacobs, Gerald	Palevsky, Philip	Wender, M. D.
Fine, Chas.	Jaffe, Benj.	Parnes, Louis	Wiener, Mrs. I.
Fine, Jesse J.	Joley, Albert	Pomerantz, S. L.	Wisner, Benj. H.
Finkelstein, Dr. R.			
Frieman, Reuben	Kamenetzky, Saml.	Rachmil, Hyman	Zeitz, Harry
	Kaminsky, David B.	Richman, Jos.	Zimmerman, Mort.
Ginsburg, Abraham	Karlin, Irv. P.	Rivkin, Louis	Zirn, Abr. H.
Gluckstein, Ira I.	Kaufmann, Leo	Rosen, Meyer A.	Zucker, Harry
Gold, David	Klinghoffer, Morton	Robbins, Samuel	Zwerdling, Tobias
Goldberg, Max	Klinghoffer, Mrs. M.	Rubin, Irvin I.	

Nominating Committee

Rubin Belfer	Harry Blickstein, Chairman	Solomon Mitrani
Elias Burros	Max Herzfeld	Samuel Robbins
Dr. Irving L. Cohen	Samuel Lemberg	Jack Sterman

PRAYERS FOR LIGHTING CHANUKAH CANDLES

LIGHT the first candle Sunday evening, December 26th, 1948.

One of the household kindles the lights with the Shammes light; one on the first evening, two on the second, etc., until on the eighth night of Chanukah eight candles are lit. As the lights are lit, the following blessings are sung:

1. Boruch atoh A-do-noy E-lo-he-nu Melech ho-o-lom, Asher kid-d'sho-nu b'mits-vo-sov v'tsi-vonu L'had-lik ner shal Cha-nu-kah.

Blessed art Thou, O Lord our God, Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Chanukah.

2. Boruch atoh A-do-noy E-lo-he-nu Melech ho-o-lom She-o-soh nis-sim la-avo-se-nu bay-yomim ho-haim baz-z'man ha-zeh.

Blessed art Thou, O Lord our God, Ruler of the Universe, who wrought-est miracles for our fathers in days of old, at this season.

3. The following is said only on the first evening:

Boruch atoh A-do-noy, E-lo-he-nu Melech ho-o-lom She-hech'yo-nu, v'k-y'mo-nu v'hig-gi-o-nu la-z'man haz-zeh.

Blessed are Thou, O Lord our God, Ruler of the Universe, who has kept us in life and has preserved us, and enabled us to reach this season.

For the Chanukah Gift

*This present will be appreciated
by Jew or Non-Jew:*

**"JUDAISM — AN ANALYSIS
AND AN INTERPRETATION"**
By RABBI LEVINTHAL
Ludwig Lewisohn says:

"This volume seems to me the best and most lucid brief and popular exposition of Judaism that I know in any language."
Other books by Dr. Levinthal:
"Steering or Drifting—Which?"

"A New World Is Born"

Copies at \$2.50 each may be secured or ordered at the Center office.

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2 - 6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAR Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn

CHARLES ROSENTHAL, Director

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, Inc.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2 - 4000

OUR ONLY STORE

• FRUIT BASKETS •

VILLA CLAIR

PALM BEACH, FLORIDA

Moderate in Size — Home-Like Atmosphere

Dietary Laws — Excellent Cuisine

Inquire

LOUIS COHN

223 Seminole Avenue

Palm Beach, Florida

(One Block from the Ocean)

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622

New York, N. Y.

61 Broadway

Mr. Lester Lyons